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# THE GREAT LIBERATION





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# THE GREAT LIBERATION

(MAHĀNIRVĀNA TANTRA)

SANSKRIT TEXT WITH TRANSLATION AND COMMENTARY

BY

ARTHUR AVALON

*(Third Edition)*

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## PREFACE

THE Indian Tantras, which are numerous, constitute the Scripture (*Shāstra*) of the Kaliyuga, and as such are a voluminous source of present and practical orthodox "Hinduism". The Tantra Shāstra is, in fact, whatever be its historical origin, a development of the *Karmakāṇḍā* (using that term in the general sense of ritual section of the scripture), promulgated to meet the needs of that age. Shiva says: "For the benefit of men of the Kali age, men bereft of energy and dependent for existence on the food they eat, the Kaula doctrine, O auspicious one! is given." (Ch. IX, verse 12). To the Tantras we must therefore look if we would understand aright both ritual, *yoga*, and *sādhana* of all kinds as they exist to-day, as also the general principles of which these practices are but the objective expression.

Yet of all the forms of Indian Shāstra, the Tantra is that which is least known and understood, a circumstance in part due to the difficulties of its subject-matter and to the fact that the key to much of its terminology and method rests with the initiate. The present translation is, in fact, the first published in Europe of any Indian Tantra. An inaccurate version rendered in imperfect English was published in Calcutta by a Bengali editor some twelve years ago, preceded by an Introduction which displayed insufficient knowledge in respect of what it somewhat quaintly



described as "the mystical and superficially technical passages" of this Tantra. A desire to attempt to do it greater justice has in part prompted its selection as the first for publication. Another reason for such selection is that this Tantra has been the subject of Indian Commentary and Bengali translation. This Tantra is, further, one which is well known and esteemed, though perhaps more highly so amongst that portion of the Indian public which favours "reformed Hinduism" than amongst some Shākta Tāntrikas, to whom, as I have been told, certain of its provisions appear to display unnecessary timidity. The former admire it on account of its noble exposition of the worship of the Supreme Brahman, and in the belief that certain of its passages absolutely discountenance the orthodox ritual. Nothing can be more mistaken than such belief, even though it be the fact that "for him who has faith in the root, of what use are the branches and leaves". This anyone will discover who reads the text. It is true that, as Ch. VII, verse 94, says: "In the purified heart, knowledge of Brahman grows," and *Brahmajñāne samutpanne krityā-krītyang na vidyate*. (When Brahman knowledge has arisen there is no longer distinction of what should or should not be done.) But the statement assumes the attainment of *Brakmajñāna*, and this, the Shāstra says, can be attained, not by Vedantic discussions nor mere prayer, after the manner of Protestant systems of Christian worship, but by the *Sāadhanā* which is its main subject-matter. I have referred to Protestant systems, for the Catholic Church possesses an elaborate ritual and a *sāadhanā* of its own which is in many points strikingly analogous to the Hindu system. The section of Tāntrikas to whom I have referred are, I believe, also in error. For the design of this Tantra appears to be, whilst conserving commonly-recognised Tāntrik principles, to secure that, as has sometimes proved

to be the case, they are not abused. Pārvatī says (Ch. I, verse 67): "I fear, O Lord! that even that which Thou hast ordained for the good of men will, through them, turn out for evil."

*Hitāya yāni karmāni kathitāni tvayā prabho*

*Manye tāni mahādeva viparītāni mānave.*

It is significant, in connection with these observations, to note that this particular Tantra was chosen as the subject of commentary by Shrīmad Hariharānanda Bhārati, the Guru of the celebrated Hindu "reformer," Rājā Ram Mohun Roy. As to this see Chapter V of "*Shakti and Shakta*".

The Tantra has been assigned by one of my informants to the Division known as Vishnukrāntā and the eclectic Vilāsa Sampradāya. According to the Mahāsiddhasāra it belongs to Rathakrāntā. It was first published by the Ādi-Brāhma-Samāja in 1798 Shakābda (A.D. 1876), and was printed in Bengali characters, with the notes of the Kulā-vadhūta Shrīmad Hariharānanda Bhārati under the editorship of Ānandachandra Vidyāvāgīsha. The preface to this edition stated that three MSS. were consulted; one belonging to the library of the Samāja; the second supplied by Durgādāsa Chaudhuri, and the third taken from the library of Rājā Ram Mohun Roy. This text appears to be the basis of subsequent publications. It was again printed in 1888 by Shrī Krishna Gopāla Bhakta, since when there have been several editions with Bengali translations, including that of Shrī Prasanna Kumāra Shāstri. The late Pandit Jivānanda Vidyāsāgara published an edition in Devanāgarī character, with the notes of Hariharānanda; and the Venkateshvara Press at Bombay have issued another in similar character with a Hindī translation.

The translation published is that of the first part only. It is commonly thought (and was so stated by the

author of the Calcutta edition in English to which I have referred) that the second portion is lost. This is, however, not so, though copies of the complete Tantra are rare enough. The full text exists in manuscript, and I hope that an opportunity may some day be given of publishing a translation of it. I came across a complete manuscript some two years ago in the possession of a Nepalese Pandit. The exact date of the MSS. I forget. It was about Shakābdā 1,300 or say some 500 years old. He would, however, only permit me to make a copy of his manuscript on the condition that the *Shatkarma* Mantras were not published. For, as he said, virtue not being a condition precedent for the acquisition of *siddhi* in, that is, power to work, such Mantras, their publication might enable the evilly disposed to harm others, a crime which, he added, was, in his own country, where the Tantra Shāstra was current punishable by the civil power. I was unable to persuade him even with the observation that the mere publication of the Mantra without knowledge of what is called the *Prayoga* (which cannot be learned of books) would in any case be ineffectual. I could not give an undertaking which would have involved the publication of a mutilated text, and the reader must therefore for the present be content with a translation of the first part of the Tantra, which is generally known, and has, as stated, been several times printed. The incident has further value than the direct purpose for which I have told it. There are some to whom "the Tantra," is "nothing but black magic," and all its followers are "black magicians". This is of course absurd. In this connection I cannot avoid interposing the observation that certain practices are described in Tantra which, though they are alleged to have the results described therein, yet exist "for delusion." The true attitude of the higher Tāntrika is illustrated by the action of the

Pandit who, if he disappointed my expectations, at any rate by his refusal afforded an answer to these too general allegations.

The second portion of the manuscript in his possession contained over double the number of Shlokas to be found in the first part here published.

The edition, which has been used for the translation is that (now out of print) edited and published at Calcutta by Shri Krishna Gopāla Bhakta in Chaitra 1295 Bengali era (April, 1888), with Commentary of Shrīmad Hariharānanda Bhārati, and with additional notes by the learned and lately deceased Pandit Jaganmohana Tarkālamkāra. A new edition of the same work has been published with further notes by the latter's son, Pandit Jnānendranātha Tantraratna since deceased.

This valuable Commentary alone is not, however, suitable for the general reader, for it assumes a certain amount of knowledge on his part which he does not possess. I have accordingly, whilst availing myself of its aid, written my own commentary. For the first edition I also wrote an Introduction explaining certain matters and terms referred to or presupposed by the text which, as they required a somewhat more extended treatment, could not be conveniently dealt with in the footnotes. Some of the matters there explained were, though common and fundamental, seldom accurately defined. Nothing, therefore, was lost by a re-statement of them with an intention to serve such accuracy. Other matters were of a special character, either not generally known or misunderstood. The Introduction, however, did not profess to be an exhaustive treatment of that with which it dealt. On the contrary, it was but an extended note written to help some way towards a better understanding of the text by the ordinary reader. Since however the date of the first edition I have published

a number of works on the Shāstra both of a popular and technical nature. These more fully deal with the matters treated of in the former Introduction which is therefore no longer needed.<sup>1</sup> To the reader who would understand this work I would recommend the books "*Shakti and Shākta*" where in a popular manner the author has explained the doctrine and ritual of the Shākta Tantras of which the present volume is one; "*The Garland of Letters*" (Varnamālā) dealing with "Sound" (Shabda) and the technique of Mantra which forms so important a part of the Tantrashāstra that its other and common name is Mantra-Shāstra; and the "*Serpent Power*," which has as its subject Yoga and in particular that portion of it which is done by the arousing of Kundalinī Shakti famous in all Tantras. The reader who desires to come into the closest contact with the Indian spirit in these matters will find what he wants in the two volumes "*Principles of Tantra*"<sup>2</sup> under which title I have published a translation of the Tantratattva by Pandit Shivachandra Vidyārnavā. Other works on the Tantrashāstra which I have published will be found in the advertisements at the end of this book. Further ritual detail is given in the English Introductions to my series of "Tantrik Texts". There are, however, some matters in the Shāstra or its accompanying oral tradition which the reader must, and if disposed thereto will, find out for himself. This, too, is implied by the saying in this Tantra that it is by merit acquired in previous births that the mind inclines to Kaula doctrine (Chapter VII, verse 99). However this may be, no one will understand the Shāstra who starts his inquiry with a mind burdened with the current prejudices against it, whatever be the truth some

<sup>1</sup> Since published as "Introduction to Tantra Shastra" 2nd Edn. 1952.

<sup>2</sup> Now published in one volume 2nd Edn. 1952.

of them may possess by reason of actual abuse of Shāstric principles. I have taken advantage of the present edition which supersedes the last to correct mistakes and to improve the translation generally. Working in a new field it is difficult to escape error.

The Sanskrit text<sup>1</sup> is in preparation and when ready will form Vol. XIII of the series of Tantrik Texts issued with the aid of Indian Pandits under my general editorship.

In conclusion, I wish to thank my Indian friends for the aid they have given me in the preparation of this and other kindred works, and to whom I am indebted for much information gathered during many pleasant hours which we have spent together in the study of a subject of common interest to them and myself. The Tantras generally are written in comparatively simple Sanskrit. For their rendering, however, a working knowledge of their terminology and ritual is required, which can be only fully found in those to whom it is familiar through race, upbringing, and environment, and in whom there is still some regard for their ancient inheritance. As for others, they must learn to see through the Indian eye of knowledge until their own have been trained to its lines of vision. In this way we shall be in the future spared some of the erroneous presentments of Indian beliefs common in the past and even now too current.

*Fagernes Valdres*

ARTHUR AVALON

17th August, 1927

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<sup>1</sup> Now Included in this volume.



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# THE GREAT LIBERATION

(MAHĀNIRVĀNA TANTRA)<sup>1</sup>

## CHAPTER I

### THE LIBERATION OF BEINGS

THE enchanting summit of the Lord of Mountains,<sup>2</sup> resplendent with all its various jewels, clad with many a tree and many a creeper, melodious with the song of many a bird, scented with the fragrance of all the season's flowers, most beautiful, fanned by soft, cool, and perfumed breezes, shadowed by the still shade of stately trees;<sup>3</sup> where cool groves resound with the sweet-voiced songs of troops of

<sup>1</sup> Bhārati says that Sadāshiva of limitless power (Ameyashakti) after having framed the Six Āmnāyas (see Woodroffe's "Shakti and Shakta") was moved by the Mother, the Ādishakti, to reveal this Tantra which is mighty and the Bridge across the Ocean of Kula (Kulavārīrāshi). When the Kali age, the uprooter of all acts of merit and the instigator of endless hateful sins, commenced then Pārvatī, the Mother, became anxious for the salvation of men who are averse to meditation upon the Supreme (Paramātmā) and other religious practices and on the other hand are addicted to sinful acts. She therefore questioned Shiva who abides on Mount Kailāsa concerning the means whereby they may be saved.

<sup>2</sup> Mount Kailāsa, the Paradise of Shiva. Esoterically, the Sahasrāra Padma (see Tripurā-sāra, cited in Bhāskara-rāya's Commentary on Lalitā-sahasra-nāma, v. 17). The Kulārṇava says that there is Kailāsa where His worshippers are gathered. The first few lines on this page are somewhat freely rendered.

<sup>3</sup> Literally; covered by the shadows of great trees, the shadows of which are motionless: that is, the trees are so great and so close to one another that there is perpetual shade.

Apsarā,<sup>1</sup> and in the forest depths flocks of Kokila<sup>2</sup> maddened with passion sing; where (Spring)<sup>3</sup> Lord of the Seasons with his followers ever abides—the Lord of Mountains, (Kailāsa); peopled by troops of<sup>4</sup> Siddha,<sup>5</sup> Chārana,<sup>6</sup> Gandharva,<sup>7</sup> and Gānapatya<sup>8</sup> (1-5). It was there that Pārvatī,<sup>9</sup> finding Shiva, Her gracious Lord, in mood serene, with obeisance bent low and for the benefit of all the worlds questioned Him, the Silent Deva,<sup>10</sup> Lord of all things movable and immovable,<sup>11</sup> the ever Beneficent<sup>12</sup> and ever

<sup>1</sup> Beautiful and voluptuous Deva-yoni (*vide post*) of Indra's heaven, wives of the Gandharvas, produced at the churning of the ocean.

<sup>2</sup> Or Koel, the black or Indian cuckoo (*Cuculus Indicus*).

<sup>3</sup> Vasanta, whose followers are the Koel bird (*supra*), the vernal breeze, the black bee, etc. (see Raghuvamsha of Kālidāsa, chap. ix, verses 24 *et seq.*).

<sup>4</sup> Hence the Mountain Kailāsa—the residence of Shiva—is called Gana-parvata (frequented by troops of Spirits), because peopled and surrounded by enormous hosts of attendant Spirits and Deva-yoni begotten by the Deva (Devas eva yoniḥ—nidāna-bhūtaḥ—yasya), who are, according to the definition of the Amara-kosha, Vidyādhara, Apsarā, Yaksha, Rākshasa, Gandharva, Kinnara, Pishācha, Guhyaka, Siddha, and Bhūta.

<sup>5</sup> Beneficent Deva-yoni of great purity, possessing the eight magical powers (Siddhi), inhabiting, according to some, the Bhavar-loka. To them (according to the Gāyatrī Tantra, chap. x) Ganesha first preached the Tantras after he himself had received them from the mouth of Shiva.

<sup>6</sup> Celestial dancers, singers, and bards or panegyrists of the Devas.

<sup>7</sup> Deva-yoni, who, according to the Vishnu Purāṇa, were sons of Brahmā, “born imbibing melody”; celestial musicians and choristers, who play and sing at the banquets of the Devas, belonging, together with the Apsarās—their wives—to Indra's heaven.

<sup>8</sup> The Vināyakas. Aspects and followers of Ganesha, one of whose names is Gana-pati.

<sup>9</sup> Spouse, or Shakti, of Shiva, so called as being the Daughter of Parvata, the Mountain (Himavat, Himālaya, that which has, or is, the abode of snow). Hence She is called Giri-jā, Giri-sutā, Haimavatī.

<sup>10</sup> Because then observing the vow of silence (Mauna-vrata). Deva = luminous One. Devam = Dīptimantam (Bhārati).

<sup>11</sup> The organic and inorganic world. He is Charācharajagadguru, that is, the Father (Pitā) of all that move and are motionless.

<sup>12</sup> Sadāshiva the Ever Gracious One from whom all that is good and auspicious issues.

Blissful One,<sup>1</sup> the nectar of Whose mercy abounds as<sup>a</sup> a great ocean, Whose body is Pure Sattva Guna,<sup>2</sup> He Who is white as camphor and the Jasmine flower,<sup>3</sup> the Omnipresent One, Whose raiment is space<sup>4</sup> itself, Lord of the poor and the beloved and loving Master of all Yogis,<sup>5</sup>

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<sup>1</sup> Sadānanda: He who is All-bliss and who is the delight of the good (Sat).

<sup>2</sup> Shuddha-sattva-maya—that is, whose body is predominantly composed of the first of the three Gunas or qualities in things, Sattva, Rajas, and Tamas. And so Shiva is stated to be Sāttvika. The Gunas are never disassociated. Rajas and Tamas are always operating in relation to Sattva but here Sattva is predominant (Sattva-pradhāna). In the experience of Parameshvara during cosmic life all is presented (this is Sattva). Sattva goes on (this is the effective force of Rajas which merely keeps Sattva going on *as such*). Hence Sattva is not strained or pierced by Rajas. Tamas operates as a tendency only but not as an effective force because nothing is veiled or suppressed in Ishvara Experience. He is Sarvajna and Sarvavit. Still everything may be veiled during Laya or Cosmic Sushupti, so that there is a tendency to veiling. Here, Shiva is referred to as the Supreme Lord, in His Sattva aspect, called Sadāshiva, the Cause of Release, the Conferrer of Blessing (Anugrahada), the ever Blissful One (*vide post*), and (later) Jñānamaya. Shiva, in His Sāttvika quality, is also called *Mrida* (Happiness) in the Mahimnah-stava. He has other aspects (see *post*).

<sup>3</sup> Kunda (*Jasminum multiflorum* or *pubescens*). Similar descriptions of the Deva to that which follows are found in almost all the Tantras, as in Shāradā-tilaka (chap. xviii). The Nibandha Tantra describes Him as of a vermilion colour (Sindūra-varna): "I salute Isha, gem-crowned, Whose head-ornament is the shining beauty of the Moon, with smiling lotus-face, from Whose forehead an eye looks forth; Whose body is beautified by bright ornament; Who, holding a trident and Tangka, places the palm of His hand on the high and rounded breast of His Beloved (Spouse), Who Herself places one hand on His left thigh and holds a red night-lotus (Kūvalaya) in the other." The night lotus, "the wife of the moon," is also generally white.

<sup>4</sup> Exoterically, he is represented naked as the Yogis are. In the esoteric sense he is Digambara, or "clothed with space," in the sense that He is Omnipresent. The infinity of space or the points of the compass clothe Him.

<sup>5</sup> Ascetic followers of, and adepts in, the Yoga doctrine. Shiva, by his great austerities, is the Lord and Exemplar of all ascetics. • He is Yogīndra. Yoga is Paramātmachintana (Bhārati). Yogi-vallabha which is rendered "beloved of Yogis" may also mean "He whose loved ones are the Yogis".



Whose coiled and matted hair<sup>1</sup> is wet with the spray of Gaṅgā<sup>2</sup> and (of Whose naked body) ashes are the adornment<sup>3</sup> only; the passionless One<sup>4</sup> Whose neck is garlanded with snakes and skulls of men, the three-eyed One,<sup>5</sup> Lord of the three worlds,<sup>6</sup> with one hand wielding the trident and with the other bestowing blessings<sup>7</sup>; easily appeased, Whose very substance is unconditioned Knowledge;<sup>8</sup> the Bestower of eternal Liberation,<sup>9</sup> unconditioned,<sup>10</sup> from whom

<sup>1</sup> *Jatā*, as worn by ascetics in serpentine coils (*Jatājūta*).

<sup>2</sup> Hence He is called Gaṅgā-dhara. When the Ganges descended from heaven He intercepted it by His head, so that the earth might not be crushed by the weight of the falling stream. It is said that the Ganges was first held in the water-jar (*Kamandalu*) of Brahmā, then in the hair of Shiva, and lastly in the body of Jahnu, whence it is called the *Jāhnavī* (see Shangkarāchārya's *Gaṅgāśhtakam* in "Hymns to the Goddess").

<sup>3</sup> *Vibhūti-bhūṣita*, which Bhārati translates as in text, but, as pointed out (ed. Bhakta), *Vibhūti* may here also refer to the eight Siddhis which Shiva possesses, *viz.*, *Animā*, *Laghimā*, *Prāpti*, *Prākāmya*, *Mahimā*, *Ishitva*, *Vashitva*, *Kāmāvasāyitā*. *Vibhūti* is also halo or aura.

<sup>4</sup> *Shānta* (the tranquil) and *Atīta* (the transcendent), are aspects of Shiva. In man *Shānta* is he who has controlled his *Antaḥkarana*. As Shruti says: "This fire is verily Rudra Himself; of Him there are two bodies, one fierce and the other gentle" (*Taittirīya saṁhitā*, 5-7-8).

<sup>5</sup> *Tri-lochana*: one eye (symbolically the inner eye of wisdom) being in the forehead. From this eye flashed the light which consumed the body of the Deva of Love—*Kāma-deva*—and at the expiration of a *Kalpa*, the *Devas*. According to Arrian, the Indian Bacchus (*Bhaga*, or *Shiva*) was called *Thriambus*, possibly a corruption of *Tryambaka*, "three-eyed". The *Devī* is called *Tryambakī*, because She is the Mother of the Three—*Brahmā*, *Vishnu*, and *Rudra*. And this also is the esoteric meaning of *Tryambaka* as applied to Shiva, the "Father of the Three" (see the *Mṛityunjaya-mantra*, chap. v, 210).

<sup>6</sup> *Tri-loka*, *i.e.* The heavenly, earthly and nether worlds.

<sup>7</sup> *Trishūla-vara-dhārinam* which Bhārati says may also mean "He who carries the excellent *Trishūla*" (trident).

<sup>8</sup> *Jñāna-maya*, that is who is, *Samvit* itself. *Jñāna* is here, according to Hariharānanda, experience of the true nature of all that is (*Tattvataḥ samasta-padārthāvabodhaḥ*).

<sup>9</sup> *Kaivalya-phala-dāyaka*: the giver of the fruit of the *Sādhana* and *Yoga* which is *Kaivalya* or *Videha-mukti* the bodiless Liberation or *Nirvāṇa* of the *Advaitins*.

<sup>10</sup> *Nirvikalpa* = *Nirgato vikalpo vividhā kalpanā yasmāt*; that is He who is free of all *Kalpanā* the dual experience in which there is "this" and "that".

comes no fear,<sup>1</sup> Changeless, Stainless,<sup>2</sup> One without defect,<sup>3</sup> the Benefactor of all, and the Deva of all Devas<sup>4</sup> (6-10).

Shrī Pārvatī said :

O Deva of the Devas, Lord of the world, Jewel of Mercy, my Husband, Thou art my Lord, on Thee I am ever dependent and to Thee I am ever obedient. Nor can I say ought without Thy word. If Thou hast affection for me, I crave to lay before Thee that which passes in my mind. Who else, but Thee, O Great Lord,<sup>5</sup> in the three worlds is able to solve these doubts of mine, Thou Who knowest all and all the Scriptures (11-13).

Shrī Sadāshiva<sup>6</sup> said :

What is that Thou sayest, O Thou Great Wise One<sup>7</sup> and Beloved of My heart, I will tell Thee anything, be it ever so bound in mystery, even that which should not be spoken of before Ganesha<sup>8</sup> and Skanda<sup>9</sup> Commander of the

<sup>1</sup> Nirātangka. There is no need to fear Him.

<sup>2</sup> Niranjana (Anjana = Collyrium), which, however, Hariharānanda Bhārati translates as "incomprehensible to the ignorant". The Shabda-kalpa-druma gives the definition as Nirgatam anjanam iva ajñānam yatra (one in whom no ignorance like a black stain exists) : "the perfect Knower".

<sup>3</sup> Nirāmaya. He is Health itself.

<sup>4</sup> Devadeva = Devesha : that is He rules over the Devas, Indra and others.

<sup>5</sup> Maheshvara, or Great Lord, and Supreme Person.

<sup>6</sup> It is Shiva, "the Ever-Auspicious," and Mahāshūnya who here speaks, voluntarily assuming form for the benefit of His devotees (see also verse 8 of Ānanda-laharī of Shangkarāchāryya, and verses 42-48 of Sureshvarāchāryya's Mānasollāsa, and Bhāskara-rāya, Commentary on Lalitā-sahasra-nāma, v. 174).

<sup>7</sup> Mahā-prājñe.

<sup>8</sup> and <sup>9</sup> Both sons of Shiva, the first being the elephant-headed Deva (for Dhyāna, see Mantra-mahodadhi, chap. ii), who—according to the Gāyatrī Tantra (chap. x)—wrote down the Tantras at the dictation of Shiva; and the second Kumāra, or Kārttikeya, the War God and Leader of the celestial army, who was begotten by Shiva at the request of the Devas to destroy the Demon Tāḍakāsura, and so called because brought up by the six celestial Kṛittikās. In begetting

Hosts of Heaven. What is there in all the three worlds which should be concealed from Thee? For Thou, O Devi, art My very Self. There is no difference between Me and Thee.<sup>1</sup> Thou too art omnipresent. What is it then that Thou knowest not that Thou questionest like unto one who knoweth nothing (14-16).

The pure<sup>2</sup> Pārvatī, gladdened at hearing the words of the Deva, bending low made obeisance and thus questioned Shangkara<sup>3</sup> (17).

Kārttikeya Pārvatī was unable to retain Shiva's seed, which was then thrown into Fire (hence called Kaumāra-tejah, see ch. vi, 148 notes), Who, unable to keep it, threw it into Gaṅgā, who in turn threw it into a reed-forest, where Kārttikeya was born. Hence he is called "Reed-born" (Shara-janmā); and because he shamed Kāma-deva by his beauty, he is called Kumāra (see Matsya Purāna). The reason why these two are referred to is to show the greatness of the mystery revealed. Beloved and powerful as they are they yet know it not.

<sup>1</sup> Mama rūpā'si devi tvam na bhedo'sti tvayā mama: for in their ultimate ground both Shiva and Shakti are one. The former is the static aspect of the Supreme Consciousness (Samvid) and the latter its kinetic aspect as Creative Power. Power (Shakti) and Possessor of power (Shaktimān) are one. It is a commonplace of the Shākta Tantras that there is no Shiva without Shakti nor Shakti without Shiva. In the Sanat-kumāra Sam., speaking of devotion to Pārvatī, it is said: "Janārdana (Vishnu) is thus in the form of Devī as well as in His own form, for the husband and wife, being one, the only One is worshipped as two." Rūpa 'is form and function. Rūpyate rūpakriyāvishishtā vidhiyate, iti, rūpā. They are one in the ground and one in the manifestation. Some read Matsvarūpā for Mama rūpā, that is, my self.

<sup>2</sup> Sādhvī, fem. of Sādhū, good, virtuous, pure. The Devī-bhāgavata Purāna says: "Thou art praised as Sādhvī (the virtuous One) on account of unequalled fidelity (to Thy Lord)." Also Lalitā-sahasra-nāma, v. 48, where the Commentator Bhāskararāya cites the Āchārya (Saundaryya-laharī), 96: "How many poets share the wife of Brahmā? Cannot every one by means of wealth become the lord of Shri (wife of Vishnu)? But, O Virtuous One (Sādhvī)! First among faithful women, Thy breasts are untouched save by Mahā-deva, and not even by the paste of Kuruvaka" (made of the leaves of the red amaranth, and used to redden the cheeks, breasts, palms, and soles of Indian women).

<sup>3</sup> Shiva the "Blissgiver" is as Hara the creator; as Shangkara protector, and as Rudra, destroyer.

Shri Ādyā<sup>1</sup> said :

O Bhagavan!<sup>2</sup> Lord of all, Greatest among those who are versed in Dharma,<sup>3</sup> Thou in former ages in Thy mercy<sup>4</sup> didst through Brahmā<sup>5</sup> reveal the four Vedas<sup>6</sup> which are the propagators of all Dharma<sup>7</sup> and which ordain the rules of life for all the varying castes<sup>8</sup> of men and for the different stages<sup>9</sup> of their lives (18-19). In the First Age,<sup>10</sup> men

<sup>1</sup> Pārvatī, so called as being the Ādyā, or Primordial Shakti, or Power of the Deva symbolised as Her Spouse.

<sup>2</sup> Bhagavan—that is, one possessed of the six Aishvaryyas : Śrī (auspiciousness), Viryya (power), Jñāna (wisdom), Vairāgya (dispassion), Kīrti (glory), and Māhātmya (greatness). See Wilson's *Vishnu Purāna*, vol. v, p. 212. All these are in the Devī, Who is hence called Bhagavatī (see *Devī-bhāgavata Purāna*, Shakti-rahasya, Bhāskararāya, *loc. cit* v. 65).

<sup>3</sup> Law of Form and rule of right living.

<sup>4</sup> Appeal is made to the pity of the Lord so that as he had liberated the men of the Satya and Tretā and Dvāpara ages (Yuga) by the teachings of Shruti, Smṛiti and Purāna so He may save the men of the Kali age by revealing this Tantra.

<sup>5</sup> Brahmāntaryāminā, that is, He as the Supreme Brahman inspired Brahmā. The Sacred Scripture of the Hindus was communicated by the Supreme to, and revealed by, Brahmā, called in the *Shrīmad bhāgavata* "the Primeval Poet". The *Shrīmadbhāgavata* says: "Let the sage be pleased with Me, Who am the remembrancer of the sublime Shruti unto the mind of Aja (Brahmā), Who sent Brahmā, from Whose mouth issued the Word (Sarasvatī)" (Book II, chap. iv, verse 22). In the text Shiva is thus spoken of as the Supreme. The Veda is Brahman. Brahmā was not its Author, but Revealer (*Bṛihannīla Tantra*, chap. iv). It came out of Brahman as His breathing (*Yāmala Tantra*).

<sup>6</sup> *Rigveda*, *Yajurveda*, *Sāmaveda*, and *Atharvaveda*, which are breathed forth by Brahman (*Bṛihadāraṇyaka Upaniṣad*, chap. xi, 1, 4, v. 10). These are known as Shruti.

<sup>7</sup> *Sarvadharmopabrīṃhitāh*.

<sup>8</sup> Varna.

<sup>9</sup> Āshrama.

<sup>10</sup> *Kṛita*, or Satya Yuga. This and the following verses deal with the characteristics of the different Yugas, or Ages.

by the practice of Yoga<sup>1</sup> and Yajna<sup>2</sup> prescribed by Thee were virtuous and pleasing to Devas and Pitris<sup>3</sup> (20). By the study of the Vedas, by Dhyāna and Tapas,<sup>4</sup> and the conquest of the senses, by acts of mercy<sup>5</sup> and charity<sup>6</sup> men were of exceeding power<sup>7</sup> and courage,<sup>8</sup> industry<sup>9</sup> and prowess,<sup>10</sup> adherents of the true Dharma,<sup>11</sup> good<sup>12</sup> and truthful,<sup>13</sup> and, mortals though they were, they were yet like Devas and went to the abode of the Devas (21, 22). Kings then were faithful to their engagements and were ever concerned

<sup>1</sup> Yoga is defined in c  
dual and the Supreme .  
Yogaḥ chitta-vritti-nirodḥ

e 128, as the union of the indivi-  
dual (anor aikyam). Cf. Patanjali—  
Sādhya-sūtra, ch. xxv.

<sup>2</sup> In a particular sense

and in a general sense worship.

<sup>3</sup> Mean the human race, generally up to the seventh genera-  
tion, to whom Pinda and water are offered, and whose food is Svadhā ;  
and then the lunar Ancestors of the human race. From Brahmā, the  
first Pitā, issued Marīchi, Atri, Angiras, Pulastya, Pulaha, Kratu,  
Prachetas, the mental sons, and thence the Agnisṽtāḥ, Saumyāḥ,  
Haviṣmantāḥ, Uśmapāḥ, Ājyapāḥ.

<sup>4</sup> Meditation and austerities. The term Tapas is also used in a  
very wide sense such as here observance of the Chāndrāyāna and other  
rites which involve mortification of the body for self-discipline and  
worship generally. It is of three kinds, bodily (Sharīra), by speech  
(Vāchika), and in mind (Mānasa). Each of these again may be Sāttvika,  
Rājasika or Tāmasika. Dhyāna is meditation on the supreme Spirit  
(Paramātma-chintana).

<sup>5</sup> Dayā : that is the desire to relieve the distress of others without  
being moved thereto by hope of reward.

<sup>6</sup> Dāna is gift to the deserving of money and other things honestly  
acquired by the giver, that is, they were not covetous.

<sup>7</sup> Mahābalaḥ. Amara defines Bala = Sthaulya-sāmarthya-sainyeshu,  
that is, material or physical power or soldiery.

<sup>8</sup> Mahāvīryāḥ or valour of which Medinī says : Vīryam prabhāvo  
shukre cha tejaḥ-sāmarthyayorapi.

<sup>9</sup> Mahāsattvaparakramāḥ : Sattva = Vyavasāya or industry.

<sup>10</sup> Parākrama = Shaurya, might or prowess.

<sup>11</sup> Satyadharmaparāḥ.

<sup>12</sup> Śādhavaḥ which Bhārati says = Svasvadharmavartinaḥ, that is,  
they followed their respective Dharmas.

<sup>13</sup> Satyasangkalpāḥ.

with the protection of their people, upon whose wives they were wont to look as if upon their mothers, and whose children they regarded as their very own (23). The people, too, did then look upon a neighbour's property as if it were mere lumps of clay, and, with devotion to their Dharma,<sup>1</sup> kept to the path of righteousness (24). There were then no liars, none who were selfish, thievish, malicious, foolish, none who were evil-minded, envious, wrathful, gluttonous, or lustful, but all were good of heart and of ever blissful mind. Land then yielded in plenty all kinds of grain, clouds showered seasonable rains, cows gave abundant milk, and trees were weighted with fruits (25-27). No untimely death there was, nor famine nor sickness. Men were ever cheerful, prosperous and healthy, and endowed with all qualities of beauty and brilliance. Women were chaste and devoted to their husbands. Brāhmanas, Kshatriyas, Vaishyas, and Shūdras<sup>2</sup> kept to and followed the Dharma<sup>3</sup> of their respective castes in their worship and attained the final Liberation (28-29).

After the *Ṛita*<sup>4</sup> Age had passed away, Thou didst in the *Tretā* Age<sup>5</sup> perceive Dharma to be in disorder, and that men were no longer able by Vedic rites to accomplish their desires. For men, through their anxiety and perplexity, were unable to perform these rites in which much trouble had to be overcome, and for which much preparation had to be made.<sup>6</sup> In constant distress of mind they were

<sup>1</sup> Satyadharmaparāh.

<sup>2</sup> The four varnas, or castes.

<sup>3</sup> See p. 7, n. 8. They used to worship Parameshvara according to their respective Dharmas or in other practices suited to each of these castes.

<sup>4</sup> The First, or Satya Yuga.

<sup>5</sup> The Second Age.

<sup>6</sup> *E.g.*, Austerities which accompany the singing of the Sāmaveda and the Soma-yajna—the *Krichchhra-prāyashchitta*, the *Ati-krichchhra-prāyashchitta*, and the *Krichchhra*, and the like.

neither able to perform nor yet were willing to abandon the rites (30-32).

Having observed this, Thou didst make known on earth the Smṛiti Scripture<sup>1</sup> which explains the meaning of the Vedas, and thus delivered from sin, which is cause of all pain, sorrow, and sickness, men too feeble for the practice of Tapas<sup>2</sup> and the study of the Vedas. For men in this terrible ocean of the world,<sup>3</sup> who is there but Thee to be their Cherisher, Protector, Saviour, their fatherly Benefactor, and Lord? (33-34).

Then, in the Dvāpara Age,<sup>4</sup> when men abandoned the good works prescribed in the Smṛitis, and were deprived of one half of Dharma<sup>5</sup> and were afflicted by ills of mind and body, they were yet again saved by Thee, through the instructions of the Saṁhitās<sup>6</sup> and other religious lore (35-36).<sup>7</sup>

<sup>1</sup> Such as the Dharmashāstra of Manu and other books on family and social duty prescribing for Pravṛtti-Dharma as the Upanishads reveal Nivṛtti-Dharma. Each of the four ages has its special Shāstra, differing presentments of the Truth revealed by Shruti: in Satya Yuga, Shruti; in Treta, Smṛiti; in Dvāpara, Purāṇa; in Kaliyuga the Āgama or Tantra Shāstra. See Tārā-pradīpa, ch. I, and Introduction to "Principles of Tantra".

<sup>2</sup> *Ibid.* and *ante* p. 8, n. 4.

<sup>3</sup> Ghora-saṅgśāra-sāgara—that is, the world is an ocean, in the waters of which are things of terror and evil, causing sorrow and pain. For a safe crossing there is need of the guidance of the Lord, and so in the Stotra in chap. iii, verse 63, He is called the "Vessel of Safety in the Ocean of Being".

<sup>4</sup> The Third, or Dvāpara Yuga.

<sup>5</sup> That is, had but one-half of the religious merit of the First Age.

<sup>6</sup> The term literally means collection and varies as Tarkālangkāra says according to the age to which it is applied. Thus in Tretā it means Manu and other Smṛitis, in Dvāpara the Purāṇas and in Kali the Āgamas, Nigamas and 64 Tantras for each of the Krāntās.

<sup>7</sup> The Purāṇas and the like.

Now the sinful Kali Age<sup>1</sup> is upon them, when Dharma<sup>2</sup> is destroyed, an Age full of evil customs and deceit. Men pursue evil ways. The Vedas have lost their power, the Smritis are forgotten, and many of the Purānas,<sup>3</sup> which contain stories<sup>4</sup> of the past, and show the many ways (which lead to Liberation), will, O Lord ! be destroyed. Men will become averse from religious rites, without restraint, maddened with pride, ever given over to sinful acts, lustful, gluttonous, cruel, heartless, harsh of speech, deceitful, short-lived, poverty-stricken, harassed by sickness and sorrow, ugly, feeble, low, stupid, mean, and addicted to mean habits, companions of the base, thievish, calumnious, malicious, quarrelsome, depraved, cowards, and ever-ailing,<sup>5</sup> devoid of all sense of shame and sin, shameless seducers of others' wives.<sup>6</sup> Vipras will live like the

<sup>1</sup> The Fourth, or worst of the Ages. It is for this age that the Tantra Shāstra is prescribed. So it is said in the Kulārṇava Tantra.

Kṛite shrutyudito dharmaś tretāyāṅg smṛiti-sambhavaḥ.

Dvāpare tu purāṇoktaḥ kalāvāgamasammataḥ.

In the Satya or Kṛita Age Dharma is as taught in Shruti. In Tretā Smṛiti is followed. The Dharma of the Dvāpara Age is as spoken of in the Purānas and in the Kali Age it is as approved in the Āgama. That is these are the respective Scriptures for the Ages, differing presentments of the means for attainment of the one Truth which all Ages seek.

<sup>2</sup> See *ante*, p. 7, n. 3.

<sup>3</sup> Sacred Books of the Hindus.

<sup>4</sup> Itihāsa (histories).

<sup>5</sup> In Shrīmad-bhāgavata (chap. i, verse 10) it is said : " Verily, O Righteousness, in the Kali Age men are generally short-lived, indolent, of short understanding, unfortunate, and afflicted." On which Viṣva-nātha Chakravartin's gloss is : " Men in this age are generally short-lived, yet, if they live a little longer, they care not to know about the Supreme Being. Where persons are somewhat active in this respect, yet they are very short of understanding, and therefore unable to understand the nature of the Supreme Being. Even if they be intelligent and endeavour to understand such things, they are unfortunate, and fail to secure the company of righteous men ; and even if they do they are subject to disease, pain, and sorrow " (ed. Mahendranāth Chatterjee, p. 84).

<sup>6</sup> That is devoid of the sense of the depravity in so doing Pāshanda : followers of Non-Vaidik sects.



Shūdras,<sup>1</sup> and whilst neglecting their own Sandhyā<sup>2</sup> will yet officiate at the sacrifices of the low.<sup>3</sup> They will be greedy, given over to wicked and sinful acts, liars, hypocrites, ignorant, deceitful, mere hangers-on of others, the sellers of their daughters,<sup>4</sup> degraded,<sup>5</sup> averse to all Tapas and Vrata.<sup>6</sup> They will be false in doctrine and practice, and yet think themselves wise. They will be without faith or devotion,<sup>7</sup> and will do Japa<sup>8</sup> and Pūjā<sup>8</sup> with no other end than to dupe the people. They will eat unclean food and follow evil customs, they will serve and eat the food of the Shūdras, be dependent on others<sup>9</sup> and lust after low women,<sup>10</sup> and will be wicked and ready to barter for money even their own wives to the low. In short, the only sign that they are Brāhmanas will be the thread<sup>11</sup> they wear. Observing no rule in eating or drinking or in

<sup>1</sup> The lowest caste. Vipras are Brāhmanas. (*Veda-pāthād bhaved viprah.*)

<sup>2</sup> Sandhyā-vandana, for Sandhyā is also a Devī. The prayers said thrice daily by the Brāhmana.

<sup>3</sup> A-yājya-yājaka. Ayājya is a person for whom by reason of his habits in life religious rites cannot be performed, and incompetent to employ a Brāhmana. A superior Brāhmana will not perform sacrifices in their houses. Degraded (Patita) Brāhmanas do so.

<sup>4</sup> That is, demanding money for giving their daughters (or sons) in marriage.

<sup>5</sup> Vratya : one fallen from his Dharma. One who is ignorant of the Gāyatrī and has not been invested with the sacred thread before completion of this sixteenth year.

<sup>6</sup> A part of the ritual called Naimittika Karma.

<sup>7</sup> Shraddhā-bhakti-parāṅgmukha, that is, devoid of belief in the Vedas.

<sup>8</sup> Recitation of Mantra and worship.

<sup>9</sup> Bhritakāh=Bharanāyatta-jīvanāh, i.e., dependent on others for their support.

<sup>10</sup> Brishali-rati-kāmukāh : a Brishali is a low Shūdra woman, with usually strong animal passions.

<sup>11</sup> That is, the Yajna-sūtra, or sacrificial thread. Brāhmanya-chihnam etāvat kevalam sūtra-dhāranam.

other matters, scoffing at the Dharma Scriptures, no thought of pious speech ever so much as entering their minds, they will be but bent upon the injury of the good (37-50).

By Thee also have been spoken for the good and Liberation of men the Tantras, a mass of Āgamas and Nigamas,<sup>1</sup> which bestow both Enjoyment and Liberation,<sup>2</sup> containing Mantras<sup>3</sup> and Yantras<sup>4</sup> and rules as to the Sādhana<sup>5</sup> of both Devīs and Devas. By Thee, too, have been described many forms of Nyāsa,<sup>6</sup> such as those called *Srishti*, *Sthiti* (and *Samhāra*).<sup>7</sup> By Thee, again, have been

<sup>1</sup> See Introduction to Author's "Principles of Tantra". The Āgama is that form of Tantra in which Shiva is the Guru and the Devī the Shishya (disciple), whilst in the Nigama the converse is the case. Ganesha wrote down both these and gave them to the Siddhas. Sometimes the two terms are used in the same sense.

<sup>2</sup> *Tantrāni bhukti-mukti-karāni*. Bhoga, as enjoyment, is of five kinds: pleasant sound (Shabda), pleasure of touch (Sparsa), the sight of beautiful things (Rūpa), the pleasure arising from the faculties of taste (Rasa), and smell (Gandha). The Tantra gives both Enjoyment and Liberation.

<sup>3</sup> See "Shakti and Shākta".

<sup>4</sup> Diagrams used for worship, as to which see *ibid*. Kaulāvali Tantra says:

"Yantram mantra-mayam proktam, mantrātmā devataiva hi,  
Dehātmanor yathā bhedo, yantra-devatayos tathā.

(The substance of Yantra is Mantra; the Devatā is Mantra. The distinction between Yantra and Devatā is of that between the body and the Ātmā or Self). As to the great Shri Yantra of which the Yoginī-hridaya says (Ch. I): "When the Supreme Shakti of Her own will assumes the form of the Universe and sees Her own becoming then the Shrichakra (Yantra) comes into being." See Introduction to Tantrarāja in my Tantrik Texts.

<sup>5</sup> Ritual worship, etc., see as to all the above "Shakti and Shākta," and "Garland of Letters".

<sup>6</sup> A rite, as to which see *Ibid*.

<sup>7</sup> *Antar-mātrikā-nyāsa*, which consists in mentally placing the *Mātrikās* in the six Chakras, is called *Sthiti* (existence, maintenance) *Nyāsa*. *Bāhya-mātrikā-nyāsa* is of two kinds—the external placing by voice and hand of the letters of the alphabet from A to *Ksha*, which is called *Srishti* (creation) *Nyāsa*; and the placing of letters in the reverse order from *Ksha* to A, is called *Samhāra* (dissolution) *Mātrikā*.

described the various seated positions<sup>1</sup> (of Yoga), such as that of the "tied"<sup>2</sup> and "loosened" lotus;<sup>3</sup> the Pashu, Vīra, and Divya classes of men,<sup>4</sup> (the knowledge of which, leads to the attainment of Siddhi in the Mantras of the Devatās<sup>5</sup> (51-52). And yet again it is Thou Who hast made known in a thousand ways rites relating to the worship with woman,<sup>6</sup> and the rites which are done with the use of skulls,<sup>7</sup> a

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<sup>1</sup> Āsanas are positions in Yoga practice, as to which see Arthur Avalon's "Serpent Power".

<sup>2</sup> Baddha-padmasana.

<sup>3</sup> Mukta-padmasana.

<sup>4</sup> This refers to the three characteristic dispositions of men—Pashu-bhāva, Vīra-bhāva, Divya-bhāva—as to which see "Shakti and Shākta". "Tarkālangkāra refers the reader to Kaulāvalī (p. 94) Hara-tattvadīdhiti (p. 364) and Prānatoshinī (p. 544, 2nd ed.), also to Kaulikārchana-dīpikā. The Bhāvachūdāmanī and Sarvollāsa give these distinctions in greater detail.

<sup>5</sup> Devatā-mantrasiddhidāh, that is, grant Siddhi or mastery in the Mantras of the Devatās. All men cannot worship alike, all men cannot realise the supreme experience by one and the same process. So different aspects of Divinity (*Ishtadevatā*) and forms of worship are prescribed by the Gurus to men of different temperaments. Thus the Kulārnavā Tantra says that the Guru must ascertain what the disciple is qualified for before he initiates him.

<sup>6</sup> Latā-sādhana, the fifth Tattva. Latā, which literally means a creeper, is a Tāntrika term for woman, who is thus thought of embracing man as the creeper clings to a tree. And so the Yoga-Vāshishṭha describes (*Nirvāna Prakarana*, chap. xviii): Gaurī, the half of the body (*Ardhāṅgī*) of Shiva, "embracing Him as the Mādhavī creeper clasps the young Āmra-tree with Her bosom like a cluster of blossom, and her eyes resembling the lines of black bees fluttering in the summer sky." In "Shakuntalā" the Mādhavī is described as married to the Sahakāra (mango-tree).

Tarkālangkāra says that Latāsādhana is that Sādhana in which the Sādhaka is assisted by his Shakti. Rules relating to it are given in the Kaulāvalī, p. 29, Prānatoshinī, p. 618, 2nd edition. Gandharva Tantra, p. 60. The Yoga method is different in Shivasamhitā, p. 75, also Hathapradīpikā and Yoga Chintāmanī.

<sup>7</sup> Munda-sādhana, one of the Tāntrika Āsanas.

Mundāsana is of differing kinds. The Sādhaka sits in manner enjoined over the head of a Chandāla, or on the heads of a Chandāla, a jackal or a monkey or on the heads of a jackal, a monkey, a snake and two Chandālas or on a hundred human heads. All these heads are put inside a raised mud platform on which the Sādhaka sits.

corpse,<sup>1</sup> or when seated on a funeral pyre<sup>2</sup> (53). By Thee, too, have been forbidden both Pashu-bhāva and Divya-bhāva.<sup>3</sup> If in this Age the Pashu-bhāva cannot exist, how can there be Divya-bhāva? (54). For the Pashu must with his own hand<sup>4</sup> collect leaves, flowers, fruits, and water, and should not look at a Shūdra<sup>5</sup> or even think of a woman<sup>6</sup> (55). On the other hand, the Divya is all but a Deva, ever pure of heart, and to whom all opposites are alike,<sup>7</sup> free from attachment to worldly things,<sup>8</sup> the same to all creatures<sup>9</sup> and forgiving (56). How can men with the taint of this Age upon them, who are ever of restless mind, prone to sleep and sloth, attain to purity of

<sup>1</sup> Shavāsana. This is another Tāntrika Āsana.

In Shavāsana in the Mantra method the Sādhaka sits on the corpse of a Chandāla and does japa of his Mantra (see Kaulāvalī, p. 52). In the Yoga method the Sādhaka lies on his back and practises Yoga according to the instructions of his Guru. See the account given in the Gheranda Sanghitā, Hathapradīpikā.

<sup>2</sup> Chitāroha, a Tāntrika Āsana.

In Chitāroha or Chitāsādhana the Sādhaka sits on an extinguished but not purified pyre and does Japa of his Mantra in manner enjoined (see Kaulāvalī, p. 48).

<sup>3</sup> Pashu-bhāva-divya-bhāvau svayam eva nivāritau. As to these dispositions, see "Shakti and Shākta". For the apparent meaning of this passage, *vide* Introduction by A. Avalon to vol. vi, Tāntrik Texts.

<sup>4</sup> In Smārta worship, or that prescribed by Smṛiti, the worshipper (or his wife) must with his own hand collect the materials for his worship, and with his own hand cook his food, which he dedicates to the Deity. The meaning of the text is that in this Age this is impossible or difficult.

<sup>5</sup> The follower of Smṛiti (Pashu) should not at worship see the face of a Shūdra, or think of woman for his mind is weak.

<sup>6</sup> As to the "Pancha-tattva" in which woman is worshipped, see "Shakti and Shākta".

<sup>7</sup> Dvandvātīta, beyond all contraries. He to whom heat and cold, pain and pleasure, etc., are the same.

<sup>8</sup> Vitarāga=free from both love and hate. He is not attracted or repelled by anything.

<sup>9</sup> Sarvabhūte samah—nothing worldly is pleasing or displeasing to him. He is the same to all men and animals.

disposition ? <sup>1</sup> (57). O Shangkara <sup>2</sup> by Thee, too, have been spoken the rites of Vira-sādhana, <sup>3</sup> wherein are used the Panchatattva <sup>4</sup>—namely, wine, <sup>5</sup> meat, <sup>6</sup> fish, <sup>7</sup> parched grain <sup>8</sup> and sexual union of man and woman <sup>9</sup> (58-59). But since the men of the Kali Age are full of greed, lust and gluttony, they will on that account neglect Sādhana <sup>10</sup> and will fall into sin, and having drunk much wine for the sake of the pleasure of the senses, will become mad with intoxication, and bereft of all notion of right and wrong <sup>11</sup> (60-61). Some men will

<sup>1</sup> Having in the preceding verses described the characteristics of the Pashu and Divya Bhāvas, He now proceeds to show that they do not avail for the lazy and evil men of the Kaliyuga.

<sup>2</sup> One of the nāmes of Shiva. The meaning of which is "the beneficent one". Sham = Kalyānam = Good : Karoti = does. He who does good.

<sup>3</sup> Sādhana of Vira-bhāva, practised by Vāmāchārīs and some Kaulas. See "Shakti and Shākta".

<sup>4</sup> Next described (see *Ibid.*).

<sup>5</sup> Madya. This Tantra substitutes in certain cases Madhu-traya (see Chap. viii, vv. 172-173).

<sup>6</sup> Māṅsa (*vide Ibid.*).

<sup>7</sup> Matsya (*vide Ibid.*).

<sup>8</sup> Mudrā, which has been spoken of as follows : Devānām moda-dā mudrā, tasmāt tāng yatnatashcharet ; ("That which gives pleasure to the Devas is Mudrā. Therefore should it be done with care,") and see chap. ii of Nirvāna Tantra.

<sup>9</sup> Maithuna, vv. 172 and 173 of chapter viii, however, state that, owing to the limited intelligence and lust of the men of the Kali Age, they cannot recognise women to be manifestations of Shakti or Divine Power and for them, therefore, the worship of the feet only of the Devī is prescribed, just as Madhu-traya is substituted in lieu of wine. In the Sāttvika Sādhana, this and the preceding terms have another and esoteric meaning (see "Shakti and Shākta"). There is Kishort-Sādhana amongst Vaishnavas.

<sup>10</sup> See *Ibid.*

<sup>11</sup> Kali-jā mānavā lubdhāḥ shishnodara-parāyānāḥ :

Lobhāt tatra patishyanti, na karishyanti sādhanam.

Indriyānām sukhārthāya pītvā cha bahulam madhu,

Bhaviṣhyanti madonmattā hitāhita-vivarjitāḥ.

That is, owing to the lusts of men of this Age, the latter are likely to partake of the Pancha-tattva (wine, meat, etc.) rather for the mere

violate the wives of others, some will become robbers, and others sinful men, in the indiscriminating rage of lust, will go (whoever she be)<sup>1</sup> with any woman (62). Excessive drinking and the like will disease many and deprive them of strength and sense. Disordered by madness, they will meet death, falling into lakes, pits, or in impenetrable forests, or from hills or house-tops (63-64). While some will be as mute as corpses, others will be for ever on the chatter,<sup>2</sup> and yet others will quarrel with their kinsmen and elders. They will be evil-doers, cruel, and the destroyers of Dharma<sup>3</sup> (65-66). I fear, O Lord ! that even that which Thou hast ordained for the good of men will through them turn out for evil<sup>4</sup> (67). O Lord of the World ! who will practise •Yoga<sup>5</sup> or the many kinds of Nyāsa,<sup>6</sup> who will sing the hymns and draw the Yantra<sup>7</sup> and make Purashcharana<sup>8</sup>? (68). Under the influences of the Kali Age man will of his

gratification of the senses than in the manner and for the object for which they were prescribed. As to drinking see Ch. XI. vv. 105-122 *post*.

<sup>1</sup> Indicative of incest. Na karishyanti te mattāḥ pāpā yonivichāraṇam.

<sup>2</sup> Tarkāṅgkāra here quotes the following verse from the Kulārṇava (ch. xi).

Parihāsam pralāpancha vitandām bahu-bhūshanam.

Audāsīnyam bhayam krodham chakramadhye vivarjayet.

When traced in the Chakra or circle of worship just, purposeless talk, recrimination, gamility, indifference and anger should be avoided.

<sup>3</sup> Dharmamārgavilopakāḥ ; that is destroyers of the true meaning of the injunctions of Dharma.

<sup>4</sup> Hitāya yāni karmāni kathitāni tvayā Prabho !

Manye tāni mahādeva viparītāni mūnave.

In the event a true prophecy.

<sup>5</sup> Yoga (see A. Avalon's "Serpent Power").

<sup>6</sup> Nyāsa (see "Shakti and Shākta").

<sup>7</sup> Diagrams (see *Ibid.*).

<sup>8</sup> Purashcharana is the repetition, a specific number of times and under specific conditions, of Mantras (see "Shakti and Shākta" by Woodroffe and "Purashcharyārṇava" by the King of Nepal).

nature become indeed wicked and bound to all manner of sin (69). Say, O Lord of all the distressed ! <sup>1</sup> in Thy mercy how without great pains men may obtain longevity, health, and energy, increase of strength and courage, learning, intelligence, and happiness; and how they may become great in strength and valour, pure of heart, obedient to parents, devoted to their wives,<sup>2</sup> mindful of the good of their neighbour, reverent to the Devas and to their Gurus,<sup>3</sup> cherishers of their children and kinsmen (70-72), possessing the knowledge of the Brahman,<sup>4</sup> learned in the lore of, and ever meditating on, the Brahman. Say, O Lord ! for the good of the world,<sup>5</sup> what men should or should not do according to their different castes<sup>6</sup> and stages of life.<sup>7</sup> For who but Thee is their Protector in all the three worlds? (73-74).

End of the First Chapter,<sup>8</sup> of the Mahānirvāna Tantra which is the most excellent of all Tantras and wherein is set forth the essence of all Dharma, entitled "Questions" relating to the Liberation of Beings".

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<sup>1</sup> Dinesha, an epithet of Shiva.

<sup>2</sup> Svadāraniratāh.

<sup>3</sup> Spiritual teachers.

<sup>4</sup> The Supreme.

<sup>5</sup> Lokayātrāyāh siddhyartham, that is, for the accomplishment of the world-harmony which is the realisation of the Dharma of each being.

<sup>6</sup> Varna.

<sup>7</sup> Āshrama.

<sup>8</sup> Ullāsa a term which means that which arises or appears; that which is revealed. Ullāsa also indicates joy.

<sup>9</sup> The questions of the Devī begin at v. 18 and go on to the end of the Chapter, that is 57 verses in all.

## CHAPTER II

### THE WORSHIP OF BRAHMAN

HAVING heard the words of the Devī, Shangkara,<sup>1</sup> Bestower of happiness on the world,<sup>2</sup> great Ocean of Mercy, thus truly spoke.<sup>3</sup>

Sadāshiva<sup>1</sup> said :

O Exalted and Holy One!<sup>4</sup> Benefactress of the universe, well has it been asked by Thee. By none has such an auspicious question been asked aforetime (1-2). Worthy of all honour art Thou, Who knoweth, what is right, O Benefactress of all born in this age!<sup>5</sup> O Gentle One! what Thou hast said is verily true. O Parameshvari, Thou art Omniscient. Thou knowest the past, present, and future,<sup>6</sup> and Dharma. What Thou hast said about Dharma of the past, present, and future, is without doubt true<sup>7</sup> according to the injunctions<sup>8</sup> and appropriate.<sup>9</sup> O Sureshvari!<sup>10</sup> men, whether they be of the twice born<sup>11</sup> or other castes, afflicted

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<sup>1</sup> Shiva (see note to v. 58, ch. I.)

<sup>2</sup> Loka-shangkaraḥ = Janānāṅg kalyāṇasya utpādakaḥ.

<sup>3</sup> Tattvena kathayāmāsa. He spoke of the essentials concerning which he was asked. Here He commences to answer the Devī's questions relating to the saving of creatures.

<sup>4</sup> Mahā-bhāge.

<sup>5</sup> Kali Yuga.

<sup>6</sup> Tri-kāla.

<sup>7</sup> Yathātattva.

<sup>8</sup> Yathānyāya.

<sup>9</sup> Yathāyogya.

<sup>10</sup> Sureshvari, feminine of Sureshvara, Lord of the Suras or Devas.

<sup>11</sup> Referring here to the Brāhmanas, Kshatriyas, and Vaishyas, who are spiritually reborn on being invested with the sacred thread.



as they are by this sinful Age,<sup>1</sup> and unable to distinguish the pure from the impure, cannot gain purity by the Vedic rituals, or the success of their desired ends or by the *Samhitās*<sup>2</sup> and *Smritis*<sup>3</sup> (3-6). Verily, verily, and yet again verily, I say unto you, O beloved, that in this Age<sup>4</sup> there is no way to Liberation but that proclaimed by the *Āgama*<sup>5</sup> (7). I, O Blissful One,<sup>6</sup> have already foretold in the *Vedas*,<sup>7</sup> *Smritis*,<sup>8</sup> and *Purānas*,<sup>9</sup> that in this Age the wise shall worship the *Devas* according to the method enjoined in the *Āgama* (8). Verily, verily, and beyond all doubt, I say to you that there is no Liberation for him who in this Age, goes counter to such scripture and follows another (9). There is no Lord but I in this world, and I alone am He Who is spoken of in the *Vedas*, *Purānas*, and *Smritis* and *Samhitās*<sup>10</sup> (10). All these teach that My abode is the Purifier of all

<sup>1</sup> *Kalikālmashadīnānām*. As to which *Bhārati* says: those who are rendered wretched as a result of sins which are concomitants of the Kali Age.

<sup>2</sup> Here *Purānas* (*vide* Ch. I, vv. 30-33).

<sup>3</sup> v. ante, p. 10, n. 1.

<sup>4</sup> Kali Yuga.

<sup>5</sup> That is, the *Tantra Shāstras* (see Introduction to "Principles of Tantra"). *Tarkālangkūra* quotes as from the *Uttara Tantra* the following verse, which also occurs in the *Kulārnava*.

Sarvāchārat paribhrashtah kulāchārang samāshrayat  
Kulāchārātparibhrashto rauravang narakang brajet.

(Let him who is fallen from all other *Āchāras* seek shelter in *Kulāchāra* but he who is fallen from *Kulāchāra* goes to the Raurava Hell.)

<sup>6</sup> *Shivā*, feminine of *Shiva*.

<sup>7</sup> As to the assent of other *Shāstras* to the authority of the *Tantras*, see "Principles of Tantra"; the *Atharva Veda*, the *Prashna*, *Kālikā*, *Tārā*, *Nārāyana*, *Shiva*, *Nṛsiṃha-tāpanī*, *Gopālatāpanī Upanishads*, and other works.

<sup>8</sup> See notes under ch. I, 34-36.

<sup>9</sup> The "Principles of Tantra" *loc. cit.*, refers to *Kālikā Purāna*, *Skandā Purāna*, *Bhāgavata Purāna*, and others.

<sup>10</sup> Here collections of *Shāstras* other than those named. See p. 10, n. 1. "He who is spoken of" (*Pratipādyo'smi*) that I am proved, shown, established in all these scriptures.

the worlds,<sup>1</sup> and they who are averse to My doctrine are unbelievers and sinners, as great as those who slay a Brāhmaṇa (11). Therefore, O Devi! the worship of him who heeds not My precepts is fruitless, and, moreover, such an one goes to hell<sup>2</sup> (12). The fool who would follow other doctrine heedless of Mine is as great a sinner as the slayer of a Brāhmaṇa or of a woman, or a parricide; have no doubt of that (13).

In this Age<sup>3</sup> the Mantras<sup>4</sup> of the Tantras are efficacious,<sup>5</sup> yield immediate fruit, and are auspicious for Japa,<sup>6</sup> Yajna,<sup>7</sup> and all such practices and ceremonies (14).<sup>8</sup> The Vedic rites and Mantras which were efficacious in the First Age<sup>9</sup> have ceased to be so in this. They are now as powerless as snakes, the poison-fangs of which are drawn. They were fruitful in the Satya and other ages but in the Kali Age they are as if dead (15). The whole heap of other Mantras have no more power than the organs of sense of some image in a wall. To worship with the aid of other Mantras is as fruitless as it is to cohabit with a barren woman. Nothing is gained and the labour is lost (16-17). He who in this

<sup>1</sup> Matpadang lokapāvanam. Pada says Bhāratī = Sthāna = place. That is He is the source of all purity.

<sup>2</sup> Naraka, the region of Yama, the Judge of men and Ruler of the Hells, in which the wicked suffer (*Vishnu Purāna*, 207, 286).

<sup>3</sup> Kali Yuga.

<sup>4</sup> See Woodroffe's "Garland of Letters".

<sup>5</sup> Siddha.

<sup>6</sup> Recitation of Mantras. See "Shakti and Shākta".

<sup>7</sup> Sacrificial rites.

<sup>8</sup> He here says that in the Kali Age the Mantras given in the Vedas (Shrauta-jātīya), are not of efficacy and it is the Mantras given in the Tantras which are efficacious to quickly give the desired object (Bhāratī).

<sup>9</sup> Satya Yuga.

Age<sup>1</sup> seeks salvation by ways prescribed by others is like a thirsty fool who digs a well on the bank of the Jāhnavi<sup>2</sup> (18),

<sup>1</sup> Kali Yuga. See as to these verses Preface.

On this Tarkālangkāra observes as follows: What is the reason why the Vaidik Mantras were formerly fruitful but are no longer so. As a fact the prescribed fruit may be gained by the doing of Vedic rites and following the Vaidika āchāra as also by doing the rites approved in the Smṛitis, Purānas, Shaivāchāra, Vaishnavāchāra, Dakṣhināchāra, Vāmāchāra, Siddhāntāchāra and Kaulāchāra. The Uttara Tantra gives the relative excellence of Vedāchāra, Vaishnavāchāra, Shaivāchāra, Dakṣhināchāra, Vāmāchāra, Siddhāntāchāra and Kaulāchāra the highest beyond which there is nothing higher. (Each of these Āchāras is more excellent than that which precedes them—see also Kulārṇava, Ch. II, vv. 7, 8.) Of these Āchāras the first three are included in Pashubhāva. Dakṣhināchāra is mid-way between Pashu and Vira. Vāma and Siddhānta are in Virabhāva and Kulāchāra, though it is in Virāchāra, in its highest stage attains to Divyabhāva. The reason why the Pashubhāva is forbidden in this Tantra is that in the Kali age no one can fully observe the rules of Vedāchāra, Vaishnavāchāra and Shaivāchāra. If this is not done then the Vaidika, Smārta, and Paurāṇik Mantras, rules and sacrifices cannot bear any fruit. Who in the present day is able to observe Vedāchāra? Who after his investiture with the sacred thread lives in the family of the Guru rigidly observing the continent life (Brahmacharyya) and who returning therefrom between the ages of 24 and 30 takes a wife and enters the life of a householder? Who again on his attaining the age of 50 years enters the stage of Vānaprastha? Do the Brāhmanas of the present day maintain themselves by what they earn by teaching or the performance of sacrifices: If (as is patent) the men of the present age are not observant of the injunctions (Shāsana) of the Vedas then how can they hope that the Vaidika rules will do them good? As a fact it is impossible to observe Pashubhāva. Thus no one can carry out the injunction which says that the Pashu should collect for himself leaves, flowers, fruits and water and should not look on a Shūdra or think of a woman. It is difficult to come across a pure Pashu who is not fallen by association with the wicked—with those who are fallen by keeping the company of Mlechchhas, wine-drinking and other bad habits. On this account Shiva has said that there is no Pashubhāva in the Kali age. If there is no Pashubhāva there are no rites of Pashubhāva. Therefore under present circumstances no fruit can be gained by the use of Vaidik Mantras and the like which are appropriate for Pashubhāva only. It is on this account that Shiva revealed the Āgamas for the salvation of men who have fallen from their Āchāra. At present there is no path to Liberation outside the Āgama.

<sup>2</sup> Gaṅgā, Ganges; so called as coming from out of the thigh of the sage Jahnu.

and he who, knowing My Dharma, craves for any other is as one who with nectar in his house yet longs for the poisonous juice of the Ākanda plant<sup>1</sup> (19). No other path is there to salvation and happiness in this life or in that to come like unto that shown by the Tantras which give both happiness and Liberation<sup>2</sup> (20). From my mouth have issued the several Tantras with their sacred legends and practices both for Siddhas and Sādhakas<sup>3</sup> (21). At times, O My Beloved! by reason of the great number of men of the Pashu<sup>4</sup> disposition, as also of the diversity of the qualifications<sup>5</sup> of men, it has in some places been said that the Dharma spoken of in the Kulāchāra<sup>6</sup> Scriptures should be kept secret (22). And in some places again I have, O Beloved! revealed some Tantras with the object of inclining the minds of men thereto.<sup>7</sup> Various are the Deva and Devīs who have been spoken of as also Bhairavas,<sup>8</sup> Vetālas<sup>9</sup>

<sup>1</sup> This exudes a white juice like milk but poisonous.

<sup>2</sup> Nānyaḥ panthā mukti-hetur ihāmuṭra sukhāptaye.

<sup>3</sup> Or, as it might be said analogically, "for adept and novice".

<sup>4</sup> See "Shakti and Shākta".

<sup>5</sup> Adhikāri-vibhedena. Adhikāra means competency, qualification to perform a particular act or worship. Thus that boy is entitled (Adhikāri) to the Upanayana ceremony whose Chūḍākarana (tonsure) ceremony has been performed.

<sup>6</sup> The Tāntrika division of worshippers of that name, who follow the way (Āchāra) of Kula: see Woodroffe's "Shakti and Shākta".

<sup>7</sup> Jīva-pravṛtti-kārīni kānichit kathitānyapi—that is, to create some desire in their minds so that they may be inclined towards it. On this Bhārati says: In the preceding verse He has enjoined secrecy in respect of some practices. In this He says that He has also revealed some Tantras to induce men towards these practices without disclosing their difficulties. In verses 23-24 he further develops the topic of the difference in Adhikāra.

<sup>8</sup> Manifestation of Shiva (see following notes).

<sup>9</sup> The monkey-faced son of Shiva, born of Gaurī after She had entered into the body of Rānī Tārāvatī, wife of Rājā Chandra-shekhara. There were two sons born, one Bhairava and another Vetāla. See his history as given by the Muni Aurvva to Rājā Sāgara in chap. xlv of the Kālikā Purāna.

Vatukas,<sup>1</sup> Nāyikās<sup>2</sup> and forms of worship such as Shāktas,<sup>3</sup> Shaivas,<sup>4</sup> Vaishnavas,<sup>5</sup> Sauras,<sup>6</sup> Gānapatyas,<sup>7</sup> and others. In them too, are described various Mantras<sup>8</sup> and Yantras<sup>9</sup> which aid men in the attainment of Siddhi,<sup>10</sup> and which, though they demand great effort, yet yield the desired fruit (23-25). As and when questions were asked of me by any one, so O Beloved, did I give as reply which was appropriate and of benefit to him<sup>11</sup> (26).

None before has ever questioned Me as Thou hast done for the advantage of all mankind—nay, for the benefit of all that breathes, and that, too, in such detail and with reference to the needs of the present age.<sup>12</sup> Therefore, out of My affection for Thee, O Pārvatī! I will speak to Thee of the supreme Essence of essences (27-28). O Deveshi! I will state before Thee the very

<sup>1</sup> One of the terrific manifestations of Shiva, known as Bhairava, whose Vāhana is a dog. There are others, such as Kāla Bhairava, Nakuleshvara Bhairava.

<sup>2</sup> Nāyikās are forms of Shakti, eight in number—Ugrachandā, Prachandā, Chandogrā, Chanda-nāyikā, Ati-chandā, Chāmundā, Chandā, and Chandavatī.

<sup>3</sup> Worshippers of the Devī, as the Shakti or Divine energy.

<sup>4</sup> Worshippers of Shiva.

<sup>5</sup> Worshippers of Vishnu, of which the four chief sects are the Nimbārka, Rāmānuja, Vallabhachārī, and Mādhavachārī.

<sup>6</sup> Worshippers of the Sun.

<sup>7</sup> Worshippers of Ganesha formerly, but hardly now, a distinct sect. The worship of the Deva is popular in the Mahratta country, and all Hindus invoke this Deva before commencing any work or devotion.

<sup>8</sup> See Woodroffe's "Shakti and Shakti" or "Garland of Letters".

<sup>9</sup> *Ibid.*

<sup>10</sup> Success, accomplishment, realisation (*Ibid.*).

<sup>11</sup> All these worships lead to the same goal—the Brahman. But, as men vary, so do the forms of worship. Some natures attain spirituality in one way, others in another. For the same reasons, the means such as Yantra, Mantra and Upāsana vary.

<sup>12</sup> Yugadharmānusārena. As to Dharma, special duties exist in each Yuga with reference to its varying circumstances.

essence distilled from the Vedas and Āgamas,<sup>1</sup> and in particular from the Tantras (29). As men versed in the Tantras are to other men, as the Jāhnavī<sup>2</sup> is to other rivers, as I am to all other Devas, so is this (Mahānirvāṇa) Tantra to all other Āgamas<sup>3</sup> (30).

O Auspicious One! of what avail are the Vedas, the Purāṇas, or the Shāstras, since he who has the knowledge of this great Tantra is Lord of all Siddhi?<sup>4</sup> (31). Since I have been moved by Thee for the good of the world, I will speak to Thee of that which will lead to the benefit of the universe (32).

O Parameshvarī! should good be done to the universe, the Lord of the universe<sup>5</sup> is pleased, since He is its Self, and it depends on Him (33). He is One. He ever is. He is the Truth. He is the Supreme Unity without a second. He is Ever-full and Self-manifest.<sup>6</sup> He is Eternal

<sup>1</sup> Vide "Shakti and Shākta."

<sup>2</sup> Ganges, Gaṅgā. See p. 22, n. 2.

<sup>3</sup> Yathā mareshu tantra-Jñāṇi saritām Jāhnavī yathā,  
Yathāham tridiveshānām āgamānām idam tathā.

Verses 30 and 31, speak of the excellence of this Tantra as each Tantra and in fact each Shāstra does of its own.

<sup>4</sup> Siddhi (vide p. 4, n. 3). The Tantra is thus the cream of all previous doctrine extracted for the use of the men of this Age, who may thus, without the learning of the other Shāstras, acquire knowledge of the Brahman.

<sup>5</sup> Vishvesha. That is the Director of all including Shiva himself. (Vishveshām asnadādīnām sarveshām niyantā). Now why should doing good to all be pleasing to Him? The answer is that the Vishva (the universe or all) is in Him. Now how is it that you say that He is Vishvatma or Soul of the Universe. The answer is that the Vishva has its support on Him.

<sup>6</sup> "Without a second"—that is, every creature is one of a class but the Supreme stands apart, and is unlike any other thing, and there is none other like Him. "Ever-full" (Sadā-pūrṇa), entire, whole, undivided. "Self-manifest" (Sva-prakāsha), self-lustre. He has not to depend on anything else for His manifestation, such as the Sun, Moon or other Energy. "He is the Truth," and all else is relative to Him unreal.

Consciousness and Bliss<sup>1</sup> (34). He is without change,<sup>2</sup> self-existent,<sup>3</sup> and ever the same,<sup>4</sup> serene,<sup>5</sup> above all attributes.<sup>6</sup> He beholds<sup>7</sup> and is the Witness<sup>8</sup> of all that is, Omnipresent,<sup>9</sup> the Self of everything that is.<sup>10</sup> He, the Eternal and Omnipresent, is hidden and pervades all things.<sup>11</sup> Though Himself devoid of senses, He is the Illuminator of

<sup>1</sup> Bhārati says that v. 34 establishes that the Paramātmā is alone Sat and all else Asat. It alone should be meditated upon and worshipped, since It is Reality, the pleasing subject of meditation and the Cause of Liberation. The Lord is Sadrūpa, Sat, Being itself (Svabhāva), the one true Reality (Ekaḥ Satyah). From this it is to be inferred that all else is Asat. The Text proceeds to prove this reality stating that He is Advaita which is Sajātiya-vijātiya-shūnya, that is, free of both intrinsic and extrinsic distinctions (see n. 4) and therefore Parātpara (Parāt Brahmāder api parah, shreshthah), that is, higher than the High such as Brahmā and the rest. He is self-manifesting (Svaprakāsha) and not manifested as objects are by Sun, Moon or other Lights. Cf. Na tatra Sūryo bhāti, na chandratārakām, etc. He is Sadāpūrṇa, the eternally existing whole, Sarvadā akhaṇḍa and the eternal Chit (Jñāna) and Ānanda.

<sup>2</sup> Nir-vikāra. He is free of Vikāra which means deviation from the primary character (Prakṛiti) of any thing. Prakṛiter anyathābhāvaḥ vikāraḥ tadrahitaḥ.

<sup>3</sup> Nir-ādhāra. That which supports itself and is supported by nothing.

<sup>4</sup> Nir-vishesha—Svagatabhedarahita. Bheda or difference and distinction which marks finitized being is of three kinds, viz., intrinsic or Svagata such as the distinction which exists between the leaves and branches of the same tree and extrinsic which is Sajātiya such as the distinction which exists between one kind of tree and another and Vijātiya the distinction which exists between trees and things which are not trees. The Brahman is free of all Bheda.

<sup>5</sup> Nir-ākula.

<sup>6</sup> Gunātita. The Supreme Being is, in Its ultimate Nir-guna aspect, without attribute, though, when It unfolds Itself by Shakti, It appears as One possessing attributes. The Supreme is but One and the Same, but by reason of the various beings which It pervades, It appears differently according to the characters of such being, and enjoys their attributes (Shrīmad-bhāgavata, chap. ii, verses 30-32). He is beyond the Gunas, pleasure and pain, etc.

<sup>7</sup> Sarva-dṛik.

<sup>8</sup> Sarva-sākshī = witness of all Karma both good and evil.

<sup>9</sup> Vibhu or in whom all the Powers (Aishvarya) are.

<sup>10</sup> Sarvātṁā = Sarvasvarūpa : the Reality of all.

<sup>11</sup> Gūḍhaḥ sarveshu bhūteshu. Sarvavyāpī Sanātanaḥ.

all the senses and their powers <sup>1</sup> (35-36). The Cause of all the three worlds, He is yet beyond them and the mind of men. Ineffable and Omniscient, He knows the universe, yet none know Him <sup>2</sup> (37). He sways this incomprehensible universe, and all that has movement and is motionless in the three worlds depends on Him ; and depending on His reality the world of forms appears as true.<sup>3</sup> We too have come from Him as our Cause <sup>4</sup> (38-39). He, the one Supreme Lord,<sup>5</sup> is the Cause of all beings, the Manifestation of Whose creative Energy in the three worlds is called *Brahmā* (40). By His will *Vishnu* protects and I dissolve. *Indra* and all other Guardian Devas of the world depend on Him and hold rule in their respective regions under His command. Thou His supreme *Prakriti* <sup>6</sup> art adored in all the three worlds (41-42). Each one does his work by the power of Him who dwells within and directs. None is ever independent of Him (43). Through fear of Him <sup>7</sup> the Wind blows, the Sun gives heat, the Clouds shower seasonable rain, and the Trees in the forest flower (44).

It is He who destroys Time at the Great Dissolution, of whom even Fear and Death itself are afraid.<sup>8</sup> He is

<sup>1</sup> *Sarvendriya-vivarjitah sarvendriya-guṇābhāṣah* ; or it may be translated, " Yet all the senses tell of Him."

<sup>2</sup> *Tam na jānāti kashchana*. The All-knowing *Paramātmā* knows all but no one knows Him.

<sup>3</sup> *Tat-satyatām upāśritya sadvad bhāti prithak prithak* : that is the reality of Brahman gives the appearance of reality to the different forms seen in the world such as earth, water and the like. Their apparent reality is really His.

<sup>4</sup> *Tenaiva hetu-bhūtena vayang jātaḥ*. The " We " refers to Shiva Himself considered as an emanation and others.

<sup>5</sup> *Īshvara*, God as Creator and Ruler of the universe.

<sup>6</sup> See Woodroffe's " *Shakti and Shākta* ". His Power as material cause of the universe.

<sup>7</sup> That is, in obedience to Him, through fear of disobedience (see Sixth Vallī, *Kathopanishad*).

<sup>8</sup> That is, who is not affected by time, fear and death.



Bhagavān,<sup>1</sup> Who is indicated by the words *Yat Tat*<sup>2</sup> in the Vedānta<sup>3</sup> (45). O Adored of the Devas ! all the Devas and Devis—nay, the whole universe, from Brahmā to a blade of grass—are His forms<sup>4</sup> (46). If He be pleased, the Universe is pleased. If aught be done to gratify Him, then the gratification of All is caused (47). As the pouring of water at the root of a tree satisfies the wants of the leaves and branches, so by worshipping Him all the Deathless Ones<sup>5</sup> are satisfied (48). Just as, O Virtuous One ! all the beautiful Devīs<sup>6</sup> are pleased when Thou art worshipped and<sup>7</sup> when men meditate on and make Japa and pray to Thee (49). As all rivers must go to the ocean, so, O Pārvati ! all acts of worship must reach Him as the ultimate goal<sup>7</sup> (50). Whoever be the worshipper, and whoever be the Devavā whom he reverentially worships for some desired end, all that is given to him through the Deva he so worships comes from Him as the Supreme (51). Oh, what use is it to say more

<sup>1</sup> See note under ch. I, 18.

<sup>2</sup> The "That," which all in their essence are, or the Supreme—the One, that is—*Tat Sat*. The *Vishvatman* is without a name, nor is it known how It should be called other than by the designation of "That" in the neuter gender. Though the unconditioned Brahman and the apparently conditioned appear as different (by attributes), yet They are the same, and designated by *Tat*, the relation between them being *Tādātmya* (sameness). The Devī is *Chidākāsha-svarūpinī* (*Lalitā*, verse 80), non-separable from *Chit*, and denoted by *Tat* (*Tat-pada-lakṣhyārthā*).

<sup>3</sup> Shruti and Darshana (see Introduction to "Principles of Tantra").

<sup>4</sup> *Tanmayam—Paramātmāsvarūpam*, ultimately these forms are Him, see the *Katha Upanishad* (ii, 2).

<sup>5</sup> *Amaras*—that is, the Devas.

<sup>6</sup> That is, the other Devīs.

<sup>7</sup> The same thought is contained in the *Bhagavad-Gītā*, where the Supreme Lord says that "All worship, to whomsoever directed, reaches Him". It has been pointed out (Max Müller, "India, what It can teach us," p. 252) that a similar idea is to be found in the Prophet Malachi (i, 14), where the worship of strange gods is accepted as a tribute which in reality falls to Yahweh.

before Thee, O My Beloved ? There is none other but Him, to meditate upon, to worship, to pray to, for the attainment of Liberation with such delight or ease (52). Need there is none to trouble, to fast, to torture one's body, to follow rules and customs, to make large offerings ; need there is none to be heedful as to time<sup>1</sup> nor as to Nyāsa<sup>2</sup> or Mudrā;<sup>3</sup> wherefore, O Kuleshāni !<sup>4</sup> who will strive to seek shelter elsewhere than with Him ? (53-54).

End of the Second Chapter, entitled " Introduction to the Worship of Brahman ".

<sup>1</sup> Dik-kāla-vichāra. In ordinary worship, the time of the day, the position of the planets, the direction of the worshipper's face, have to be regarded, but not so here.

<sup>2</sup> A ritual as to which see " Shakti and Shākta," by Woodroffe.

<sup>3</sup> *Ibid.* Cf. Hymn in Mahākāla Samhitā.

<sup>4</sup> Feminine of Kuleshāna, a name of Shiva as Lord of the Kaulas whose way of life is Kulāchāra which is Advaita Vedānta. See Chapters VII, v. 98 ; X, v. 212.

### CHAPTER III

#### THE WORSHIP OF BRAHMAN—(Contd.)

SHRĪ DEVĪ said :

O Deva of the Devas, great Deva, Guru of Brihaspati <sup>1</sup> himself, Thou hast revealed all Scriptures,<sup>2</sup> Mantra, and Sādhana,<sup>3</sup> thereof; Thou hast also spoken of the Supreme Brahman who is higher than the highest and the Supreme Lord by worship of Whom mortals attain both Happiness and Liberation. O Lord! how shall we please that Supreme Spirit, how O Deva! may we realise Him? What is the Dhyāna of and the observances <sup>4</sup> relating to the Supreme Lord the Supreme Self? It is My desire, O Lord! to hear of the truth of all these from Thee. Speak, O Lord, in Thy mercy (1-4).

Shrī Sadāshiva said :

Listen, then, O Beloved of My life! to the most secret and supreme Truth, the mystery whereof, O propitious One, has nowhere yet been revealed.

Because of My affection for Thee I shall speak to Thee of that Supreme Brahman, Who is Being-Consciousness in the form of the universe and Who is dearer to Me than life itself. O Maheshvari! the unchanging eternal, conscious world-pervading <sup>5</sup> Brahman may be known in

<sup>1</sup> Spiritual preceptor or director of Brihaspati, the Deva-guru, that is, the Guru of the Devas.

<sup>2</sup> Shāstras.

<sup>3</sup> See Woodroffe's "Shakti and Shākta" and "Serpent Power".

<sup>4</sup> Vidhāna.

<sup>5</sup> That is in Its Svarūpa or by Its Lakshana that is attributes. Sachchidvishvamaya : Sat = Sadāsthāyi = which ever is (that is without becoming or change in past, present or future). Chit = Chaitanya = pure Consciousness. Vishva = Asheshang jagat = the limitless universe : Vishvamaya = who pervades it.

Its 'real Self' <sup>1</sup> or by Its external signs <sup>2</sup> (5-6). That Which is without difference <sup>3</sup>, pure being <sup>4</sup> and beyond both mind and speech, <sup>5</sup> Which truly is in the three worlds of appearance <sup>6</sup>, is the Brahman according to Its real nature (7). That Brahman is known in ecstasy <sup>7</sup> by those who look upon

<sup>1</sup> Tatsvarūpa = Svarūpalakshana of Brahman.

<sup>2</sup> Lakshana = Tatasthalakshana. Lakshana is that of which anything is seen or known (Lakshyate anena, iti, lakshana. This is the apparent as distinct from the real nature: God as manifest in the universe as contrasted with the nature of God as He is in Himself.

<sup>3</sup> Nirvishesha = Svagatabhedabhinna. (See ch. II, 84 and notes.)

<sup>4</sup> Sattāmātra = Kevalaparamārthasattvarūpa. The Supreme is pure Being.

<sup>5</sup> Avāṅgmanasagochara: that is, incomprehensible by mind and inexpressible in speech.

<sup>6</sup> Asat trilokīśadbhānam. The Brahman in Its Svarūpa is the Sat which ever is in the existing changeful Asat or universe. Hariharānanda says that Asat is the appearance as true of that which is not so (*asatyā mithyābhūtāyāḥ trilokyāḥ sadbhānam sadvaj-jñānam*). The Svarūpa is the real in that it is the whole (Pūrṇa) and not the subject of change.

<sup>7</sup> Samādhiyoga: Samādhi = Chittaikāgryam = the state of one-pointedness of the Chitta. Yoga = undivided devotion to the Lord together with full knowledge; or Samādhi = Parameshvara: Samādhiyate chittam asmin: Into whom the Mind or Chitta is placed. Yoga = Samyagdarshana or complete knowledge.

Tarkālangkāra says that Laya-yoga is called Samādhi Yoga. In the six Āmnāyas six different Yogas are spoken of. In Pūrvāmṇāya it is Sāṅkhyā-yoga; in Dakṣiṇāmṇāya it is Ekātma-yoga; in Pashchimāmṇāya it is Unmanī-yoga; and in the sixth or hidden (Gupta) Āmnāya it is Sahajāvasthā. The aim of all the six Āmnāya Yogas is dissolution (Laya) in the Brahman. So it has been said that all the Yogas above mentioned denote Ātmā (Ekātma-vāchaka). Shankarāchāryya in his Yoga-tārāvalī says: "Sadāśhiva has spoken of 120,000 kinds of Laya. That through Nāda is one of these and important (Nādānusandhāna-samādhi). Patanjali defines Yoga to be 'Chitta-vṛtti-nirodhah,' that is, stoppage of mental modifications." The commentator says that the Chitta (mind) has five states, viz., Kshipta, Mūḍha, Vikshipta, Ekāgra and Samādhi: The first is due to the action of Rajoguna. The mind is restless roaming in all the directions. This state is antagonistic to Yoga. The Mūḍha state is due to the action of Tamo-guna. In this state wicked acts prompted by lust, anger and the like appear right. This also is antagonistic to Yoga. The Vikshipta state is due to the action of Sattva-guna. Now the mind inclines towards the delights of Heaven and other pure forms of enjoyment. This also

all things alike,<sup>1</sup> who are above all contraries,<sup>2</sup> devoid of all wandering thought,<sup>3</sup> free of all ignorance regarding body and self<sup>4</sup> (8). That same Brahman is known from His external signs, from Whom the whole universe has sprung, in Whom when so sprung It exists, and into Whom all things return<sup>5</sup> (9). That which is known by yoga-experience may also be perceived from these external signs.<sup>6</sup> For those who would

conflicts with Yoga practice. Ekāgra is that state in which the mind is withdrawn from all other objects than that on which it is centred. This is helpful in Yoga practice. When the mind is thus made one-pointed (Ekāgra) Samādhi comes of itself. At that time the mind leaves hold of all external objects and becomes dissolved in the supreme Brahman which is supreme Bliss.

<sup>1</sup> To whom friend and foe are one and the same.

<sup>2</sup> Dvandvātīta—that is, above, or unaffected by, the contraries, pain and pleasure, heat and cold, etc.

<sup>3</sup> Nirvikalpa = Nānāvidhakaḥkalpanā-shūnya. The mind is poised in the equilibrium of consciousness not thinking now of this now of that.

<sup>4</sup> Dehātmadhyūsa-varjita. Freed of the notion which leads one to believe the body to be the Self. That is, those who have freed themselves of the false notion (Adhyūsa) that the body is Ātmā or the Self. The Brahma-svarūpa is known to Paramahansas alone. Only those know it who are Yogīs to whom friend and foe are one, who are affected neither by pleasure nor pain, whose mind is in poise; free from now this thought now that, who are devoid of the false notion that the body is Ātmā. This they achieve by concentration of mind and that complete and direct vision (Samyag-darshana) which arises from undivided devotion to the Lord.

<sup>5</sup> This is paralleled by the second Sūtra of the Vedānta-Sūtra, "Janmādyasya yataḥ," from which the birth, etc., of it (this world). Cf. Kāmakaḷāvilāsa. Cf. Taittirīya Up., 3—1—1.

<sup>6</sup> That is, the same Brahman, who may be known in Its inner nature by the real or direct knowledge (Sva-rūpa-jñāna) of Self, may also be apprehended through the senses from Its manifestation in the created world. He here establishes the identity of Brahman in both its Svarūpa and Tātastha aspects. And so Shiva says, that which is knowable by Svarūpa-Buddhi is also knowable through its external manifestations. Sādhana is for those who are seeking the latter. For those qualified to seek the Svarūpa Brahman are beyond the stage of Sādhana through which at one time or one birth or another they must have passed. Tarkālangkāra says: Although the Svarūpa Brahman known by Yogīs in Samādhi is one and the same as that which is known by external signs yet there is a difference of essential

know Him through these external signs, for them Sādhana<sup>1</sup> is enjoined (10).

Attend to me, Thou, O dearest One! while I speak to Thee of such Sādhana.<sup>2</sup> And firstly, O Ādya! I tell Thee of the Mantroddhāra<sup>3</sup> of the Supreme Brahman (11). Utter first the Pranava,<sup>4</sup> then the words "Being" and "Consciousness,"<sup>5</sup> and after the word "One"<sup>6</sup> say "Brahman".

### MANTRA

*Om Sachchidekam Brahma*<sup>7</sup> (12)

This is the Mantra. These words, when combined according to the rules of Sandhi, form a Mantra of seven letters.<sup>8</sup> If the Pranava be omitted, it becomes a Mantra

characteristics. The first is pure Consciousness (Anupahita-Chaitanya) without creative activity (Kartṛitva). Such Brahman is neither Creator, Protector nor Destroyer. The second is the Turiya Brahman with (Upahita) Mūla-prakṛiti. Through this union there issued from the latter Brahmā, Viṣṇu, Shiva, Sāvitṛī, Lakṣmī and Bhagavatī who in accordance with their respective Gunas create, protect or withdraw the worlds. It is Brahman in this second aspect who is spoken of as the Creator, Protector, and Dissolver of the universe.

<sup>1</sup> See Woodroffe's "Shakti and Shākta".

<sup>2</sup> That is Sādhana of the Tatasthalakṣhaṇa Brahman.

<sup>3</sup> Mantroddhāra, Mantra-uddhāra. In the Mātrikas the Mantra lies scattered. Mantroddhāra is the formation of the Mantra by selection of the Mātrikas.

<sup>4</sup> That is, the sacred Mantra Om, from which all Devas, Vedas, the Sun, Moon, and Stars, and all things, have come, and to which they return (Prāṇatoshinī, p. 19). See Woodroffe's "Garland of Letters".

<sup>5</sup> Sat-Chit—that is, absolute Being and absolute Consciousness (as to the meaning of which term see "Shakti and Shākta") and which with absolute Bliss (Ānanda) is the Brahman.

<sup>6</sup> Ekam.

<sup>7</sup> "Om, the One Being Consciousness Brahman."

<sup>8</sup> Sandhi is the rule of Sanskrit grammar by which final and initial syllables of words coalesce. Thus the words Om Sat Chit

of six letters only (13). This is the most excellent of all the Mantras, and the one which immediately bestows Dharma,<sup>1</sup> Artha,<sup>2</sup> Kāma,<sup>3</sup> and Moksha.<sup>4</sup> In the use

Ekam Brahma become the following seven letters, Om-Sach-chid-ekam-Brahma, neither vowels, which, according to the Tantras, are Shaktis of the Consonants, nor Visarga, which they call Kilaka, being regarded as separate letters.

<sup>1</sup> Rectitude, religious merit.

<sup>2</sup> Wealth, worldly prosperity.

<sup>3</sup> Desire and its fulfilment.

<sup>4</sup> Liberation.

The Chaturvarga as they are called are the four aims of man and are Dharma, Artha, Kāma, Moksha. The first is both Law, natural, ethical, social and so forth and the Merit acquired by the observance thereof. It is meritorious action whereby man gains happiness in this world (since obedience to Law leads to that) and in heaven and is the groundwork of all further advance. Man should seek to know and observe Dharma and to live righteously. Artha is the means by which this righteous life may be maintained such as in the material sense money, lands, goods, food, drink and so forth. These means must be righteously obtained. Kāma is desire and its fulfilment. This must be a righteous desire for that which is not such is contrary to Law (Adharma). These three are known as the Trivarga. A man may renounce the world, but if he does not do so, he must seek his happiness by meritorious acts and desires and the means by which they may be achieved. Indeed it is said that all these should be equally cultivated and the man who is addicted to one only is unworthy: *Dharmārthakāmāḥ samam eva sevyāḥ : Yoga hyekasaktāḥ sa jano jaghanyāḥ*. Thus the house-holder who is always engaged in ritual worship to the neglect of his worldly affairs is to be condemned. The fourth which with the other three constitutes the Chaturvarga is Moksha or Liberation, the final end to which all sentient being trends. This is beyond the Heaven-world which is a transitory state. For Moksha is permanent. What is the nature of this final end is the subject of discussion. According to the views of this Tantra which is written from the Advaita standpoint it is the union in one identity of the individual (Jīvātmā) and supreme Spirit (Paramātmā) by the dispelling of that ignorance which supposes them to be different. The Trivarga constitute the path of enjoyment. Moksha according to some views is to be obtained by renunciation. According to Shākta teaching there is given to its followers both Enjoyment and Liberation. The world itself is the seat of Liberation (*Mokshāyate hi saṅgśārāḥ*, as the Kulārṇava Tantra says). Worship is of the supreme Yoni, the Cause of all, Which in Its Svarūpa is Moksha and in Its manifestation the field of enjoyment. That field gives Moksha also when the unity of both are known and action is according to Dharma and the injunctions of the Shāstra. *Hai yoni namas te'stu namas te'stu yoga-moksha pradāyini* (Shri-yoni-stava-rāja-kavacha).

of this Mantra<sup>1</sup> there is no need to consider whether it be efficacious<sup>2</sup> or not, or friendly or inimical,<sup>3</sup> for no such considerations affect it (14). Nor at initiation into this Mantra is it necessary to make calculations as to the phases of the Moon, the propitious junction of the stars, or as to the Signs of the Zodiac. Nor are there any rules as to whether the Mantra is suitable or not.<sup>4</sup> Nor is there need of the ten Sangskāras.<sup>5</sup> This Mantra is in every way efficacious in initiation. There is no necessity for considering anything else (15). Should one have obtained, through merit acquired in previous births, an excellent Guru, from whose lips this Mantra is received, then life indeed becomes fruitful (16), and the worshipper, receiving in his hands Dharma, Artha, Kāma, and Moksha,<sup>6</sup> rejoices both in this world and the next (17).

<sup>1</sup> As is shown by what follows.

<sup>2</sup> Siddha.

<sup>3</sup> As in the case of other Mantras (Ari, enemy, inimical; Mitra, friend, friendly). Some letters and groups of letters are friendly, and some inimical to others (see Tantrasāra, p. 25). See next note.

<sup>4</sup> Kula, Akula. Before initiation it is usual to ascertain whether the Mantra is Sva-kula or A-kula—that is, whether the Mantra is suitable to the disciple or not. For the procedure to be taken in order to ascertain this, see Kulārṇava Tantra, Tantrasāra, p. 25; and see verse 88, chap. vii, *post*. To ascertain the suitability of a Mantra for a particular disciple various methods are adopted. To ascertain the friendly or inimical character of a particular Mantra for any particular disciple figures of Chakras such as A-ka-tha-ha and the like are drawn. The A-ka-tha-ha is a square with sixteen "Houses" in which the letters of the alphabet are grouped in a particular way. Another Chakra is drawn to ascertain whether a Mantra is Svakula or Akula. By the *Rinidhanī* Chakra it is ascertained whether a particular Mantra is in the position of a debtor (*Rinī*) or creditor (*Dhanī*). The former is acceptable.

<sup>5</sup> What is here referred to are the Sangskāras of the Mantra, not the ordinary Sangskāras of the worshipper. The ten Mantra-sangskāras are—(1) Janana, (2) Jivana, (3) Tādāna, (4) Bodhana, (5) Abhisheka, (6) Vimalīkarana, (7) Āpyāyana, (8) Tarpana, (9) Dīpana, and (10) Gupti. (Gautamīya Tantra, cited in Tantrasāra, p. 90.)

<sup>6</sup> Chatur-varga: See p. 84, n. 4, (Tri-vargo dharma-kāmārthaish chatur-vargah sa-mokshakaih.)



He whose ears this great jewel of Mantra reaches is indeed blest, for he has attained the desired end, being virtuous and pious, and is as one who has bathed in all the sacred places, been initiated in all Yajnas,<sup>1</sup> versed in all Scriptures, and honoured in all the worlds (18-19). Happy is the father and happy the mother of such an one—yea, and yet more than this, his family is hallowed, and the gladdened spirits of the Pitris<sup>2</sup> rejoice with the Devas, and in the excess of their joy<sup>3</sup> sing (20): “In our family is born the most excellent of our race, one initiate in the Brahma-mantra. What need have we now of Pinda<sup>4</sup> offered at Gayā,<sup>5</sup> or of Shrāddha,<sup>6</sup> Tarpana,<sup>7</sup> pilgrimage at holy places<sup>8</sup> (21); of what use are alms, Japa,<sup>9</sup> Homa,<sup>10</sup> or multiplicity of Sādhana,<sup>11</sup> since now we have obtained

<sup>1</sup> Sacrifices and worship generally.

<sup>2</sup> Forefathers.

<sup>3</sup> Pulakāñchita-vigraha—literally, the hairs of whose body stand erect (from sensation of joy). This sensation, whether arising from joy or voluptuousness, is a Bhāva of the Alangkāra-shāstra.

<sup>4</sup> Pinda is cake made of rice, curd, honey, and various kinds of fruits, Tila seed, Tulasī leaf, offered on Kusha grass to the ancestors (Pitri).

<sup>5</sup> A non-sectarian Tirtha, or place of pilgrimage, where Hindus resort to offer at the shrine of Vishnu-pāda, Pinda cakes and water to the spirits of their departed ancestors.

<sup>6</sup> The religious ceremonies performed for the dead for the first time, on the eleventh day for Brāhmanas, thirteenth day for Kshatriyas, sixteenth day for Vaishyas, and for Shūdras on the thirty-first day after death, and repeated annually.

<sup>7</sup> The offering of water and til-seed to the Pitris. This is the Tarpanam referred to in the text.

<sup>8</sup> Tirtha, places of pilgrimage.

<sup>9</sup> Recitation of Mantras (*vide* Shakti and Shākta).

<sup>10</sup> The Homa, or Fire Sacrifice, is one of the five Yajnas prescribed by the Shāstras. Clarified butter and other substances are poured into the sacred fire as an offering to the Devas, accompanied by Mantras, beginning with Om and ending with Svāhā. It is performed on special occasions, such as the investiture of the sacred thread, marriage, initiation, etc.

<sup>11</sup> Ritual and practice generally. See Woodroffe's “Shakti and Shākta”. Or it may be translated “Homa with its multiple rituals”.

imperishable satisfaction by the Sāadhanā of this good son ? ” (22).

Listen, O Devī ! Adored of the world, whilst I tell You the very truth, that for the worshippers of the Supreme Brahman there is no need for other religious observances (23). At the very moment of initiation into this Mantra the disciple is Brahman,<sup>1</sup> and for such an one, O Devī ! what is there to attain in the three worlds ? (24). Against him what can adverse planets or Vetālas, Chetakas, Pishāchas, Guhyakas, Bhūtas,<sup>2</sup> the Mātrikās, Dākinīs, and other Spirits avail ?<sup>3</sup> The very sight of him will drive them to flight with averted faces (25). Guarded by the Brahma-mantra, clad with the splendour of Brahman, he is as it were another Sun. What should he fear, then, from any

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<sup>1</sup> Brahma-maya—literally, becomes Brahman, or the embodiment of Brahman.

<sup>2</sup> These and the following are dark, or unclean, or fearful spirits. Vetāla is a spirit attendant on Shiva (Demon presiding over corpses). In the Kālikā Purāna (chap. xlv) the Muni Aurva describes Vetāla and Bhairava as sons of Shiva by Gaurī, who had entered the body of Rānī Tārāvati, wife of Rājā Chandra-shekhara. Chetaka, according to Hemachandra, are Deva-yoni who serve in Heaven. Pishāchas are unclean Deva-yonis. Guhyakas are Deva-yonis, attendants of Kuvera, Deva of Wealth, described in the Kāshī-khanda. Bhūtas are ghosts of all kinds, against which protective Mantras are used. A sample may be found in the Garuḍa Purāna, chap. excix.

<sup>3</sup> There are two kinds of Mātrikā, the beneficent eight Shaktis—Brahmānī, Kaumārī, Vārāhī, Vaishnavī, Māheshvarī, Māhendrī, Aindrī, and Yamī—and the Dākinī Mātrikās, of terrific aspect and destructive disposition, such as Mukta-keshī, Smitānanā, Lola-jihvā, and others. The Yoginī Tantra (Eighth Patala) gives an account of the origin of the latter. At the dissolution, when nothing was left in Shiva but the five elements, He asked His Shakti to find Him a place for them, His own creation having been destroyed. Shakti said that the creation was Hers, and not His, for without Her, Shiva is but Shava (corpse). Shiva then went away in anger, and, going westward, created out of the ashes of His body a demon of huge form. He then returned to Shakti, and took Her with Him to the demon. The latter, on seeing Shakti, was overcome by his lust for Her, and begged of Her to save his life by the gratification of his desire. Shakti assented if he could defeat Her in battle. It was then that Shakti threw out from Herself the terrific Mātrikās, who are those referred to in the text.

planet (26). They flee, frightened like elephants at the sight of a lion, and perish like moths in a flame (27). No sin can touch, and none but one as wicked as a suicide can harm him who is purified by truth, of pure mind<sup>1</sup> a benefactor of all beings, a faithful believer in Brahman (28). The wicked and sinful who seek to harm him who is initiate in the knowledge of the Supreme Brahman do but harm themselves, for are they not indeed in essence inseparate from the ever-lasting One?<sup>2</sup> (29). For he is the holy sage and well-wisher, working for the happiness of all, and, O Devī! should it be possible to harm such an one who can go in peace? (30). For him, however, who has no knowledge of the meaning of, nor of the awakening of the Mantra,<sup>3</sup> it is fruitless, even though it were inwardly uttered ten million times (31).

Listen, then, O My Beloved! while I tell Thee of the meaning and awakening of Mantra. By the letter A is meant the Protector of the world<sup>4</sup>; the letter U denotes Him who dissolves it<sup>5</sup>; and M stands for its Creator<sup>6</sup> (32).

<sup>1</sup> Shuddha = Nirmalāntaḥkarana = with pure inner instrument.

<sup>2</sup> That is, men, though phenomenally different, are in their ultimate and inner ground of being, one. Therefore, a man who seeks to harm a Brahmopāsaka Sādhu harms himself.

<sup>3</sup> Mantra-Chaitanya is Chaitanya Shakti, and is the name for the Jñāna of the presiding Deva (Adhishthātrī-devatā) of the Mantra. The "awakening" of the Mantra is in the consciousness of the Sādhaka. See "Garland of Letters" and "Shakti and Shākta," by Sir J. Woodroffe.

<sup>4</sup> Vishnu, and so also the commentator on Shankarāchārya, Ānandalahari says:

Akāro Harirityāhurukāro Hara uchyate,  
Makāro Brahmanah samjñā jāyate pranavastu vai.

" Shiva.

<sup>6</sup> Brahmā, the creative Manifestation of the Supreme Brahman. The three letters A, U, M are the component parts of the Pranava, which by the rules of Sandhi become "Om". This explanation is at variance with the Rudra-yāmala Tantra, which says that A is the letter of Brahmā, U that of Vishnu, and M that of Shiva. But the three are

The meaning of *Sat* is eternal changeless Being; of *Chit*, Consciousness; and of *Ekam*, One without a second. Brahman is so called because It is everywhere.<sup>1</sup> Now, O Devī! I have given You the meaning of the Mantra, which grants the fulfilment of desires. The awakening of the Mantra<sup>2</sup> is the knowledge of Him, Who is the pervading Devatā of the Mantra, and such knowledge, O Supreme

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one—*Ekā mūrtistrayo devā brahma-vishnu-maheshvarāḥ*. The latter is perhaps the better interpretation.

Tarkālangkāra says Om is formed by the union A, U, M, of which the first is *Vishnu*, the second is *Maheshvara* and the third *Brahmā*. By the *Pranava* these are known. The *Goraksha-Samhitā* says: "Ichchhā, Kriyā, Jñāna are Gaurī, Brāhmī, *Vaishnavī*. The threefold Shakti is Immanent in (abides in) the world. Beyond these is the Shakti (according to another reading the Light—*Jyotiḥ*) Om." From the *Pranava* which is the *Svarūpa* of the *Ādyā Shakti*, these three Shaktis have emanated for the purpose of Creation, Maintenance and Dissolution. These three Shaktis are *Ichchhā*, *Kriyā*, *Jñāna*. *Ichchhā* is *Gaurī* (*Mahākālī*). She, united with *Maheshvara* and associated with *Tamo-Guna*, dissolves. *Kriyā Shakti* is *Brāhmī* (*Mahāsarasvatī*). She, united with *Brahmā* and associated with *Rajo-Guna*, creates. *Jñāna Shakti* is *Vaishnavī*. She, united with *Vishnu* and associated with *Sattva-Guna*, maintains. Here *Chaitanya* associated with *Mūlaprakṛiti* or *Ādyā Shakti* is the object of worship. It is *Ādyā Shakti* who divides Herself according to the three *Gunas* and becomes *Ichchhā*, *Kriyā*, and *Jñāna Shaktis*. And *Chaitanya* associated (*Upahita*) with *Ādyā Shakti* divides according to *Gunas* into *Brahmā*, *Vishnu*, *Maheshvara*. *Brahmā* united with *Sāvitṛī* creates, *Vishnu* united with *Mahā-Lakshmī* maintains and *Maheshvara* united with *Gaurī* dissolves the Universe. The Shaktis *Ichchhā*, *Kriyā*, *Jñāna* are but aspects of the *Ādyā Shakti*, as *Brahmā*, *Vishnu* and *Maheshvara* are but aspects of the *Turiya Brahman* associated with (*Upahita*) *Ādyā Shakti*. The *Pranava* therefore is expressive of Brahman as united with (*Upahita*) *Mūlaprakṛiti* which is the state of equilibrium (*Sāmyāvasthā*) of the *Gunas*. He is spoken of as Creator, Maintainer, Dissolver. Were Brahman not united with *Prakṛiti* then there would be no activity (*Kartritva*) in Him and no *Chaitanya* in *Prakṛiti*. By mutually entering into one another *Prakṛiti* acquires the *Chaitanya* of Brahman, and Brahman *Kartritva* of *Prakṛiti*. When separated they may both be called *Jada*. The meaning of the Mantra here is that the *Pranava* signifies the *Chaitanya-maya-brahman* united with *Ādyā Shakti*.

<sup>1</sup> *Bṛihattvād Brahma gīyate lit.* Brahman is so called because of Its greatness (*Bṛihattva*).

<sup>2</sup> *Mantra Chaitanya (vide ante).*

Lady! yields the fruit of worship to the worshipper (33-35). O Devī! the presiding Devatā of the Mantra is the omnipresent,<sup>1</sup> eternal,<sup>2</sup> inscrutable,<sup>3</sup> formless, stainless,<sup>4</sup> and ineffable Brahman (36). When introduced by the Bija<sup>5</sup> of Sarasvatī,<sup>6</sup> Māyā,<sup>7</sup> or Kamalā,<sup>8</sup> instead of the Mantra Om,<sup>9</sup> it bestows various kinds of learning, or Siddhi in Māyā,<sup>10</sup> or prosperity in every quarter (37). The Mantra may be varied either by the prefixing or omitting of Om, or by the placing of it before each word or every two words of the Mantra (38). Sadāshiva is the *Rishi*<sup>11</sup> of this Mantra.

<sup>1</sup> Sarvavyāpi = Sakala-padārthavyāpanashīla = That which spreads out or makes manifest all objects.

<sup>2</sup> Sanātanam = Prāgabdhādhvainsarahitam, *i.e.*, of which there was no absence in the past and of which there is no dissolution. \*

<sup>3</sup> Avitarkyam = anūhanīyam, that is, about whom nothing can be said.

<sup>4</sup> Nirānjanam = Manashchakshurādyavishayabhūtam (Bhāratī): That which is beyond the scope of the mind (Manas) the eye (Chakshuh) and others senses.

<sup>5</sup> The "seed" Mantra, see Woodroffe's "Garland of Letters".

<sup>6</sup> The Bija of Sarasvatī—Devī of vāk (speech)—is Aing.

<sup>7</sup> Shakti of Brahma, whose Bija is Hrīng.

<sup>8</sup> Lakṣmī—Devī of wealth, consort of Vishnu—whose Bija is Shrīng.

<sup>9</sup> That is, the Pranava (Ong-kāra) is dropped, and the Bija of any of the Devīs named is substituted.

<sup>10</sup> Bhāratī reads it as "various kinds of learning, Māyā or prosperity in all quarters".

Thus the Mantra Aing Sach Chid Ekam Brahma bestows Learning, Hrīng Sach Chid Ekam Brahma bestows Siddhi in Māyā which according to Tarkālangkāra means actually Nirvāna-mukti and Shrīng Sach Chid Ekam Brahma bestows Prosperity. This verse as Bhāratī says indicates the various ways in which the Mantra Om Sach Chid Ekam Brahma may be practised. It may be recited as a whole with or without the Pranava or it may be broken up into as many parts as there are words in it. Each again of these words may be used with or without the Pranava or any two of them and so on. Tarkālangkāra adds that the Mantra may be varied by substituting each of the three Bijas above-named when the Mantra becomes a Vidyā. Eighty-five different forms of Mantra may thus be obtained.

<sup>11</sup> That is, the inspired Teacher by whom it was originally "seen," or "to whom it was revealed".

The verse is called *Anushtup*,<sup>1</sup> and its presiding Devatā is the Supreme Brahman, Who is without attribute<sup>2</sup> and Who abides in all things. It avails for the attainment of Dharma, Artha, Kāma, and Moksha<sup>3</sup> (39).

Now listen, dear One, whilst I speak to You of Karanyāsa<sup>4</sup> and Aṅga-nyāsa<sup>5</sup> (40). O great Queen and adored of the Devas, the Sādhaka should with great care and with observance of injunctions concerning Nyāsa place the words *Om, Sat, Chit, Ekam, Brahma*, on his thumb, threatening finger,<sup>6</sup> middle, nameless,<sup>7</sup> and little fingers respectively, followed respectively by the words *Namah, Svāhā, Vashat, Hung, and Vauśhat*<sup>8</sup>; and he should next say *Om*

<sup>1</sup> A form of metre; that in which this Tantra is written.

<sup>2</sup> Nir-guna.

<sup>3</sup> Bhārati says the Viniyoga or employment of this Mantra is for acquirement of Chaturvarga and after the introductory Mantra detailing the Sādhaka's Sankalpa runs. "Obeisance to Sadāshiva *Rishi* on the head. Obeisance to Chhandah *anushtup* on the mouth. Obeisance to the Nirguna Parabrahman the Inner Director of all beings on the heart. The Viniyoga of this is for the attainment of Dharma, Artha, Kāma, Moksha. Shirasi Sadāshivāya *Rishaye Namah*. Mukhe *Ānushtup-chhandase Namah* Hridi *Sarvāntaryāminirguna-parabrahmane Namah* Dharmārthakāmamokṣāptaye *vinियogaḥ*. The above is called *Rishyādi-Nyāsa*. It is followed by *Karanyāsa* (vv. 41, 42), *Aṅganyāsa* (v. 43) and spoken of in the following verses.

<sup>4</sup> The ceremonial touching of the fingers (see *ante*, p. 25, "Shakti and Shākta"). *Karanyāsa* is done with the following Mantras *Om aṅguṣṭhābhyāṅg Namah. Sat tarjanībhyāṅg Svāhā Chit madhyamābhyāṅg Vashat. Ekam Anāmikābhyāṅg Hum. Brahma Kanisṭhābhyāṅg Vauśhat. Om Sachchidekam Brahma Karatala-prisṭhābhyāṅg Phat.*

<sup>5</sup> The ceremonial touching of various parts of the body (*Aṅga-nyāsa*) is as follows: *Om Hridayāya Namah, Sat Shirasi Svāhā, Chit Shikhāyāi Vashat Ekam Kavachāya Hum. Brahma Netratrayāya Vauśhat. Om Sachchidekam Brahma Karatalaprisṭhābhyāṅg Phat.*

<sup>6</sup> i.e., the first, or index finger.

<sup>7</sup> i.e., the fourth, or ring finger.

<sup>8</sup> *Namah* is a Mantra, used in worshipping a Devatā. So "*Namah Shivāya*" means "Salutation to Shiva". So also are the other Mantras mentioned. *Svāhā* is the Consort or Shakti of the Fire-Lord, Agni. The *Liṅga Purāna* says that *Svāhā* is the Consort of Shiva in

Sachohidekam Brahma over the palm and back of the hand, followed by the Mantra Phat (41, 42).

The Sādhaka should in the like manner, perform Aṅga-nyāsa<sup>1</sup> commencing with the heart and ending with the hands (43).

After this, whilst reciting the Mantra Om or the Mūla-mantra,<sup>2</sup> Prāṇāyāma<sup>3</sup> should be performed thus : He should close the left nostril with the middle and the fourth finger, and then inhale through the right nostril, meanwhile

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the form of Fire. In the Lalitā-sahasra-nāma, verse 110, the Devī is addressed as Svāhā and Svadhā. The former Mantra is used in particular in the worship of Fire, and the latter in the oblation of water to Deva and Pitri. Different interpretations of Svāhā are given in the Prapanchasāra, Taittirīya-Shruti, Sāmaveda-Brahmana, and Yaska's Nirukta, for which see Bhāskara-rāya's Commentary on the Lalitā verse 110.

<sup>1</sup> *Vide ante* and Author's "Shakti and Shākta".

<sup>2</sup> Here it is "Om Sach-chid-ekam Brahma". In Shakti worship it may be the fifteen-syllabled Mantra (Pancha-dashī)—"Hṛīṅg Shrīṅg, Kṛīṅg Ādyā Kalikā Parameshvarī Svāhā." Devī is Herself the Mūla-Mantra (Mūla-mantrātmikā) (Lalitā-sahasra-nāma, verse 86).

<sup>3</sup> The description follows.

On Prāṇāyāma Tarkālangkāra says that the ordinary procedure is to close the right nostril with the right thumb. Air is then drawn in by the left nostril. Whilst this is being done repeat sixteen times the Mantra or its first letter, the Pranava or the Māyā Bija. This is Pūraka. Then close left nostril also with the little and fourth fingers of the same hand (by this both nostrils are closed) and do Kumbhaka (retention of breath) doing Japa of the Mantra 64 times in manner aforesaid during such Kumbhaka. Then remove the thumb from the right nostril and exhale through it doing Japa 32 times. This is Rechaka (exhalation). This is the first Prāṇāyāma. The process is now reversed. Inhalation is done through the right nostril the left nostril being closed with the thumb of the left hand. This is the second Prāṇāyāma. Then a return is made to the first Prāṇāyāma which is the third Prāṇāyāma. A complete Prāṇāyāma consists of these three. A man who is short of breath and unable to do it as above may practise it doing Japa of the Mantra a fourth of the above-mentioned numbers (that is, 4, 16, 8 instead of 16, 64, 32). He who is unable to do even this may practise Prāṇāyāma doing Japa for a fourth of the last mentioned period, (that is, 1, 4, 2). The rule relating to Prāṇāyāma with the Brahma Mantra differs in that the right hand is alone used and the Japa is 8, 32 and 16 for Pūraka, Kumbhaka and Rechaka respectively.

making Japa<sup>1</sup> of the Pranava or the Mūla-mantra eight times.<sup>2</sup> Then, closing the right nostril with the thumb and shutting also the mouth,<sup>3</sup> make Japa of the mantra thirty-two times. After that gently exhale the breath through the right nostril, doing Japa of the Mantra the while sixteen times.<sup>4</sup> In the same way he should next perform these three acts first with the right nostril, and then repeat the same process with the left nostril. O adored of the Devas! I have now told Thee of the method of Prānāyāma to be observed in the use of the Brahma-Mantra (44-48). The Sādhaka should then meditate on the Supreme Brahman for the accomplishment of his desire as follows (49).

#### MEDITATION<sup>5</sup>

In the lotus of my heart I contemplate the Divine Consciousness,<sup>6</sup> the Brahman without

<sup>1</sup> Recitation of Mantra; see "Shakti and Shākta".

<sup>2</sup> This is Pūraka.

<sup>3</sup> This is Kumbhaka.

<sup>4</sup> This is Rechaka.

<sup>5</sup> Dhyāna.

<sup>6</sup> Chaitanya = Chetanam (Bhāratī), also He who is Shabdabrahma as Pranava (Tarkālangkāra).

Tarkālangkāra says: Brahman should be meditated upon in the Lotus of eight Petals in the heart as it were the flame of a lamp undisturbed by any breeze. How can He who is everywhere the same and undivided Consciousness (Chinmaya) be the subject of meditation in the limited form of a flame? Again the one Brahman reflected in Māyā appears as the various Jīvas, Devas, men, beasts, insects and so forth. If the Brahman be without distinction (Nirveshesha) why are there such differences as Deva, worm and so forth? The Devas who are Ānandamaya are the reflection (Ābhāsa) just as are the worms and moths. Then why are these differences perceived in the Nirveshesha Brahman? It is not unnatural to ask such questions. Brahman is omnipresent and the same everywhere. As the rays of the sun fall evenly in every part of the city of Calcutta so the lustre (Ābhāsa) of the Brahman rests on all things everywhere in the same manner. In this there is no difference. In Māyā are the three Gunas and nothing else. Sattva by reason of its purity is capable of receiving and reflecting the



distinctions,<sup>1</sup> in whom are all powers<sup>2</sup> Knowable by Hari, Hara, and Vidhi,<sup>3</sup> whom Yogis<sup>4</sup> approach in meditation,

Light. Tamas by reason of its impurity is unable to do so. In Rajas there are present partially the capacities of both. The rays of the sun fall on the earth, on whitewashed buildings, on polished articles of furniture, on swords, mirrors and gems but shows more powerfully on the whitewashed houses than on the earth, on the polish than on the house, on the sword than on the polish, on the gem (sunstone) than on the mirror. Consciousness (Chaitanya) resting on (Upahita) Mūla-prakṛiti which is the Brahman is like the sun and our Buddhi is like the sunstone (Sūryakāntamāni), our senses are like the mirror, the body like the sword, the five Mahābhūtas, insects and the like are like the earth. Each of these according to its degree of purity is capable of receiving the Light of Chidānanda in greater or less degree. In this way all things are in the Brahman which is Chaitanya but it receives it according to its purity and receptivity. When the rays of the sun fall upon the sunstone it acquires like the sun the powers of burning. When the Light of Chaitanya falls on Buddhi the Buddhi is awake and works. Chaitanya united with it (Upahita) in this way is called Vijnānamaya Puruṣa. It is this Puruṣa which does everything. It is He Who by the instrumentality of the senses sees and hears and so forth. His acting through the senses (Indriyas) is called Jāgradvasthā. When the senses are dissolved in the Vijnānamaya Puruṣa and the latter is in the Puritat Nāḍī which is as it were the sheath in which the heart Lotus is, that state is called Svapnāvasthā. When the Vijnānamaya Puruṣa is in the state of sameness (Tādātmyasambandha) then the state is Sushupti. The Dhyāna of Brahman detached from Māyā cannot however be had by this method because in that case no form or attribute is apprehended. By Samādhi (yoga) alone can the Brahman (attributeless) be directly realised (Sākṣhātkāra). Brahman united with Māyā is thought of as lustrous (Tejomaya) because of such union. Although Itself undetached It can by reason of Māyā be thought of as detached. In this sense It dwells in the heart of every creature as it were separate and individualised. By meditating on It is accomplished meditation on the collectivity of things (Samashti). The Dhyāna of Brahman should be done as above described or according to the rules of the Kulārṇava Tantra. There can be no worship of the detached Brahman. The latter can be realised by the power of Yoga alone.

<sup>1</sup> Nirvishesham = in whom there are no distinctions, that is devoid of Svagata, Svajātiya, and Vijātiya Bheda (Tarkālangkāra). The first being illustrated by the branches, leaves, flowers and fruit of one tree, the second by the difference between things of the same class such as a mango tree and a Bilva tree and the third the difference between things not of the same class such as a tree and a rock.

<sup>2</sup> Nirīham = Nirākāṅkṣham = prāpta-samastaiṣvāryyam ityarthah. He who desires and is in need of nothing since in Him are all powers.

<sup>3</sup> i.e., Vishnu, Shiva and Brahmā.

<sup>4</sup> Adepts in Yoga.

Him. Who destroys the fear of birth and death,<sup>1</sup> Who is Being,<sup>2</sup> Consciousness<sup>2</sup> the Root of all the three worlds (50).

Having thus contemplated the Supreme Brahman, the Sādhaka should in a devout spirit, in order to attain union<sup>3</sup> with Brahman, worship with offerings of his mind<sup>4</sup> (51). For perfume let him offer to the Supreme Spirit the essence of the Earth,<sup>5</sup> for flowers the Ether, for incense the essence of the Air, for light the essence of Fire, and for food<sup>6</sup> the essence of Water<sup>7</sup> (52). After mentally repeating the great Mantra<sup>8</sup> and offering the fruit of it to the Supreme Brahman, the excellent disciple should commence external worship (53). Meditating with closed eyes on the Eternal Brahman, the worshipper should with reverence offer to the Supreme whatever be at hand, such as perfumes, flowers, clothes, jewels, food, and drink, after having purified them with the following (54, 55).

### MANTRA

The vessel of offering is the Brahman and so is the offering therein. It is offered by Brahman into the Fire which is Brahman. To Brahman he will attain whose

<sup>1</sup> When He is known, the fear of death passes.

<sup>2</sup> Sachchitsvarūpam=He who ever is (Sadāsthāyī) and Jñāna. Sat—who ever is (Bhāratī). Cf. Chhā 6—21. Sat eva idam agra āsit and Asat eva idam agra āsit.

<sup>3</sup> Brahma-Sāyujya, a form of secondary Liberation (others being Sālokya and Sārūpya) in which the Sādhaka is united into Brahman. The fourth or highest is Nirvāna (Tarkālangkāra).

<sup>4</sup> As to these, see Chap. V, verses 41, 142-152.

<sup>5</sup> Mahī-tattva.

<sup>6</sup> Naivedya, offering of the eatables.

<sup>7</sup> The five elements—(1) Kṣiti, (2) Ap, (3) Tejas, (4) Marut, and (5) Vyoma—are offered in the mental worship with the object of purifying the gross body of the Sādhaka.

<sup>8</sup> Viz., Om Sachchidekam Brahma.

mind is fixed on the Brahman by the performance of the rites which are Brahman <sup>1</sup> (56).

Then, opening the eyes, and inwardly and with all his power making Japa with the Mūla-mantra,<sup>2</sup> the worshipper should offer the Japa to Brahman<sup>3</sup> and then recite the hymn that follows and the Kavacha<sup>4</sup>-mantra (57). Hear, O Maheshvari! the Hymn to Brahman, the Supreme Spirit, by the hearing whereof the disciple attains union with<sup>5</sup> the Brahman (58).

### STOTRA

Om! I bow to Thee, the eternal Refuge of all:

I bow to Thee, the pure Consciousness who art in the form of the universe.<sup>6</sup>

I bow to Thee Who art One without distinction<sup>7</sup> and Who grants Liberation.

<sup>1</sup> This passage occurs in the Bhagavad-Gītā, chap. iv, verse 24. The Tāntrikas sometimes purify wine with this Mantra, called Sangshodhana (purifying), the Arpana being the Pātra, the Havih being the wine, the Fire being the digestive fire, the sacrificer the Sādhaka, and the Brahmakarma the rites of the Chakra. The Dandins also use it before taking food. By the Mantra the Sādhaka is taught to recognise the unity of all.

<sup>2</sup> Here "Om Sachchidekam Brahma". By 'fruit' is meant the merit of the repetition, etc.

<sup>3</sup> So in the Bhagavad-Gītā Krishna tells Arjuna that, whatever he does, he is to offer it to Him. Water is offered in the palm of the hand or in the Sruk. The Mantra of offering is Brahmārpanamastu "Be it for Brahman".

<sup>4</sup> Kavacha, the protective Mantra, which is worn, contained in a metal case round the neck as an amulet. Kavacha means an armour, coat of mail.

<sup>5</sup> Sāyujya, one of secondary states of Liberation, namely, Sālokya, Sārūpya, Sāmīpya, and Sāyujya.

<sup>6</sup> Vishvarūpātma-kāya. Vishvarūpātma = Vishvarūpa ātmā yasya.

<sup>7</sup> Advaitatattvāya = Sajātīya-vijātīyātmagat-bheda-rahitatattvāya, that is, One in whom there are no distinctions (Bhārati) as to which see p. 44, n. 1.

I bow to Thee, the Brahman<sup>1</sup> Whose nature it is to be  
outspread as the universe<sup>2</sup> (but Who art Thyself) be-  
yond all Gunas.<sup>3</sup> (59).

Thou art the only<sup>4</sup> Refuge and Object of adoration.

Thou alone art in the form of the whole universe and art  
its Cause.<sup>5</sup>

Thou alone art Creator, Preserver, Destroyer of the world.  
Thou art the sole immutable Supreme, Who art unchang-  
ing Consciousness<sup>6</sup> (60);

Dread of the dreadful, Terror of the terrible.

Refuge of all beings, Purificator of all purificators.

Thou alone rulest the high-placed ones,<sup>7</sup>

Supreme over the supreme, Protector of the Protectors (61).

O Supreme Lord<sup>8</sup> Who art manifest as the Form of all,  
yet Thyself Unmanifest<sup>9</sup>

Who art everywhere,<sup>10</sup> Who art Imperceptible by the senses,  
yet the very Truth.

<sup>1</sup> Brahman, that is to the very great (Atibrihat) (Bhārati).

<sup>2</sup> Vyāpina = Sakalavastuvyāpana-shilāya (Bhārati) translated as in the text.

<sup>3</sup> Nirgunāya = Sattvādigunarahitāya.

<sup>4</sup> Ekam which may be read as one or the chief (Mukhya). He is the object of adoration (Varenyam) of those who are in fear of the pain of the circle of repeated births, and deaths (Janma-mṛityu-dukkhādi-bhirubhirupāsaniyam).

<sup>5</sup> He is both Upādāna-kāraṇa—that is, material cause, and Nimitta-kāraṇa or efficient cause. The Universe is within and is a form of, the Lord. See Puṇyānanda's Commentary on v. 1 of Kāmaka-lāvīlāsa.

<sup>6</sup> Nirvikalpa, a difficult word to translate in English but is the state opposed to limited experience in which there is sense of difference (Bheda-buddhi) resulting in duality and plurality of thoughts, man now thinking of this now of that. There is nothing of all this but unchanging Consciousness. Nirvikalpa = Nānāvidhakalpanā-shūnya.

<sup>7</sup> Devas, Brahmā, and others.

<sup>8</sup> Paresha as He is Lord over Brahmā and others.

<sup>9</sup> Sarvarūpa aprakāśhin. Another reading is, Sarvva-rūpāvinashin, "in the form of all things and imperishable".

<sup>10</sup> Anirdeshya = incapable of location: Shabdena nirdeshtum as-hakya (Bhārati).

Incomprehensible, Imperishable, All-pervading, Hidden and Formless.<sup>1</sup>

Lord and Light of the Universe! save us from harm<sup>2</sup> (62).  
On that One alone we meditate, that One is the sole object  
of our Japa.

To that One alone the Witness<sup>3</sup> of the Universe we bow.  
Refuge we seek with the One Who is our sole Eternal  
Support,

The Self-dependent<sup>4</sup> Lord, the Vessel of safety in the  
Ocean of existence (63).

This is the five-jewelled<sup>5</sup> Hymn to Brahman the  
Supreme Spirit. He who pure in mind and body<sup>6</sup> recites  
this hymn is united with the Brahman<sup>7</sup> (64). It should be  
said daily in the evening, and particularly on the day of  
the Moon.<sup>8</sup> The wise man should read and explain it to  
such of his kinsmen as believe in Brahman<sup>9</sup> (65). I have  
spoken to You, O Devi! of the bejewelled hymn of the  
Great Lord, O Graceful One! listen now to the Kavacha of  
the name Jagan-maṅgala<sup>10</sup> by the wearing and reading  
whereof one becomes a knower of the Brahman (66).

<sup>1</sup> Vyāpakāvyakta-tattva. Avyakta tattva is that which is devoid of form (Avyaktatattva rūpādi-rahitatvāt).

<sup>2</sup> Apāya: Bhārati says this means any fall from devotion, understanding (Buddhi) and the like.

<sup>3</sup> The Atman is not affected by pain or pleasure, but is a spectator only.

<sup>4</sup> Nirālamba or without support.

<sup>5</sup> Pancha-ratna. The hymn is composed of five verses, each of which is regarded as a jewel.

<sup>6</sup> Prayata = Pavitra.

<sup>7</sup> Brahma-sāyujya, *ante*, p. 45, n. 3.

<sup>8</sup> Somavāra, i.e., Monday.

<sup>9</sup> Tarkālangkāra says (p. 66): "I have heard that Raja Ram Mohan Roy under instructions from Hariharānanda Bhārati used to do worship of the Brahman every day in a lonely place and with the object of explaining Its Svarūpa once a week to devout friends and relatives established the Brāhma-Samāja."

<sup>10</sup> World-beneficent. That is the Kavacha or protective Mantra of that name.

MANTRA <sup>1</sup>

May the Supreme Spirit <sup>2</sup> protect the head,  
 May the Supreme Lord <sup>3</sup> protect the heart,  
 May the Protector of the world <sup>4</sup> protect the throat,  
 May the All-pervading, All-seeing <sup>5</sup> Lord protect the  
 face (67),  
 May the Spirit of the Universe <sup>6</sup> protect my hands,  
 May He who is Consciousness Itself <sup>7</sup> protect the feet,  
 May the Eternal and Supreme Brahman protect my  
 body in all its parts always (68).

The *Rishi* <sup>8</sup> of this world-beneficent amulet is Sadāshiva; the verse is *Anushtup* <sup>9</sup>, its presiding Devatā is the Supreme<sup>1</sup> Brahman, and the object of its use is the attainment of Dharma, Artha, Kāma, and Moksha <sup>10</sup> (69). He who recites this protective Mantra <sup>11</sup> of Brahman after doing *Rishi-nyāsa* <sup>12</sup> attains knowledge of Brahman, and is one

<sup>1</sup> The one Brahman is here invoked by different names in order to protect different parts of the body. Supreme Self or Spirit or *Para-mātma* is thought of as in the *Sahasrāra Padma* in the head, Supreme Lord or *Parameshvara* is object of meditation in the heart. Protector of the world or *Jagatpātā*, the *Vishnu* aspect, is invoked to protect the throat so that the *Sādhaka* may utter the sacred names and Mantras of his *Ishtadevatā*.

<sup>2</sup> *Paramātmā*.

<sup>3</sup> *Parameshvara*.

<sup>4</sup> *Jagat-pātā*.

<sup>5</sup> *Vibhu*; *Sarva-drik*. As knower of all and of all generals the Lord is *Sarvajna* as knower of particulars He is *Sarvavit*.

<sup>6</sup> *Vishvātma*.

<sup>7</sup> *Chin-maya*.

<sup>8</sup> By whom it was "seen". The name of the Mantra is *Shri-Jaganmanigala*.

<sup>9</sup> A form of metre.

<sup>10</sup> See *ante*, under v. 14.

<sup>11</sup> *Kavacha*.

<sup>12</sup> *Rishinyāsa* is done with this Mantra: *Asya Shrijaganmanigalanāmaka-kavachasya Sadāshiva rishir anushtup chhandah Parabrāhma devatā dharmārtha-kāmamokshāvāptaye Shrijaganmanigalākhyā kavachapāthe viniyogah. Shirasi Sadāshivāya rishaye namaḥ. Mukhe anushtup-chhandase namaḥ. Hridi Parabrahmane devatāyai namaḥ,*

directly with the Brahman<sup>1</sup> (70). If written on birch-bark and encased in a golden ball, it be worn round the neck or on the right arm, its wearer attains all kinds of powers<sup>2</sup> (71). I have now revealed to Thee the Kavacha of the Supreme Brahman. It should be given to the disciple who is worthy of favour, who is both devoted to the Guru and possessed of understanding<sup>3</sup> (72). The excellent Sādhaka<sup>4</sup> shall after reciting the Hymn and the Kavacha with reverence, bow to the Supreme (73).

### THE SALUTATION

Om

I bow to the Supreme Brahman.

I bow to the Supreme Spirit.

I bow to Him Who is above all attributes.<sup>5</sup>

I bow to the eternal Being again and again (74).

Obeisance to the Supreme Lord may be by body or mind or by word as the Sādhaka wishes; but the one thing needful is purity of disposition<sup>6</sup> (75). After worshipping in the manner of which I have spoken, the wise man should with his friends and kinsmen partake of the Holy food<sup>7</sup> consecrated to Brahman the Supreme Spirit (76). In the worship of the Supreme Lord there is no need to

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<sup>1</sup> *Sākshāt Brahma-mayo bhavet.*

<sup>2</sup> *Siddhi.*

<sup>3</sup> *Dhīmate.* The word *Dhīmān* (the root *Dhī* is from *Dhyai* to think and meditate) denotes both understanding and meditative nature.

<sup>4</sup> *Worshipper.*

<sup>5</sup> *Nirguna—i.e., the Unconditioned Brahman.*

<sup>6</sup> *Vāchikam kāyikam vāpi mānasang vā yathāmati, Ārādhane parashasya bhāva-shuddhir vidhīyate.*

*Bhāvashuddhi* is inner purity.

<sup>7</sup> *Mahā-prasāda, i.e., consecrated offering.*

invoke Him to be present or to desire Him to depart.<sup>1</sup> It<sup>2</sup> may be done always and in all places (77). It is of no account whether the worshipper has or has not bathed, or whether he be fasting or have taken food.<sup>3</sup> But the Supreme Spirit should ever be worshipped with a pure heart (78). After purification by the Brahma-Mantra,<sup>4</sup> whatever food or drink is offered to the Supreme Lord becomes itself purifying (79). The touch of inferior castes may pollute the water of Gaṅgā and the Shālāgrāma,<sup>5</sup> and other images and emblems but nothing which has been consecrated to the Brahman can be so polluted<sup>6</sup> (80). After having dedicated it to Brahman, with this Mantra, the Sādhaka with his people may eat of anything, whether cooked or uncooked (81). In the partaking of this food no rule as to caste or time need be observed. No one should hesitate to take the leavings from the plate of another, whether such another be pure or impure<sup>7</sup> (82).

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<sup>1</sup> As is done in the ordinary worship of any other Devatā. At commencement of worship of the image (Pratimā), or the Ghata, the Āvāhana Mantra and Mudrā is said and shown, thus invoking the presence of the Devatā, and at close there are Visarjana (dismissal) Mantra and Mudrā. In the case of Apratishṭhita (uninstalled) Devatā, the image is also thrown away.

<sup>2</sup> Brahmasādhana.

<sup>3</sup> Asnāto vā kṛita-snāno bhukto vāpi bubhukṣitaḥ,  
Pūjayet Paramātmānam sadā nirmala-mānasaḥ.

Bathing is necessary in other worships, as also fasting, but the worship of the Brahman for those competent is simply in spirit and in truth. It is not, however, everyone who is competent for the Brahma-Mantra. It is only for the Brahma-jñānī (see verse 182, *post*).

<sup>4</sup> Which according to Bhāratī is Om Sachchidekam Brahma. According to Tarkālangkāra it is Brahmārpanam, etc., v. 56, *ante*.

<sup>5</sup> Shilā. Nārāyana-shilā, or Shālāgrāma, the black fossil ammonite found in the Gandaka River in Nepāl, worshipped as an Emblem of Vishnu.

<sup>6</sup> Here there is no question of touchable or untouchable. Parabrahmārpite dravye sprishtāsprishtang na vidyate.

<sup>7</sup> Ceremonially by bathing, etc., or by caste. Usually leavings (Uchchhishta) are unclean.



Whenever and whatsoever the place may be, howsoever it may have been obtained, eat without scruple or inquiry the food dedicated to the Brahman (83). Such food, O Devī! even the Devas do not easily get, and it purifies even if brought by a *Chandāla*,<sup>1</sup> or if it be taken from the mouth of a dog (84). As to that which the partaking of such food effects in men and like creatures, what, O Adored of the Devas! shall We say of it? It is deemed excellent even by the Devas. Without a doubt the partaking of this Holy Food, be it but once only, frees the greatest of sinners<sup>2</sup> and all sinners of their sins (85-86). The mortal who eats of it acquires such merit as can only otherwise be earned by bathing and giving of alms at thirty-five millions of holy places (87). By the eating of it ten million times greater merit is gained than by the Horse-sacrifice,<sup>3</sup> or indeed by any other sacrifice whatever (88). Its excellence cannot be described by ten thousand million tongues and a thousand million mouths (89). Wherever the *Sādhaka* may be, and though he be a *Chandāla*,<sup>4</sup> he attains to union with the Brahman the very moment he partakes of the nectar<sup>5</sup> dedicated to Him (90). Even *Brāhmanas* versed in the *Vedānta* should take food prepared by low-caste men if it be dedicated to the Brahman<sup>6</sup> (91). No distinction of caste

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<sup>1</sup> One of the lowest and most uncleanly castes.

<sup>2</sup> The five great sins (*Mahā-pātaka*) are: Killing a *Brāhmana* or woman (*Brahma-hatyā*, *Strī-hatyā*), drinking of wine (*Surā-pāna*, except in *Virāchāra* and under the conditions prescribed by it), theft, cohabiting with wife of Guru or person regarded as Guru—*e.g.*, uncle and aunt, etc.—(*Gurvaṅganā-gama*), and association with people guilty of these sins.

<sup>3</sup> *Ashva-medha* of the Veda (see the "Horse Hymns" in the *Rig-Veda*, Wilson, ii, 112, 121; also *Yajur Veda Mādhyandini Shākhā*, chap. xxii).

<sup>4</sup> *Kikasha*, see note 1 above.

<sup>5</sup> *Amrita*.

<sup>6</sup> *Brahmane bhāvitam* = *Brahmane arpitam* (*Bhāratī*).

should be observed in eating food dedicated to the Supreme Spirit. He who thinks it impure becomes a great sinner (92). It would be more tolerable, O Beloved ! to commit a hundred sins or to kill a Brāhmaṇa than to despise food dedicated to the Supreme Brahman (93). Those fools who reject food and drink made holy by the great Mantra cause the fall of their ancestors into the lower regions, and they themselves go headlong into the Hell of blind darkness,<sup>1</sup> where they remain until the Dissolution of things. No Liberation is there for such as despise food dedicated to Brahman (94-95). By the Sādhana<sup>2</sup> of this great Mantra, all acts of the Sādhaka become meritorious;<sup>3</sup> in slumber merit is acquired.<sup>4</sup> In this Sādhana any Āchāra which is to the liking of the Sādhaka may be followed<sup>5</sup> (96). For such what need is there of Vedic practices, or of those of the Tantras ? For him who is devoted to Brahman and who has realised that all is Brahman the rule to be followed is his own inclination<sup>6</sup> (97). For them there is neither merit nor demerit in the performance or non-performance of the customary rites. In the Sādhana of this Brahma

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<sup>1</sup> Andha-tāmisra, one of the Hells.

<sup>2</sup> See Woodroffe's " Shakti and Shākta ".

<sup>3</sup> Even if otherwise not so (Bhārati).

<sup>4</sup> *Sushuptih sukritāyate*. The meaning is that the Sādhaka acquires merit even when in a state of insensibility to the outer world. He is continually acquiring merit. Even his sleep is an act of merit.

<sup>5</sup> The Sādhaka is not restricted to any Āchāra such as Veda, Vaiṣṇava, Shaiva, etc. (Tarkālangkāra).

<sup>6</sup> Ordinarily as regards *Svechchhāchāra*, a man who does whatever he wants to, is greatly blameworthy, as all his actions should be ruled by the *Shāstras*, and not by his wishes. To superior men greater liberty is given. But neither this nor following verses must be taken literally as *Vidhi-vāda*, but as *Stuti-vāda*, in praise of the *Mahā-mantra*, unless it be understood that for such a worshipper who has acquired so great a degree of perfection his desires and actions are naturally (in conformity with his nature) good. For if he has truly realised that all is Brahman and has acquired a divine nature his acts will be such.

Mantra he meets neither obstacle nor failure<sup>1</sup> (98). By the Sādhana<sup>2</sup> of this Dharma, O Great Devī! man must be truthful, conqueror of the passions, devoted to the good of his fellow-men, unaffected by what may happen, pure of purpose, free of envy and guile, merciful and pure of mind, devoted to the service and seeking the pleasure of his parents, a listener ever to things divine,<sup>3</sup> a meditator ever on the Brahman. His mind is ever turned to the search for Brahman. With strength of determination holding his mind in close control, he is ever conscious of the nearness of Brahman (99-101). He who is initiated in the Brahma Mantra will not lie or think to harm, and will shun to go with the wives of others (102). At the commencement of all that is done, let him say, "Tat Sat"<sup>4</sup>; and before eating or drinking aught let him say, "Be this dedicated to Brahman" (103). For the knower of Brahman, duty consists in action for the well-being of the world. This is the eternal Dharma<sup>5</sup> (104).

I will now, O Shāmbhavi<sup>6</sup>! speak to Thee of the duties relating to Sandhyā<sup>7</sup> in the practice of the Brahma-Mantra, whereby men acquire that real Wealth which comes to them in the form of Brahman (105). Wheresoever

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<sup>1</sup> That is, the great Mantra is so efficacious that even if its user omits any rite enjoined by the Shāstras, and so commits Pratyavāya, it becomes no obstacle to him.

<sup>2</sup> See Woodroffe's "Shakti and Shākta".

<sup>3</sup> Brahma-shrotā, that is a willing listener to discourse on divine knowledge.

<sup>4</sup> Tat Sat, or "That Being or One which is," the Unity, which is the source of all diversity.

<sup>5</sup> Yenopāyena martyānām loka-yātrā prasiddhyaṭi,  
Tadeva kāryam Brahma-jnair idam dharmam sanātānam.

Lokayātrā=Lokanirvāha. That is the ordered course of things in the world.

<sup>6</sup> Feminine of Shambhu, or Shiva. See "Shakti and Shākta". Shambhu=well being. Shiva=good auspicious.

<sup>7</sup> The daily rite of that name.

he may be, and in whatsoever posture,<sup>1</sup> the excellent and well-intentioned Sādhaka shall, at morning, noon, and eventide, meditate upon the Brahman in the manner prescribed. Then, O Devī! let him make Japa of the Gāyatrī<sup>2</sup> one hundred and eight times. Offering the Japa to the Devatā,<sup>3</sup> let him make obeisance in the way of which I have spoken (106-107). I have now told Thee of the Sandhyā to be used by him in the Sādhana<sup>4</sup> of the Brahma-Mantra, and by which the worshipper shall become pure of heart (106-108). Listen to Me now, Thou Who art figured with grace, to the Gāyatrī,<sup>5</sup> which destroys all sin.

Say "Parameshvara" in the dative singular,<sup>6</sup> then "Vidmahe,"<sup>7</sup> and, Dear One, after the word "Paratattvāya"<sup>8</sup> say "Dhīmahi,"<sup>9</sup> adding, O Devī! the words, "Tanno Brahma prachodayāt."<sup>10</sup>

### MANTRA

"May we know the Supreme Lord; let us contemplate the Supreme Reality, and may that Brahman direct us."<sup>11</sup>

This is the auspicious Brahma-Gāyatrī which confers Dharma, Artha, Kāma, and Mokṣa<sup>12</sup> (100-111).

<sup>1</sup> Āsana.

<sup>2</sup> Gāyatrī Mantra. See Woodroffe's "Shakti and Shākta" where this great Mantra is explained.

<sup>3</sup> Whose Japa is made; in this case the Brahman.

<sup>4</sup> See "Shakti and Shākta".

<sup>5</sup> Mantra (see "Shakti and Shākta").

<sup>6</sup> i.e., Parameshvarāya, "to the Supreme Lord".

<sup>7</sup> "May we know."

<sup>8</sup> "The Supreme Essence."

<sup>9</sup> "Let us contemplate."

<sup>10</sup> "May that Brahman direct us."

<sup>11</sup> That is, towards the attainment of Dharma, Artha, Kāma, and Mokṣa. This is the Brahma-Gāyatrī, not the ordinary Vaidika Gāyatrī. Cf. also chap. ix, verse 220.

<sup>12</sup> The Chatur-varga.

Everything which is done, be it worship or sacrifice, bathing, drinking, or eating, should be accompanied by the recitation of the Brahma-Mantra (112). When arising at the middle of the fourth quarter of the night, and after bowing to the Preceptor who gave initiation in the Brahma-Mantra,<sup>1</sup> let it be recited with all recollection. Then obeisance should be made to the Brahman as aforesaid, after meditating upon Him. This is the enjoined morning rite<sup>2</sup> (113). For Purashcharana,<sup>3</sup> O Beautiful One! Japa of the Mantra should be done thirty-two thousand times; oblation<sup>4</sup> three thousand and two hundred times; the presenting of or offering water to the Devatā,<sup>5</sup> three hundred and twenty times; sprinkling before worship<sup>6</sup> thirty-two times; and four Brāhmanas<sup>7</sup> should be feasted (114-115). In this Purashcharana<sup>8</sup> no rule need be observed touching food or as regards what should be accepted or rejected. Nor need an auspicious time nor place for performance be selected (116). Whether he be fasting

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<sup>1</sup> That is, Om Sachchidekam Brahma.

<sup>2</sup> Prātaḥ-kṛitya (of the Brahman worshipper).

<sup>3</sup> The Japa of Mantras as vowed for a particular number of times by the worshipper.

<sup>4</sup> Havana—i.e., the Homa sacrifice.

<sup>5</sup> Tarpana.

<sup>6</sup> Sechana = Abhisheka (with water). Sechanam = Mārjanam (Bhāratī).

<sup>7</sup> According to note of Jaganmohana Tarkālangkāra; that is, roughly 1/10th of the last number.

<sup>8</sup> That is, Brahma-Purashcharana. In the Purashcharana of other Mantras there is a multiplicity of ritual. Some of these are dispensed with. Tarkālangkāra says that although in Purashcharana of the Brahma-mantra there is no need for Kilaka (concluding Mantra) and Kūrmachakra (arrangement of letters in compartments of a figure representing a tortoise) and the like, yet it is necessary to have a Vēdi or altar. This should measure one cubit each way. On it a jar should be placed in manner enjoined and full Pūja should be done in the beginning and end and ordinary daily Pūjā during such time as the Purashcharana lasts.

or have taken food, whether with or without bathing, let the Sādhaka, as he be so inclined, make Sādhana<sup>1</sup> with this most excellent Mantra (117). Without trouble or pain, without Hymn,<sup>2</sup> Amulet,<sup>3</sup> Nyāsa,<sup>4</sup> Mudrā,<sup>5</sup> or Setu,<sup>6</sup> or Kullukā<sup>7</sup>, without the worship of Ganesha as the Thief,<sup>8</sup> and the like yet surely and shortly the most Supreme Brahman is met face to face (118-119).

In the Sādhana of this great Mantra no other Sangkalpa<sup>9</sup> is necessary than the inclination of the mind thereto. In it what is enjoined is purity of disposition. The worshipper of Brahman, Oh Devī! should see Brahman in everything (120). In the Sādhana of this Mantra no evil or demerit follows from any omission therefrom. This

<sup>1</sup> See "Shakti and Shākta".

<sup>2</sup> Stotra.

<sup>3</sup> Kavacha.

<sup>4</sup> See *ante*, p. 13, n. 7.

<sup>5</sup> Mudrā, derived from mud=to please; the disposing in different ways of various parts of the hands and the body. There are different kinds for different Devatās and for different purposes. See "Shakti and Shākta".

<sup>6</sup> Setu, which literally means a dam, is ordinarily the Mantra Om, recited in the heart at the commencement and end of Japa, though the Setu may vary with the Devatā worshipped (see Shāktānandataranginī, chap. x) to prevent the fruits thereof escaping as a dam does in the case of water.

<sup>7</sup> Kullukā is the doing of Japa of a particular Mantra over the head before and after the Japa of the Mantra of any particular Devatā, see *Prānatoshinī*, 2nd Ed., p. 247.

<sup>8</sup> Chaura-Ganesha, one of the Tāmasik manifestations of Ganesha. In this form he robs the worshipper of the fruits of his devotions. He is therefore placated before worship. But this, as the text points out, is unnecessary for the worshipper of Brahman, whom Chaura-Ganesha cannot harm.

<sup>9</sup> Other ceremonies must be preceded by Shangkalpa or resolve, the rule being: Manasā sangkalpayet: Vāchā abhilapet: Karmanā chopapādayet. (Let there be resolve in mind, the expression of that resolve by word, and the carrying out of that expressed resolve by act.) This is not necessary in Brahman worship. The Sangkalpa fixes the attention and directs and strengthens the will.

Sādhana of the great Mantra is the rectification of it (121). In this terrible and sinful Kali Age<sup>1</sup> devoid of Tapas<sup>2</sup> and so difficult to traverse, the very seed of Liberation is the Sādhana of the Brahma-Mantra (122). In various Tantras and Āgamas I have prescribed differing modes of Sādhana, but these, O Great Devi! are beyond the powers of the feeble men of this Age<sup>3</sup> (123). For these, O Beloved! are short-lived, without enterprise, their life dependent on food,<sup>4</sup> covetous, eager to gain wealth, restless in mind, so unsettled in their intellect that it is without rest even in its attempts at Yoga.<sup>5</sup> Incapable, too, are they of suffering and impatient of the austerities of Yoga. For the happiness and Liberation of such have been ordained the Way of Brahman (124-125). O Devi! verily and verily I say to Thee that in this Age there is no other way to happiness and Liberation than that by initiation in Brahma-Mantra; I again say to Thee there is no other way (126). The rule in all the Tantras is that, that which is prescribed for the morning<sup>6</sup> should be done in the morning, Sandhyā<sup>7</sup> thrice daily, and worship<sup>8</sup> at midday, but, O Auspicious One! in the worship of Supreme Brahman<sup>9</sup> there is no other rule but

<sup>1</sup> Kali Yuga.

<sup>2</sup> Devotion and the like, see p. 8, n. 4.

<sup>3</sup> This verse anticipates the question "Thou hast revealed various Sādanas which are the seeds of Liberation in many Āgamas, Tantras and the like. Why then dost Thou say that in the Kali Age Sādhana of the Brahma-Mantra is the seed of Liberation".

<sup>4</sup> Kalau anna-gata-prāṇāḥ. In the Kali Age, life is dependent on food; whereas in the Dvāpara, Tretā, and Satya Ages life was centred in the blood, bones, and marrow respectively.

<sup>5</sup> Samādhi.

<sup>6</sup> Prātaḥ-Kṛitya = Morning duty, bathing, etc. (see verse 118, *ante*).

<sup>7</sup> Tri-sandhyā is the usual expression.

<sup>8</sup> Pūjā—i.e., worship of the Deva with offerings and ceremonies.

<sup>9</sup> Parabrahmopāsana. Upāsana or worship is derived from *upa* (near) and *as* (to be) that is coming near to God.

the inclination of the worshipper (127). Since in Brahma-worship rules are but servants and the prohibitions are of no account who will seek shelter in any other? (128). If the disciple can obtain a Guru who is a knower of Brahman, placid and of steady mind, let him clasp his lotus-like feet, and supplicate him in a devout spirit as follows (129):

#### SUPPLICATION TO THE GURU

O merciful one! Lord of the distressed! to thee I have come for protection; cast then the shadows of thy lotus-like feet over my head, O thou whose wealth is fame<sup>1</sup> (130).

Having thus prayed to and worshipped his Guru with all his powers, let the disciple remain before him in silence with folded hands (131). The Guru will then carefully and in manner enjoined examine the signs and qualities of the disciple,<sup>2</sup> kindly call the latter to him, and give to the good disciple<sup>3</sup> the great Mantra (132). Let the wise Guru<sup>4</sup> sitting on a seat, with his face to the East or to the North, place his disciple on his left, and gaze with compassion upon him (133). The Guru, after doing *Rishi-nyāsa*,<sup>5</sup> will then place his hand on his disciple's head, and for the Siddhi<sup>6</sup> of the latter do Japa<sup>7</sup> of the Mantra one hundred and eight times (134).

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<sup>1</sup> Yasho-dhana, i.e., whose sole wealth is his good name.

<sup>2</sup> The Guru examines the disciple to see whether he is suited to receive the Mantra, and this is done by watching his demeanour and character, etc. This has been given in detail in the *Kulārṇava Tantra*, *Shārada Tilaka* and other works.

<sup>3</sup> Sat-shishya. The Mantra is given to the Sat-shishya, and no otherwise.

<sup>4</sup> Jñānī = Brahma-jñānavān.

<sup>5</sup> See Woodroffe's "Shakti and Shākta".

<sup>6</sup> *Ishta-siddhi* = fulfilment of disciple's desire.

<sup>7</sup> See *Ibid.*



The excellent Guru, gem of kindness, should next whisper the Mantra seven times into the right ear of the disciple if he be a Brāhmaṇa, or into the left ear if he be of another caste (135). O Kālikā<sup>1</sup>! I have now described the manner in which instructions in Brahma-Mantra should be given. For this there is no need of Pūjā, and his Sangkalpa<sup>2</sup> should be mental only (136). The Guru should then raise the disciple, now become his son, who is lying prostrate at his lotus-feet, and say with affection the following (137).

#### REPLY OF THE GURU

Rise, my son, thou art liberated: Be ever devoted to the knowledge of Brahman.<sup>3</sup> Conquer thy passions: May thou be truthful, and have strength and health always (138).

Let the excellent disciple on rising make an offering<sup>4</sup> of his own self, money or a fruit, as he may afford. Remaining obedient to his preceptor's commands, he may then roam the world like a Deva (139). Immediately upon his initiation into this Mantra he becomes united with the Brahman<sup>5</sup>. What need, then, O Deveshi! for such an one to practise various kinds of Sādhana<sup>6</sup>? O Dearest One! I have now briefly told You of the initiation into the

<sup>1</sup> Kālī.

<sup>2</sup> See *ante*, notes under v. 120.

In ordinary worship, Sangkalpa must be performed with Dūrvā grass, flower, rice, sandal-paste, Haritākī, Tila-seed, which, at the conclusion of the Sangkalpa-Mantra, are poured into the Kuṇḍa.

<sup>3</sup> *i.e.*, Devote thyself to acquire knowledge of the Brahman.

<sup>4</sup> *Dakṣhinā*. This is an offering so that the *Dikṣhā* (initiation) may turn one *Dakṣhinā* (Auspicious).

<sup>5</sup> *Tadātmā tanmayo bhavet*. The word *tānmaya* = *Brahmamaya*.

<sup>6</sup> See "Shakti and Shākta".

Brahma-Mantra (140). For such initiation the merciful mood of the Guru is alone necessary (141). The worshipper of the Divine Power,<sup>1</sup> of Shiva,<sup>2</sup> of the Sun,<sup>3</sup> of Vishnu,<sup>4</sup> Ganesha,<sup>5</sup> Brāhmanas versed in the Vedas<sup>6</sup> and all other castes may be initiated (142).

It is by the grace of this Mantra, O Devī! that I have become the Deva of Devas, have conquered Death, and have become the Guru of the whole world. By it I have done whatever I will, casting from Me ignorance and doubt (143). Brahmā,<sup>7</sup> the Brahmarshis,<sup>8</sup> the Devas,<sup>9</sup> the Devarshis<sup>10</sup> first did Sādhana of this Mantra having received it from Me. The Munis<sup>11</sup> obtained it from the Devarshis and the Rājarshtis<sup>12</sup> from the Munis. All these.

<sup>1</sup> Shāktas=worshippers of Shakti.

<sup>2</sup> Shaivas.

<sup>3</sup> Sauras.

<sup>4</sup> Vaishnavas.

<sup>5</sup> Gānapatyas.

<sup>6</sup> Vipras. The stages in the life of a Brāhmana are, Shūdra by birth, Dvi-ja (=twice born) after the Upanayana ceremony, Vipra when he is versed in Vedic knowledge, and Brāhmana when he has the knowledge of the Brahman. In the true sense anyone who knows the Brahman is Brāhmana, as the case of Vishvāmītra illustrates. Bhārati says that v. 142 states that all persons be they Brāhmanas or of inferior caste initiated or otherwise have competency (Adhikāra) for initiation into the Brahma-Mantra.

<sup>7</sup> Of the Tri-mūrti.

<sup>8</sup> Brahmarshis: *Rishis* or Seers mind-born sons of Brahmā such as Bhṛigu.

<sup>9</sup> Such as Indra and others.

<sup>10</sup> *Rishis* who are devas such as Nārada.

<sup>11</sup> Munis, Vyāsa, and others. "He whose heart is not distressed in adversity, in whom all joy in prosperity is lost, from whom passion, fear, and wrath have passed away, he is called a Muni fixed in meditation" (Bhagavad-Gītā, chap. ii, verse 56). A more specific definition is 'Mananāt munir uchyate' (a Muni is so called on account of his Manana—that is, of his thought, reasoning, and independent investigation, which follows on hearing, or Shṛavana, and which is itself followed by Nididhyāsana, or profound contemplation on the conclusion—Siddhānta—arrived at after Shṛavana and Manana).

<sup>12</sup> Rājarshtis: Kings who became *Rishis* such as Janaka, Rituparna and others.

O beloved, by Sādhana of this Mantra attained union with Brahman by the Mercy of the Paramātmā (144-145).

In the initiation with this Brahma-Mantra, O Great Devī! there are no restrictions. The Guru may without hesitation give his disciple his own Mantra, a father may initiate his sons, a brother his brothers, a husband his wife, a maternal uncle his nephews, a maternal grandfather his grandsons<sup>1</sup> (146-147). Such fault as elsewhere there is in other forms of initiation, in the giving of one's own Mantra, by a father or other near relative, does not exist in the case of this great and powerful Mantra (148). He who has heard it, however it may be, from the lips of one initiate in the knowledge of Brahman,<sup>2</sup> is purified, and attains the state of Brahman, and is affected 'neither by virtue nor sin (149). The householders of the Brāhmana and other castes who pray with the Brahma-Mantra should be honoured and worshipped as being the greatest of their respective classes (150).

Brāhmanas at once become like those who have conquered their passions,<sup>3</sup> and lower castes become equal to Brāhmanas: therefore let all worship those initiate in the

<sup>1</sup> This Tantra therefore relaxes in the case of the Brahma-Mantra the rules laid down in others. Thus in the *Ganesha-vimarshinī* it is said: Initiation (Dīkṣā) by the father, maternal grandfather, Yatis and Sannyāsīs who have passed out of all Āśramas does not bring good (Na kalyāṇadāyikā). Initiation by the uterine brother, husband and maternal uncle is also prohibited. The *Yoginī Tantra* forbids initiation by father—at any rate, as regards *Shakti-Mantra*—maternal uncle, and younger brother. Siddhas are exempted from the prohibition. Similarly, the *Rudra-yāmala Tantra*, which also prohibits initiation of daughter by father, states that the husband should not initiate his wife unless he be himself Mantra-siddha in which case he may initiate her, not as *putrikā* but as his own *Shakti*. The *Bhairavī Tantra* also permits initiation by the Guru in his own Mantra. No restrictions apply in the case of the Brahma-Mantra.

<sup>2</sup> Brahma-jñānī.

<sup>3</sup> Yatis = Paribrājakas or those who have conquered their desires and are detached from the world.

Brahma-Mantra, and thus knowers of Brahman<sup>1</sup> (151). They who insult them incur the sin of slaying Brāhmanas, and go to a terrible Hell, where they remain as long as the Sun and Stars endure (152). To revile and calumniate a worshipper of the Supreme Brahman is a sin ten million times worse than that of killing a woman or bringing about an abortion (153). As men by initiation in the Brahma-Mantra become freed of all sins, so, O Devi ! also may they be freed by the worship of Thee (154).

End of Third Chapter, entitled “ Instruction regarding the worship of the Supreme Brahman ”.

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<sup>1</sup> Brahmajña.

## CHAPTER IV

### THE WORSHIP OF SHAKTI

HAVING listened with attention to that which has been said concerning the worship of the Supreme Brahman, the Supreme Īshvarī<sup>1</sup> greatly pleased again thus questions Shankara (1).

Shrī Devī said :

O Lord of the Universe and my Lord !<sup>2</sup> I am bathed with contentment in the nectar of Thy words concerning the excellent worship of the Brahman, which lead to the well-being of the world and to Brahman,<sup>3</sup> and give light,<sup>4</sup> intelligence,<sup>5</sup> strength, prosperity<sup>6</sup> and happiness (2-3). Thou hast said, O Ocean of Mercy ! that as union with the Brahman<sup>7</sup> is attainable through worship of Him, so it may be attained by Sāadhanā of Me<sup>8</sup> (4). I wish to

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<sup>1</sup> Feminine of Lord and Ruler (Īshvara): Our Lady.

<sup>2</sup> Nātha.

<sup>3</sup> Brahmapada.

<sup>4</sup> Tejas, which also connotes brilliance and energy.

<sup>5</sup> Buddhi.

<sup>6</sup> Aishvaryya, which also connotes dominion and extraordinary power, such as the eight Siddhis or Vibhutis.

<sup>7</sup> Brahma-sāyujya = Brahmatva (Bhārati).

<sup>8</sup> Tarkālangkāra says: The object of worship in Brahmasāadhanā and Ādyāshaktisāadhanā is one and the same. For by Brahman is meant Turiya Brahman united with Mūlaprakṛiti and by Ādyāshakti is meant Mūlaprakṛiti as united with Turiya Brahman. It is She who is worshipped under the different names of Māyā, Mahāmāyā, Kālī, Mahākālī and so forth. Brahman and Māyā are not separate entities. Could they be separated then Brahman bereft of activity (Kartṛitva) would be inert (Jadapadārtha) and Shakti without consciousness (Chaitanya) would also be so. The relation between Brahman and Shakti is non-separateness (Avinābhāva); that is, there can be no Brahman without

know, O Lord! of this excellent worship of Myself, which as Thou sayest is the cause of union of the worshipper with the Brahman (5). What are its rites, and by what means may it be accomplished? What is its Mantra, and what the form of its meditation<sup>1</sup> and mode of worship?<sup>2</sup> (6). O Shambhu<sup>3</sup>! who but Thee, Lord among Physicians of earthly ills,<sup>4</sup> is fit to speak of it, from its beginning to its end, and in all its detail agreeable as it is to Me and beneficent to all humanity? (7).

Hearing the words of the Devī, the Deva of Devas, Husband of Pārvati,<sup>5</sup> was delighted, and spoke to Her thus: (8).

Shrī Sadāshiva said:

Listen, O Thou of high fortune and destiny, to the reasons why Thou shouldst be worshipped, and how thereby the individual becomes united with the Brahman<sup>6</sup> (9). Thou art the very Parā Prakṛiti<sup>7</sup> of Brahman the

Shakti or Shakti without Brahman. Worship of Brahman is directed towards Brahman as united with Shakti and worship of Shakti<sup>8</sup> is directed towards Shakti as united with Brahman. Therefore the worship of Brahman and worship of Shakti are one and the same. That being so the fruit to be gained by Brahmasādhana<sup>9</sup> is the same as that to be gained by Shakti-sādhana.

<sup>1</sup> Dhyāna.

<sup>2</sup> Pujā.

<sup>3</sup> A name of Shiva; from Sham (happiness, bliss, beatitude), and bhū (to be). He Who is and grants happiness.

<sup>4</sup> Bhavavyādhi. This means both the ill of existence itself and ills flowing therefrom. The ill of existence to those on the Nivṛtti path is repeated birth and death. From this root other ills follow.

<sup>5</sup> Daughter of Parvata, the mountain Himālaya. A name of the Devī.

<sup>6</sup> Here is given the reason why the Sādhana of the Parameshvari leads to Brahmasāyujya, namely, that Her Svarūpa is that of the Brahman since they are essentially one.

<sup>7</sup> The Parā (Supreme) Prakṛiti and Paramātmā or Supreme Consciousness are united as one.

Paramātmā,<sup>1</sup> and from Thee has sprung the whole Universe—O Shivā—its Mother<sup>2</sup> (10). O gracious One! whatever there is in this world, of things which have and are without motion, from Mahat<sup>3</sup> to an atom, owes its origin to

<sup>1</sup> Paramātmā. Bhārati explains the word as follows: Parama=He Who is possessed of the Supreme Māyā or Shakti; and Ātmā=He Who pervades all things. Ātmā comes from the root *At*+*man*. *At*=to spread. He who spreads is He who pervades all things (*Ātati sarvang vyāpnoti, iti, Ātmā*). The Ātmā which is this is the Paramātmā (*Parameshchāsau ātmā cheti Paramātmā*).

<sup>2</sup> On this verse Tarkālangkāra comments as follows: Paramātmā and Parabrahman=Turiya Brahman beyond the three Purushas, *viz.*, the Vishva, Virāt and Jāgrat state, the Taijasa, Hiraṇyagarbha and Svapna state, and the Avyākṛita, Prājña and Susṭhūpti state (Avasthā) of which states the Purushas are Abhimānī. Here Sadāshiva is describing Pārvatī who is an Angsha of Mūlaprakṛiti inseparable from it. Turiya Brahman and Mūlaprakṛiti are in direct immediate connection (*Sākshāt-sambandha, i.e., nothing intervenes—they are one immediately*). The Sāmyāvasthā of the three Guṇas when at rest (*Nidrāsthāna*) or the Nirguṇa state=Mūlaprakṛiti. On Kṣhobha or disturbance of equilibrium of the Guṇas there arises from the Tāmasik part of Mūlaprakṛiti Maheshvara and Mahākālī; from the Rājasik part Brahmā and Mahāsarasvatī, and from the Sāttvik part Mahāviṣṇu and Mahālakṣmī. These are not in direct connection with Parabrahma but only mediately so (*Paramparāsambandha*) through the medium of the Guṇas. In Pralaya all Guṇas are dissolved in Mūlaprakṛiti when nothing else exists and as a consequence the eternal connection between Brahman and Mūlaprakṛiti is established. At the time of Kṣhobha of the Guṇas, the latter appear separately and Prakṛiti takes on two aspects—the pure (*Vishuddha*) and non-pure (*Malina*). The first is Parā Prakṛiti, Vidyā, or Māyā and the second is Aparā Prakṛiti, Avidyā or Ajnāna. The Chaitanya to which is ascribed (*Upahita*) Parāprakṛiti is the omnipotent, omniscient Īshvara or Shiva, and the Chaitanya to which Aparāprakṛiti is ascribed is Ajnāna, Jīva. And so the Panchadashī says (I, 15-17) “Prakṛiti which is Sattva Rajas Tama Guna is of two kinds, being according to the purity or non-purity of Sattva (*Prakāshāt-maka*) guṇa, Māyā or Avidyā. The Chidātmā reflected on Māyā and controlling Her is the Omniscient Īshvara. The Chidātmā reflected on Avidyā and subservient to it by reason of her diversity (*Vaichitrya*) becomes many as Jīvas.

<sup>3</sup> Mahadādi, the Tattva Mahat, and the others of the Sāṃkhya Philosophy. This word does not, as is sometimes supposed, mean “great” (Mahat), but is derived from the Vedic “Mahas,” or “Maghas,” which means “Jyotiḥ,” or “Light”. (Sāṃkhya darshana by Umesha Chandra Batavyāla.) Tarkālangkāra says: From Prakṛiti originated Mahat-Tattva: from Mahat Ahangkāra: from Ahangkāra the

and is dependent on Thee (11). Thou art the Origin of all the manifestations<sup>1</sup>; Thou art the birth-place of even Us<sup>2</sup>; Thou knowest the whole world, yet none know Thee (12).

Thou art Kālī, Tārīnī,<sup>3</sup> Durgā, Shodashī, Bhuvaneshvari, Dhūmāvatī. Thou art Bagalā, Bhairavī, and Chhinnamastaka.<sup>4</sup> Thou art Anna-pūrnā,<sup>5</sup> Vāgdevī,<sup>6</sup> Kamalālayā.<sup>7</sup> Thou art in the form of all the Shaktis<sup>8</sup> and Thou pervadest the bodies of all the Devas (13-14). Thou art both subtle<sup>9</sup> and gross, manifested and veiled, though in Thyself formless, yet Thou hast form. Who can understand

eleven Indriyas and the five Tanmātras and from the latter the five Mahābhūtas. These are the 24 Tattvas of the Sāṅkhya Darshana. Combination of substance (Yaṅika *srishti*) does not produce any new Tattvas. In the case of the earth and jar and gold and ornament there is no difference in substance. The process according to Tantra is extremely wonderful so much so that the knowing of it produces Divya-jñāna. It is not possible however to explain it in a short compass. The Nyāya and Sāṅkhya are not so subtle as this. The philosophers differ but the Tantrik doctrine conflicts with none. He who desires to know it and get thereby a glimpse of the Brahman should get instruction in the Uttara Āmnāya from a good Guru; he will then gain the highest end of man.

<sup>1</sup> That is, primarily the Dasha-Mahāvidyā. The Devī as Kālī, Tārā, Chhinnamastā, Dhūmāvatī, Shodashī, Bhuvaneshvari, Bagalā, Kamalā, Mātangi, Bhairavī.

<sup>2</sup> Brahmā, Vishnu, and Shiva. These are forms of and subordinate to the Great Mother assumed for the purpose of creation and so forth.

<sup>3</sup> Tārīnī is Tārā; Durgā is another manifestation of the same Devī.

<sup>4</sup> See A. and Ellen Avalon's "Hymns to the Goddess".

<sup>5</sup> The Devī as Dispenser of food; an aspect addressed by Shankarāchārya as the Devī bountiful.

<sup>6</sup> Devī of speech, wisdom, knowledge, science, art, eloquence, music—that is, Sarasvatī, Shakti of Brahmā.

<sup>7</sup> Lakshmi, spouse of Vishnu, "Who lives in the lotus".

<sup>8</sup> The energy or active power of a Deva, worshipped as His wife under various names. Each Deva necessarily has His Shakti. \*See Woodroffe's "Shakti and Shākta" and "Garland of Letters".

<sup>9</sup> Sūkṣmā; subtle as the Paramānu and therefore Avyaktā. As gross She is Vyaktā.



Thee ?<sup>1</sup> (15). For the helping of the worshipper, the good of the world, and the destruction of the Dānavas,<sup>2</sup> Thou dost assume various forms<sup>3</sup> (16). Thou art four-armed, two-armed, six-armed, and eight-armed, and holdest various missiles and weapons for the protection of the Universe<sup>4</sup> (17). In various Tantras I have spoken of the Sādhana of different Mantras<sup>5</sup> and Yantras,<sup>6</sup> and the like appropriate to the respective different forms assumed by Thee as also to the three different disposition of men<sup>7</sup> (18). In this Kali Age there is no Pashu-bhāva : Divya-bhāva is difficult of attainment, but the practices relating to Vira-sādhana<sup>8</sup> yield visible fruit (19).

<sup>1</sup> Bhagavati as Mūlaprakṛiti is subtle (Sūkṣmā), unmanifest (Avyaktā), and formless (Nirākārā). As Shakti appearing (Āvirbhūtā) from out of Mūlaprakṛiti ; as the threefold Nāda or Mahat-Tattva issuing from Shakti ; as the threefold Bindu or the three Ahangkāras (Sāttvika, Rājasika, Tāmasika or Vaikārika, Taijasa, Bhūtādika) issuing from the threefold Nāda ; as Shabdajnāna, Sparshajnāna, Rūpajnāna, Gandhajnāna (of the Apanchikṛita Tanmātras) issuing from Sāttvika Ahangkāra ; as Shabdashakti. Sparsha-shakti, etc., (of the same) issuing from Rājasika Ahangkāra ; as the Apanchikṛita Tanmātras issuing from Tāmasika Ahangkāra ; as the Bhūtas and their compounds which make up clay and so forth—She is Vyaktā, Sthūlā and Sākārā (Tarkālangkāra). According to Rāghava Bhatta (Shāradā Tilaka, I, 19, 20) the Devas issue from Vaikārika Ahangkāra, the Indriyas from the Rājasika and the Tanmātras from Bhūtādika. Nirākārā and the other first mentioned terms are apparently used in a relative sense.

<sup>2</sup> A class of Asuras, sons of Danu, daughter of Dakṣa, and Kashyapa. There are sixty-one, of which eighteen are principal.

<sup>3</sup> Here the question "If I am in reality formless (Nirākārā) then why do I assume different forms ?" is anticipated and answered.

<sup>4</sup> Gives some of the forms assumed by the Devī.

<sup>5</sup> See Woodroffe's "Shakti and Shākta" and "Garland of Letters".

<sup>6</sup> Diagrams (see *ibid.*).

<sup>7</sup> That is, the Pashu, Vira, and Divya dispositions (see *ibid.*).

<sup>8</sup> The worship suited to men in whom the passionate Guna (Rajas) prevails. See as to this passage Introduction to Vol. VI, "Tāntrik Texts". Tarkālangkāra's note is that as in the Kaliyuga Virabhāva alone exists, the rules of Virasādhana alone yield immediate fruit and should be practised.

In this Kali Age, O Devī! success is achieved by Kaulika worship<sup>1</sup> alone, and therefore should it be performed with every care (20). By it, O Devī! is acquired knowledge of Brahman, and the mortal who has gained it, is of a surety whilst living<sup>2</sup> freed from future births and exonerated from the performance of all religious rites (21). According to human knowledge the same thing appears to be pure and same impure,<sup>3</sup> but when Brahma-jnāna has been acquired there is nothing either pure or impure (22). For to him who knows that the Brahman is in all things and eternal, what is there that can be impure? (23). Thou art in the form of all, and above all Thou art the Mother of all. If Thou art pleased, O Queen of the Devas! then all are pleased<sup>4</sup> (24).

Before the Beginning of things Thou didst exist in the form of Tamas which is beyond both speech and mind, and of Thee by the creative desire of the Supreme Brahman was the entire Universe born<sup>5</sup> (25). This Universe, from

<sup>1</sup> Kulāchāra.

<sup>2</sup> Jīvanmukta.

<sup>3</sup> For him who is endowed with Brahma-jnāna, who sees the Brahman in everything, there is no distinction.

Jnānena medhyam akhilam amedhyang jnānato bhavet,  
Brahma-jnāne samutpanne medhyāmedhyang na vidyate.

<sup>4</sup> The Devī exists in the form of all things (Sarvarūpīnī) and is the true nature of all things (Sarvasvarūpā). As Mūlaprakṛitī She is the Mother (Jananī) of all. She is Vishva Virāt, Taijasa Hiranyagarbha, Avyākṛita Prājña and Avyakta. She is the Root of the whole universe. As by watering the roots, the branches, leaves, flowers and fruits of a tree are nourished, in the same way if She is pleased then Brahmā, Vishnu and others are all pleased (Tarkālangkāra).

<sup>5</sup> The Maitrī Upanishad (v. 52) says: Tamo vā idam agra āsīt: tatpare syāt: tatpareneritang: viśhamatvam prayāti: etad vai rajas: tadrajaḥ khalvīritang viśhamatvam prayāti; etad vai sattvasya rūpam: tat sattvam eva īritang rasaḥ.

Verily this was at first Tamas alone. It abode in the Supreme. Then being set in motion by the Supreme it passes into inequality (loss of equilibrium). This is Rajas. This Rajas being moved passes into inequality. Then is the form of (or condition which is) Sattva.

Mahat<sup>1</sup> down to the gross elements,<sup>2</sup> has been created by Thee, since Brahman, Cause of all causes, is but the efficient Cause<sup>3</sup> (26). It is Pure Being, Changeless, Omnipresent, Pure Consciousness unattached to,<sup>4</sup> yet existing in all things (27). It acts not, neither does It enjoy. It moves not, neither is It motionless. It is true Being<sup>5</sup> and

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This Sattva being set in motion there is Rasa (Rasa=Chidānanda-prakāsha). On this Tarkālangkāra says that the word Tamas here means Mūlaprakṛiti: that is at the time of Pralaya (Dissolution) Tamo Guna retracts (Samhāra) the whole world. Then Sattva Guna as manifested is merged in Rajas and Rajas in Tamas which alone remains and then merges in Mūlaprakṛiti. By this I understand him to mean that Rajas works to suppress Sattva which becomes latent to bring into full action Tamas when all manifestation ceases. Then•before the beginning of the next "Creation" or Production (*Sṛishti*) there is a stir (*Kṣobha*) in the Gunas of Prakṛiti. Tamo Guna appears first: then Rajas: then Sattva. In the Shāradā this Tamas has been called Shakti: Cf. "Eternal Shiva is Nirguna and Saguna. The first is He who is Prakṛitē anyah or the other of Prakṛiti," that is, "He and She are one but here He is considered as other than Her. (Rāghava Bhatta says Prakṛiteh is used in the genitive not ablative case). Saguna is He who is with Kalā (that is, Mūlaprakṛiti). From Paramashiva who is Sachchidānanda and Sakala issued Shakti, from Shakti issued Nāda and from Nāda Bindu". Here the Paramashiva who is united with Kalā or Mūlaprakṛiti Shakti is Tamo Guna. Some also call it Mūla Ajnāna. By Nāda is meant Mahat-tattva which is threefold according to the Gunas. These three Nādas are Avyakta Maheshvara, Avyakta Brahmā and Avyakta Vishnu.

<sup>1</sup> Mahat-Tattva. This is the cosmic stuff of experience. See note to v. 11, *ante*.

<sup>2</sup> Earth, Water, Fire, Air, and Ether.

<sup>3</sup> Nimitta—that is, Instrumental or Efficient Cause, as opposed to Upādāna or Material Cause. Prakṛiti is the latter, whilst Puruṣha is the former. Prakṛiti cannot move without the Puruṣha. The proximity of the latter affects the Rajoh guna or stirring passionate quality in Prakṛiti, and with this stirring the Evolution of matter commences. Under the influence of the gaze of Puruṣha, Prakṛiti commences the world-dance.

<sup>4</sup> Nirlipta, as a drop of water on the lotus-leaf. The creator unlike the creature is not affected by His Māyā.

<sup>5</sup> Satyam: that is, as Hariharānanda says, Yathārthasvarūpam: that is, as It is in Itself, the true, that is, lasting Reality.

Consciousness, without beginning or end, Ineffable and Incomprehensible (28).<sup>1</sup>

Thou the Supreme Yoginī<sup>2</sup> dost, moved by His mere desire,<sup>3</sup> create, protect, and withdraw this world with all that moves and is motionless therein (29). Mahākāla,<sup>4</sup> the Dissolver of the Universe, is Thy form. At the Dissolution of things, it is Kāla Who will devour all (30), and by reason of this<sup>5</sup> He is called Mahākāla, and since Thou devourest Mahākāla Himself, it is Thou who art the Supreme Primordial Kālikā (31).<sup>6</sup>

Because Thou devourest Kāla, Thou art Kālī, because Thou art the Origin of and devourest all things Thou art called the Ādyā Kālī<sup>7</sup> (32). Resuming after dissolution Thine own nature, dark and formless,<sup>8</sup> ineffable and inconceivable Thou alone remainest as the One (33). Though having a form, yet art Thou formless; though Thyself without

<sup>1</sup> Paramabrahma is not creator and has no activity. Prakṛiti like iron moved by the magnet (Puruṣa) creates, upholds and dissolves by the mere presence of Parama Brahma. The proximity of the spring season is the mere efficient (Nimitta mātra) of the blossoming of the leaves and flowers on the trees. In the same way the Supreme Brahman is the mere efficient in creation and so forth, the three Guṇas being the material cause (Upādānakāraṇa)—Tarkālangkāra.

<sup>2</sup> Mahā-yoginī. Mahā-yoginī is a title of Shiva. Yoginī is derived from Yoga Shabda with the suffix *nin*. Here Yoga means the collectivity of all that is. Yoginī is She who shines therein (see commentary to v. 2, ch. IV, Yoginīhṛdaya). That commentary says that Yoginī is Tripurasundarī who is Svasamvit. Her redness is Her Vimarsha.

<sup>3</sup> Ichchhā.

<sup>4</sup> A Tāmasik form of Shiva as He who dissolves all, under which He is represented as of a black colour of terrific aspect. The term comes from Mahā=Great, and Kala=to swallow.

<sup>5</sup> Kalanāt sarvā-bhūtānām=by reason of His devouring all gross or material existence.

<sup>6</sup> Ādyā Kālikā.

<sup>7</sup> Primeval Kālī. Mulaprakṛiti united with Turiya Brahman is worshipped as Ādyā Kālī (Tarkālangkāra).

<sup>8</sup> Her Svarūpa is Tamorūpa.

beginning, multiform by the power of Māyā,<sup>1</sup> Thou art the Beginning of all, Creatrix, Protectress, and Destructress that Thou art (34). Hence it is, O Gentle One! that I have said to Thee that whatsoever fruit is attained by the initiate in the Brahma-Mantra, the same may be had by the Sādhana of Thee (35).

According to the differences in place, time, and capacity of the worshippers I have, O Devī! spoken of Sādhana suited to the mode of life governing them and their dispositions<sup>2</sup> (36). Where men perform that worship which they are competent<sup>3</sup> to perform, there they participate in the fruits of worship, and being freed from sin will cross the Ocean of Being (37). By merit acquired in many previous births the mind inclines to Kaula doctrine, and he whose soul is purified by such worship himself becomes Shiva<sup>4</sup> (38). Where there is abundance of enjoyment, of

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<sup>1</sup> By and of which the universe is created.

<sup>2</sup> All men are not to follow the same form of Sādhana; as men differ in their character and ability so does the Sādhana. It is useless to prescribe a high vedāntik Sādhana for an ignorant and untrained intellect, what is prescribed for it is what it can understand and carry out. There are therefore differences in Āchāra, that is, the Rules governing conduct, way of life such as Veda, Vaishnava and Shaiva Āchāras. There are also differences of disposition (Bhāva) namely Pashu, Vira and Divya. Thus no Pashu is competent for Gupta-Sādhana or the secret ritual, the form of Sādhana must be determined after reference to all the circumstances of the particular case. This is the doctrine of Adhikāra or competency. See note below.

<sup>3</sup> Ye yatrādhikṛitā martyās te tatra phala-bhāginah. Thus a Vaishnava should not follow Shaiva practice, and only a Kaulika Tāntrika is privileged to perform its rites. By *Yatra*, Bhāratī says, is meant either secret or overt worship. Man's mode of worship, it is said, should be according to his *Adhikāra*, or competency, and it is only if he worships within his *Adhikāra* that he will enjoy the fruit of his worship, and thereby be freed from his sins and attain Liberation. As to *Adhikāra* see "Alleged Conflict of Shāstras" by Arthur Avalon, p. 288 "Shakti and Shākta", 4th Edn., based on Bhāskararāya's commentary on the Nityāśhodashika Tantra.

<sup>4</sup> Bahu-janmārjitaiḥ punyaiḥ kulāchāre matir bhavet,  
Kulāchārena pūtātmā sākshāch chhivamayo bhavet.

what use is it to speak of Yoga,<sup>1</sup> and where there is Yoga there is no enjoyment, but the Kaula<sup>2</sup> enjoys both<sup>3</sup> (39).

If one honours but one person versed in the knowledge of the essence of Kula doctrine,<sup>4</sup> then all the Devas and Devis are worshipped—there is no doubt of that (40). The merit gained by honouring a Kaulika is ten million times that which is acquired by giving away the world with all its gold (41). 'A Chandāla versed in the knowledge of Kaulika doctrine excels a Brāhmana, and a Brāhmana who is wanting in such knowledge is beneath even a Chandāla<sup>5</sup> (42).

<sup>1</sup> See A. Avalon's "Serpent Power".

<sup>2</sup> Kaula Tāntrika. See for his Āchāra the Tantrasāra.

<sup>3</sup> Yatrāsti bhoga-bāhulyang tatra yogasya kā kathā  
Yoge'pi bhogavirahaḥ Kaulastūbhayam ashnute.

This is a fundamental principle of the Tantrik method. The Kaula thus enjoys both Bhoga and Yoga, the worship being with enjoyment. Yoga is the union of Prāna and Apāna, of seed and ovum, of "Sun" and "Moon," of Nāda and Bindu, of Jīvātmā and Paramātmā. So also the Rudra-yāmala and the Maṅgala-rāja-stava say: "Where there is worldly enjoyment there is no Liberation; where there is Liberation, there is no worldly enjoyment. But in the case of excellent devotees of Shrisundarī both Liberation and Enjoyment are in the hollow of their hands."

<sup>4</sup> He who acquires divine knowledge (Brahma-tattva) becomes no longer subject to change; the bond which holds him to worldly things is cut. The Kula-tattva-jña is one versed in the knowledge of Kula. Kula means Brahma sanātanam, as the Kulārṇava Tantra states: "Na kulang kulamityāhuḥ kulang Brahma sanātanam"—i.e., by Kula is not meant family dignity, but the Sanātana Brahman. It is also said: "Kulang Kundalinīshaktir Akulang tu Maheshvaraḥ." Kundalī is Kula, the Maheshvara is Akula, She is Shakti and He who has mastered knowledge concerning Kundalī is Brahma tattvajña and Brahman Itself in so far as he is a realiser. For Brahman is Chaitanya united with Shakti and Kundalī is Shakti united with Chaitanya. To the understanding they are one and the same. It is only to limited knowledge that they appear to be two and separate.

<sup>5</sup> One of the degraded castes engaged in work on the cremation-ground, bone-collecting, and the like. Their touch is pollution.

I know of no Dharma superior to that of the Kaulas, by adherence to which man attains Divine Experience<sup>1</sup> (43). I am telling Thee the truth, O Devī! Lay it to the heart and ponder over it. There is no doctrine superior to the Kaulika doctrine, the most excellent of all (44). This is the most excellent path kept hidden by reason of the crowd of Pashus,<sup>2</sup> but when the Kali Age advances this pathway will be revealed (45).

Verily and verily I say unto you that when the Kali Age reaches the fullness of its strength there will be no Pashus, and all men on earth will be followers of the Kaulika doctrine (46). O beauteous One!<sup>3</sup> know that when Vedic and Purāṇic initiations cease then the Kāli Age has become strong (47). O Shivā! O Peaceful One! when virtue and vice are no longer judged by the Vedic rules, then know that the Kali Age has become strong (48).

O Sovereign Mistress of Kaula doctrine! when the Heavenly Stream<sup>4</sup> is at some places broken, and at others diverted from its course, then know that the Kali Age

<sup>1</sup> Kaula-dharmāt paro dharmo nāsti jñāne tu māmāke,  
Yasyānushthāna-mātreṇa Brahma-jñānī naro bhavet.

The second line gives the reason for the assertion made in the first. He has divine experience (Brahmajñāna).

<sup>2</sup> Men of the animal disposition in whom Tamas Guna prevails. See A. Avalon's "Shakti and Shākta". A man who is Pāsha-baddha that is bound by the eight fetters (Pāsha) that is Kula, Shīla, Moha, Lajjā, Ghrinā, Dayā, Varna, Bhaya and devoid of true knowledge of the Real (Tattva-jñāna) is a Pashu. The latter is of three kinds: best (Uttama), middling (Madhyama) and low or worst (Adhama). The first are those who faithfully follow Vedāchāra, Vaiṣṇavāchāra, and Śaivāchāra and are not hostile to any Devatā. The last are those who are hostile to the Devas and act as they please in neglect of the injunctions of Dharma Śāstra. The second class are between these two. Kulamārga is kept hidden by reason of the great number of these three classes of Pashu.

<sup>3</sup> *Lit.* one with beautiful hips. Vv. 46-55 give the signs (*Lakṣhaṇa*) of the prevalence of Kali Yuga.

<sup>4</sup> The Ganges — Gaṅgā.

has become strong (49). O wise One! when kings of the Mlechchha race<sup>1</sup> become excessively covetous, then know that the Kali Age has become strong (50). When women become difficult of control, heartless and quarrelsome, and disparagators of their husbands, then know that the Kali Age has become strong (51). When men become subject to women and slaves of lust, oppressors of their friends and Gurus,<sup>2</sup> then know that the Kali Age has become strong (52). When the fertility of the earth has gone and yields a poor harvest, when the clouds yield scanty rain, and trees give meagre fruit, then know that the Kali Age has become strong (53). When brothers, kinsmen, and companions, prompted by the desire for some trifle, will strike one another, then know that the Kali Age has become strong (54). Even when the open partaking of flesh and liquor will pass without condemnation and punishment, yet secret drinking will still prevail, then know that the Kali Age has become strong<sup>3</sup> (55).

As in the Satya, Tretā, and Dvāpara Ages wine and the like<sup>4</sup> could be taken (openly), so they may be taken in the Kali Age in accordance with the Kaulika Dharma<sup>5</sup> (56). The Kali Age cannot harm those who are purified by truth, who have conquered their passions and senses, who are

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<sup>1</sup> Mlechchha is a term applied to all non-Aryan peoples, such as the English, the term Ārya, according to Hindu notions, being confined to the people of Āryāvarta.

<sup>2</sup> Guru includes, besides spiritual teachers, others who are deserving of respect. Thus mother and father are called Mahāguru, and the husband is the Mahāguru of the wife.

<sup>3</sup> This eating and drinking is the eating and drinking of non-Kaulas (see next verse), for the sake of animal appetite only.

<sup>4</sup> Madyādi : that is wine, meat and the like. Hariharānanda Bhārati says that in the first three Ages wine and the like were taken openly (Prakāshatah).

<sup>5</sup> Tāntrika doctrine of the Kaulas, or Kulāchāra. As to Kula see note to verse 40, ante.



open in their ways, without deceit, are compassionate and follow the Kaula<sup>1</sup> doctrine (57). The Kali Age cannot harm those who are devoted to the service of their Guru, to the lotus of their mothers' feet, and to their own wives (58). The Kali Age cannot harm those who are vowed to and grounded in Truth, adherents of the true Dharma,<sup>2</sup> and faithful to the performance of Kaulika rites and duties (59). The Kali Age cannot harm those who give to the truthful Kaulika Yogī the elements of worship,<sup>3</sup> which have been previously purified by Kaulika rites (60).

The Kali Age cannot harm those who are free of malice, envy, hypocrisy, and hatred, and who are firm in the faith of Kaulika<sup>4</sup> Dharma (61). The Kali Age cannot harm those who keep the company of Kaulikas, or live with Kaulika devotees,<sup>5</sup> or serve the Kaulikas (62). The Kali Age cannot harm those Kaulikas who, whatever they may appear outwardly to be,<sup>6</sup> yet remain firm in

<sup>1</sup> Tāntrika doctrine of the Kaulas, or Kulāchāra.

<sup>2</sup> Law of conduct.

<sup>3</sup> Tattva: meat, fish, wine, parched food, and woman after purification by the Tāntrika ritual (Shodhana).

<sup>4</sup> *Vide ante.*

<sup>5</sup> Sādhus, such as practise Shmashānasādhana (worship in the cremation-ground), Shavasādhana (worship seated on a corpse), Latā-sādhana, etc., are called Kulasādhus.

<sup>6</sup> Nānā-vesha-dharāḥ—literally, having different dress or sectarian marks, etc. This is often understood to mean and may mean that the Vāmāchārīs' open professions are different from, and help to conceal their adherence to, the secret doctrine. But another inner meaning is said to be, not that the Kaula is enjoined to practise hypocrisy, but that a man may be a Shākta at heart, whatever his apparent sect may be. Thus there are Gossains who are known to be Vaishnavas, but who are in fact Shākteyas. Cf. Nityā Tantra, chap. iii; also Niruttara Tantra, chap. i; also Tantra-sāra, Kulāchāra-Prakarana, which says: "Shāktas in their heart and outwardly Shaivas, and in assemblies as Vaishnavas, the Kaulas go about in this world in different guises." The reference is made to "assemblies," because Vaishnavas worship in assemblies, that is congregational worship.

their adherence to Kaula<sup>1</sup> Āchāra, and worship Thee according to its doctrine (63). The Kali Age cannot harm those who perform their ablutions, charities, penances, pilgrimages, devotions,<sup>2</sup> and offerings of water<sup>3</sup> according to the rules of Kulāchāra<sup>4</sup> (64).

The Kali Age cannot harm those who perform the ten purificatory ceremonies,<sup>5</sup> such as the blessing of the womb,<sup>6</sup> obsequial ceremonies of their fathers,<sup>7</sup> and other rites according to Kaulika ritual (65). The Kali Age cannot harm those who respect the Kula-tattva, Kula-dravya<sup>8</sup> and Kula-yogī<sup>9</sup> (66).

The Kali Age is but the slave of those who are free of all crookedness and falsehood, men of candour, devoted to the good of others, who follow Kaulika ways (67). In spite of its many blemishes, the Kali Age possesses one

<sup>1</sup> *Vide ante.*

<sup>2</sup> Vrata.

<sup>3</sup> Tarpana.

<sup>4</sup> *Vide ante.*

<sup>5</sup> Sangskāra (see *post*, verses 88-90, and Chapter IX).

<sup>6</sup> The Jīvasaka or Garbhādhāna ceremony, from Garbha (womb) and Ādhāna (placing upon), the placing of seed in the womb described in Chapter IX, verse 107.

<sup>7</sup> Shrāddha (see note, Ch. III, 2).

<sup>8</sup> The Tattva is ordinarily used in the sense of Pancha-makāra, as in verse 60, but the commentator Bhāratī says that Kula-dravya here refers to these, and that in this context Kula-tattva are five kinds of Tāntrika "flowers"—viz., (1) Vajra-pushpa, (2) Svayambhu-kusuma, (3) Kunda-pushpa, (4) Gola-pushpa, (5) Sārva-kālīka-pushpa. The word "flower" is (as in English) used symbolically for the Ritu, as to which see Chapter V, verse 174, where the meaning of (2), (3), (4), is given. Sārva-kālīka-pushpa, which literally means "the flower of all seasons," is of any kind—that is, is not, as in (2), (3), (4), confined to the Ritu which first appears and of any particular woman. According to Kulachūdāmani No. (1) is used in drawing on a plate of gold the Yantra of Tārā.

<sup>9</sup> Kulamārgī.

great merit, that from the mere resolve<sup>1</sup> of a Kaulika if sincere, desired result ensues (68). In the other Ages, O Devi! effort of will produced both religious merit and demerit, but in the Kali Age men by intention acquire merit only, and not demerit<sup>2</sup> (69). The slaves of the Kali Age, on the other hand, are those who know not Kulāchāra,<sup>3</sup> and who are ever untruthful and the persecutors of others (70). They too are the slaves of the Kali Age who have no faith in Kulāchāra,<sup>3</sup> who lust after others' wives, and oppress the faithful followers of Kaulika<sup>3</sup> doctrine (71).

In speaking of the customs of the different Ages, I have, O Gentle One! O Pārvatī! briefly recounted to please Thee the signs of the dominance of the Kali Age (72). When the Kali Age is made manifest, all Dharma<sup>4</sup> is enfeebled and Truth alone remains; therefore should one be truthful<sup>5</sup> (73). O Thou Virtuous One! know this for certain, that whatsoever man does with Truth<sup>6</sup> that bears,<sup>7</sup> fruit (74). There is no Dharma higher

<sup>1</sup> Sangkalpa.

<sup>2</sup> *Apare tu yuge devi punyam pāpancha mānasam.*

*Nrīnām āsīt kalau punyang kevalang na tu dush-kṛitam.*

The Shloka is Stuti-vāda, or honorific speech and means that in former Ages men's intentions had result in good or evil as they wished, but in the present Age, whilst good intentions are quickly realised, from bad intentions evil is slow to result; for the Kali Age, though a degraded Age, is also a favoured one. The child himself may be a weakling, but the greater its infirmities the greater the Mother's help and favours.

<sup>3</sup> *Vide ante.* See Kulārṇava.

<sup>4</sup> *Sarve dharmāḥ*, all observances prescribed for the maintenance of the individual and community.

<sup>5</sup> *Tasmāt satyamayo bhavet*; that is, should become one with Truth, realise it in all his being. Bhārati says that in this and the following verse Mahādeva desires to say that when Kali Yuga is dominant then Kulāchāra should be practised openly.

<sup>6</sup> *Satya-dharma.*

<sup>7</sup> *Saphalang Karma,*

than Truth,<sup>1</sup> there is no sin greater than falsehood ; therefore should man seek protection under Truth with all his soul (75). Worship without Truth is useless, and so too without Truth is the Japa<sup>2</sup> of Mantras and the performance of Tapas.<sup>3</sup> It is in such cases just as if one sowed seed in salt earth (76).

Truth is the appearance of the Supreme Brahman ; Truth is the most excellent of all Tapas<sup>3</sup> ; every act is rooted in Truth. Than Truth there is nothing more excellent (77). Therefore has it been said by Me that when the sinful Kali Age is dominant, Kaula ways<sup>4</sup> should be practised truthfully and without concealment<sup>5</sup> (78). Truth is divorced from concealment. There is no concealment without untruth. Therefore is it that the Kaulika-sādhaka should perform his Kaulika-sādhana openly (79). What I have said in other Kaulika Tantras about the concealment<sup>5</sup> of Kaulika-dharma not being blameworthy is not applicable when the Kali Age becomes strong<sup>6</sup> (80).

In the (First or) Satya Age, O Devī ! Virtue possessed the four quarters of its whole ; in the Tretā Age it lost one-quarter of its Virtue ; in the Dvāpara Age there was

<sup>1</sup> Na hi satyāt paro dharmah.

<sup>2</sup> Recitation.

<sup>3</sup> Austerities (see Ch. LV, 21, and notes).

<sup>4</sup> Kulāchāra.

<sup>5</sup> *Vide ante*, note to verse 63, and Niruttara Tantra, chap. i, "Rātrau kula-kriyām kuryāt, divā kuryāt cha vaidikīm" (In the day do the Vaidika and in the night the Kaulika rites)—a rule of Virāchāra only, as Pashus are, however, prohibited from performing Sāadhanā at night, as all such Sāadhanā connotes Maithuna it has been said—Rātrau naiva yajed Devīng, sandhyāyāng vāparāhnake (Nityā Tantra). It is said "at night" not for concealment, but as denoting the particular form of worship then done. See Ch. X, verse 111. In this verse, Bhārati says, a question is anticipated and answered.

<sup>6</sup> This is an ordinance abrogating during the period mentioned the law of secrecy, which had governed the Tāntrika Virāchāra ritual when the Vaidikāchāra prevailed.

of Virtue but two quarters, and in the Kali Age it has but one (81). In spite of that Truth will remain strong, though Tapas<sup>1</sup> and Charity become weakened. If the one quarter which is Truth goes Virtue goes also, therefore of all acts Truth should be the abiding support (82). O Sovereign Mistress of the Kaula-Dharma<sup>2</sup>! since men can in this Age have recourse to Kaulika Dharma only, if that doctrine be itself infected with untruth, how can there be Liberation? (83). With his soul purified in every way by Truth, man should, perform all acts enjoined by his caste and stage<sup>3</sup> of life, in the manner shown by Me (84). Initiation,<sup>4</sup> worship,<sup>5</sup> recitation of Mantras,<sup>6</sup> the offering of oblation to Fire with Ghee,<sup>7</sup> repetition of Mantras,<sup>8</sup> occasional devotions,<sup>9</sup> marriage,<sup>10</sup> the conception ceremony,<sup>11</sup> and that performed in the fourth, sixth, or eighth months of pregnancy,<sup>12</sup> the natal rite,<sup>13</sup> the naming<sup>14</sup> and tonsure<sup>15</sup> ceremonies, and obsequial rites upon cremation<sup>16</sup> and after death<sup>17</sup>—all such

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<sup>1</sup> Austerity, etc.

<sup>2</sup> Kuleshvari.

<sup>3</sup> Āshrama.

<sup>4</sup> Dīkṣā.

<sup>5</sup> Pūjā.

<sup>6</sup> Japa.

<sup>7</sup> Homa.

<sup>8</sup> Purashcharana.

<sup>9</sup> Vrata.

<sup>10</sup> Udvāha. For this and the following, see Ch. IX, *post*.

<sup>11</sup> Pungsavana.

<sup>12</sup> Sīmantonnayana.

<sup>13</sup> Jāta-karma.

<sup>14</sup> Nāma-karana.

<sup>15</sup> Chūdā-karana. In all castes the Shikhā or tuft at the back of the head is kept. The Kshatriya preserves also the Kāka-pakṣha (the hair on the cheek).

<sup>16</sup> Mṛita-kṛitya, or Mṛita-kriyā.

<sup>17</sup> Shrāddha.

ceremonies should be performed in the manner approved by the Āgamas (85-86).

The ritual which I have ordained should be followed, too, as regards Shrāddha at holy places,<sup>1</sup> dedication of a bull,<sup>2</sup> the autumnal festival,<sup>3</sup> on setting out on a journey,<sup>4</sup> on the first entry into a house,<sup>5</sup> the wearing of new clothes or jewels, dedication of tanks, wells or lakes,<sup>6</sup> in the ceremonies performed at the phases of the Moon,<sup>7</sup> the building<sup>8</sup> and consecration of houses, the installation<sup>9</sup> of Devas, and in all observances to be performed during the day<sup>10</sup> or at night, or on special occasions<sup>10</sup> in each month, season, or year, and in observances both daily or occasional,<sup>11</sup> and also in deciding generally what ought and what ought not to be done, and in determining what ought to be rejected and what ought to be adopted (87-90).

Should one not follow the ritual ordained, whether from ignorance, wickedness, or lack of faith, then one is disqualified for all observances, and becomes a worm in dung (91).

<sup>1</sup> As at Gayā, Prayāga.

<sup>2</sup> *Vrishotsarga* Shrāddha of the second degree, the first being *Dānasāgara* (Ocean of gifts); the third is *Chandana-dhenu* (Sandal-wood and Cows), which is performed only for women who leave surviving their husbands and sons; the fourth is *Tila-kāñchana* (Til seed and Gold).

<sup>3</sup> *Shāradsava*, i.e., the *Durgā Pūjā*, in autumn (Sharat), the vernal (*Vasanta*) worship being called *Vāsantī*.

<sup>4</sup> *Yātrā*.

<sup>5</sup> *Griha-pravesha*—that is, entering into a house for the first time to live there.

<sup>6</sup> See chapter xiii, *post*, verse 166.

<sup>7</sup> *Tithikarma*.

<sup>8</sup> *Grihārambha*=beginning to build a house, laying the foundation of a house. <sup>9</sup> *Pratishthā*.

<sup>10</sup> *Divākṛitya*, *Nishikṛitya* and *Parvakṛitya*. The first is any rite required to be done in day time; the second what is enjoined to be done at night and the last as what is ordered to be done on special occasions (*Parva*) such as festival, day of eclipse and the like.

<sup>11</sup> *Naimittika*=That is rites necessary for the attainment of any special object.

O Maheshi<sup>1</sup>! if when the Kali Age has become very powerful any act be done in violation of My precepts, then that which happens is the very contrary of that which is desired (92). Initiation of which I have not approved destroys the life of the Sādhaka<sup>2</sup> and an act of worship not so approved is as fruitless as oblations poured on ashes,<sup>3</sup> and the Deva whom he worships becomes angry or hostile, and at every step he encounters danger (93). Ambikā<sup>4</sup>! he who during the dominance of the Kali Age, knowing My ordinances, yet performs his religious observances in other ways, is a great sinner (94). The man who performs any Vrata,<sup>5</sup> or marries according to other ways, will remain in a terrible Hell so long as the Sun and Moon endure (95). By his performance of Vrata he incurs the sin of killing a Brahmana, and similarly a boy invested with the sacred thread becomes degraded.<sup>6</sup> He merely wears the thread, and is lower than a Chandāla<sup>7</sup> (96), and so too the woman who is married according to other ways than Mine is to be despised, and, O Sovereign Mistress of the Kaulas<sup>8</sup>! the man who so marries is her associate in wrong, and is day

<sup>1</sup> Feminine of Mahesha = Great Lord.

<sup>2</sup> Sādhakaprānaghātini; that is if the Sādhaka does Sādhana with a Mantra not communicated in manner approved by Mahādeva then it leads to his death.

<sup>3</sup> They should be poured on living Fire.

<sup>4</sup> A title of the Devī, meaning Mother of the Universe (see Lalitā-sahasra-nāma, verse 69). Devī is also called Holy Mother (Shrī-mātā). In a technical sense Ambikā is the name for the first movement of the Vimarsha Shakti.

<sup>5</sup> Occasional devotion.

<sup>6</sup> Vratya = a degraded or disqualified Brāhmana.

<sup>7</sup> See note under ch. iii, 84.

<sup>8</sup> Kula-nāyikā, used here in this sense (Mistress of the Tāntrikas), though also denoting the woman worshipped as Shakti in Latāsādhana by Vāmāchāris.

after day guilty of the sin of going with a prostitute<sup>1</sup> (97). From him the Devatā will not accept food, water, and other offerings, nor will the Pitris<sup>2</sup> eat his offerings, considering them to be as it were mere dung and pus (98). Their children are bastards,<sup>3</sup> and disqualified for all religious, ancestral, and Kaulika<sup>4</sup> observances and rites (99). To an image dedicated by rites other than those prescribed by Shambhu<sup>5</sup> the Deva never comes. Benefit there is none either in this or the next world. There is but mere waste of labour and money (100).

A Shrāddha performed according to other rites than those prescribed by the Āgamas is fruitless, and he who performs it will go to Hell together with his Pitris<sup>6</sup> (101). The water offered by him is like blood, and the funeral cake<sup>7</sup> like dung. Let the mortal then follow with great care the precepts of Shangkarā<sup>8</sup> (102). What is the need of saying more? Verily and verily I say to You, O Devi! that all that is done in disregard of the precepts of Shambhu<sup>8</sup> is fruitless (103). For him who follows not His precepts there is no future merit. That which has been already acquired is destroyed, and for him there is no escape from Hell (104). O Great Ruler<sup>9</sup>! the performance of daily and occasional duties in the manner spoken

<sup>1</sup> Maithuna purchased at a price (Kraya-kṛita-maithuna) is greatly condemned.

<sup>2</sup> The departed Spirits of the Ancestors.

<sup>3</sup> Kānīna = son of an unmarried woman. Kānīnaḥ kanyakā-Jāto mātāmaha-suto mataḥ (Yājñavalkya).

<sup>4</sup> Observances of Kula worship.

<sup>5</sup> Shiva.

<sup>6</sup> The departed Spirits of the Ancestors (see note, ch. i, 20), for whose spiritual benefit Shrāddha is performed.

<sup>7</sup> Pinā.

<sup>8</sup> Title of Shiva (see note, ch. i, 5).

<sup>9</sup> Maheshāni, feminine of Maheshāna, title of Shiva,



of by Me is the same as worshipping Thee (105). Hear from Me O Devī! the particulars of the worship with its Mantras<sup>1</sup> and Yantras,<sup>2</sup> which is the medicine for the ills of the Kali Age (106).

End of the Fourth Chapter, entitled "Introduction of the Worship of the Supreme Prakṛiti".

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<sup>1</sup> See Woodroffe's "Garland of Letters" and "Shakti and Shākta".

<sup>2</sup> Used in worship as Pratika or representative of the Devatā. Each Devatā has His or Her own Yantra. Yantra which literally means instrument is the instrument by which worship is done. Diagrams (see *Ibid.*).

## CHAPTER V

### MANTRAS AND PURIFICATION

SHRĪ SADĀSHIVA said :

Thou art the Ādyā Paramā Shakti,<sup>1</sup> Thou art all power.<sup>2</sup> It is by Thy power<sup>3</sup> that We (the Trinity) are powerful<sup>4</sup> in the acts of Creation, Preservation, and Dissolution. Endless and of varied colour and form are Thy appearances, and various are the strenuous efforts whereby (Thy Sādhakas) may realise them. Who can describe them ? (1-2). In the Kula Tantras and Āgamas<sup>5</sup> I have, by the aid of but a small part of Thy mercy and with all My powers, described the Sādhana and Archana<sup>6</sup> of Thy appearances ; yet nowhere else is this secret Sādhana revealed. It is by the grace of this (Sādhana), O Blessed One<sup>7</sup> ! that Thy mercy in Me is so great (3-4). Questioned by Thee I am no longer able to conceal it. For Thy pleasure, O Beloved ! I shall speak of that which is dearer to Me than even life itself (5). To all sufferings it brings relief. . It

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<sup>1</sup> That is, Primordial Supreme Power. In this chapter Sadāshiva describes the particular worship (Visheshārādhana) of Devī in which Mantra and Yantra is used (Bhārati).

<sup>2</sup> Sarva-shakti-svarūpinī. That is the Devī is the one Shakti which manifests itself in different forms.

<sup>3</sup> Tava shaktyā.

<sup>4</sup> Shaktāḥ.

<sup>5</sup> See " Principles of Tantra."

<sup>6</sup> As to the specific meaning of these terms, which, speaking generally, mean spiritual discipline and worship, see Woodroffe's " Shakti and Shākta ".

<sup>7</sup> Kalyāṇī. This word has elsewhere been interpreted to mean " Giver of Liberation "— Mokṣadāyini.

wards off all dangers. It gives Thee pleasure, and is the way by which Thou art most easily obtained (6). For men rendered wretched by the taint of the Kali Age,<sup>1</sup> short-lived and unfit for strenuous effort, this is the greatest wealth (7). In this (Sādhana which will be described) there is no need for a multiplicity of Nyāsa,<sup>2</sup> for fasting or other practices of self-restraint.<sup>3</sup> It is simple and pleasurable, yet yields great fruit to the worshipper (8). Then first listen, O Devī! to the Mantroddhāra<sup>4</sup> of the Mantra, the mere hearing of which liberates man from future births while yet living<sup>5</sup> (9).

By placing "Prānesha" on "Taijasa," and adding to it "Bherundā" and the Bindu, the first Bīja<sup>6</sup> is formed.<sup>7</sup> After this, proceed to the second (10). By placing "Sandhyā" on "Rakta," and adding to it "Vāmanetra" and Bindu, the second Bīja is formed.<sup>8</sup> Now listen, O Blessed One! to the formation of the third Bīja.

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<sup>1</sup> The last and worst ago.

<sup>2</sup> See "Shakti and Shākta."

<sup>3</sup> Samyama.

<sup>4</sup> See note, ch. iii, 11, *ante*.

<sup>5</sup> Jivanmukta.

<sup>6</sup> Or Mantra. As to the meaning of Bīja Mantra see Woodroffe's "Garland of Letters".

<sup>7</sup> For secrecy the letters are given different names which are only known to the learned. They may however also be got from the Bīja-koshas one of which is published as *Tantrābhidhāna* in vol. I of my series of "Tāntrik Texts". *Prānesha* means "the Lord of Life," and signifies the letter *Ha*. *Ha-kāra* may mean either *Viśṇu* or *Shiva*, or the latter alone, according to the *Tantrābhidhāna*. *Ha-kāra* is the Bīja of *Ākāsha* (*Vyoma*)—*Shiva* being *Mahākāsha-rūpī*: in the form of the Great Ether. *Taijasa* (*Tejas*) means Fire, and signifies the letter *Ra* (*Rang* being the Bīja of Fire). *Bherundā*, an attendant of *Durgā*, signifies the long vowel *i*. Thus, *Ha + Ra = Hra + i = Hrī + the Bindu* (point or sign *Anusvāra*) = *Hrīṅ*.

<sup>8</sup> *Sandhyā = Sha*, *Rakta = Ra*, *Vāma-netra = the long vowel i*, and *Bindu* is the point *Anusvāra*. Thus, *Sha + Ra = Shra + i = Shrī + the Bindu = Shrīṅ*. As to the significance of *Bindu* see "Garland of Letters".

“Prajāpati” is placed on “Dīpa,” and to them is added “Govinda” and Bindu.<sup>1</sup> It yields happiness to the worshippers: After making these three Bījas add the word Parameshvarī<sup>2</sup> in the vocative, and then the word for Vahni-kāntā.<sup>3</sup> Thus, O Blessed One! is the Mantra of ten letters formed.<sup>4</sup> This Vidyā<sup>5</sup> is the Supreme Devī, is the substance which is all Mantras<sup>6</sup> (11-13).

The most excellent worshipper should for the attainment of wealth and all his desires make Japa of each or all of the first three Bījas<sup>7</sup> (14). By omitting the first three Bījas the Vidyā<sup>8</sup> of ten letters becomes one of seven.<sup>9</sup> By prefixing the Bija of Kāma,<sup>10</sup> or the Vāgbhava,<sup>11</sup>

<sup>1</sup> Prajā-pati, or Brahmā, Lord of creation = Ka; Dīpa, or Fire (whose Bīja is Rang) = Ra; Govinda = long vowel ī; and Bindu is the sign Anusvāra which is Hasanta Makāra, i.e., the letter M without the vowel. Thus, Ka + Ra = Kra + ī = Krī + Bindu = Krīng.

<sup>2</sup> Title of the great Devī, as the Supreme Lord.

<sup>3</sup> Consort of Vahni—Fire—that is, the Mantra “Svāhā,” used in making oblation to Fire or at the conclusion of the feminine Mantras (see *post*).

<sup>4</sup> That is, Hrīng, Shrīng, Krīng Pa-ra-me-shva-ri Svā-hā. The vowels are the Shaktis of the consonants, which cannot be uttered without them. Therefore, consonant and vowel annexed are treated as one letter. See Ānanda-laharī, v. 1.

<sup>5</sup> Vidyā is the feminine Mantra, the sex of the Mantra changing with that of its presiding Devatā. The Shārada-tilāka says that if a Mantra is followed by Hung or Phat, it is a masculine Mantra (Purusha; Pung-Mantra). Those which end with Svāhā are feminine, and those ending with Namah are neuter.

<sup>6</sup> Sarva-vidyā-mayī is Sarvavidyāsvarūpā (Hari-harānanda Bhārati). All the Vidyās are included in it (Tarkālangkāra). The Vidyā is identical with its Devatā; Cf. Devatā mantrarūpinī.

<sup>7</sup> Hrīng, Shrīng, Krīng. Bhārati gives a variant—“for the attainment of piety (Dharma), desire (Kāma), wealth (Artha) ”.

<sup>8</sup> Feminine Mantra (*vide ante*).

<sup>9</sup> That is, omitting the first three letters, Hrīng, Shrīng and Krīng. The Mantra is then Pa-ra-me-shva-rī Svā-hā.

<sup>10</sup> The Bija of Kāma—Deva of Desire—is Klīng.

<sup>11</sup> Vāgbhavā is Sarasvatī, Devī of Learning, Music, Speech, the Fine Arts, and so on. Her Bija is Aing.

or the Tāra,<sup>1</sup> three Mantras of eight letters each or formed <sup>2</sup> (15).

At the end of the word <sup>3</sup> in the vocative in the Mantra of ten letters the word Kālike <sup>4</sup> should be uttered, and then the first three Bijas,<sup>5</sup> followed by the name of the Wife of Vahni <sup>6</sup> (16). This Vidyā <sup>7</sup> is called *Shodashī*,<sup>8</sup> and is concealed in all the Tantras.<sup>9</sup> If it be prefixed by the Bija of Badhū <sup>10</sup> or by the Pranava,<sup>11</sup> two Mantras of seventeen letters each are formed <sup>12</sup> (17).

O Beloved! there are tens of millions upon tens of millions,<sup>13</sup> nay an hundred millions,<sup>14</sup> nay countless Mantras that Thou hast. I have here but shortly stated twelve of them <sup>15</sup> (18). Whatever Mantras are set forth in the various Tantras, they are all Thine, since Thou art the

<sup>1</sup> That is, the Pranava=Om.

<sup>2</sup> That is, to the Mantra of seven letters thus formed either of the following three Mantras are added—that is, Kīṅg, or Aing, or Om—then separate Mantras of eight letters each are formed, which are Kīṅg Parameshvari Svāhā, Aing Parameshvari Svāhā, Om Parameshvari Svāhā.

<sup>3</sup> i.e., Parameshvari.

<sup>4</sup> Name of the Devī.

<sup>5</sup> That is, Hīṅg, Shīṅg, Kīṅg.

<sup>6</sup> That is, Svāhā.

<sup>7</sup> The Mantra thus formed is ; Hīṅg, Shīṅg, Kīṅg, Parameshvari Kālike, Hīṅg, Shīṅg, Kīṅg Svāhā.

<sup>8</sup> Feminine of *Shodasha*, so called because composed of sixteen letters.

<sup>9</sup> But is disclosed by Sādashiva out of his affection for Pārvati (Bhārati).

<sup>10</sup> That is, the Badhū (woman) Bija—Strīṅg.

<sup>11</sup> Om.

<sup>12</sup> That is, the Mantra in Note 5, *ante*, plus either " Strīṅg " or " Om ".

<sup>13</sup> Koti.

<sup>14</sup> Arvuda.

<sup>15</sup> Namely one of ten letters in v. 18, one of three letters and three of one letter in v. 14, one of seven letters and three of eight letters in v. 15 and in v. 16 two of seventeen letters each,

Ādyā Prakriti<sup>1</sup> (19). There is but one mode of Sādhana in the case of all these Mantras, and of that I shall speak for Thy pleasure and the benefit of humanity (20).

Without Kulāchāra,<sup>2</sup> O Devī! the Shakti-Mantra<sup>3</sup> is powerless to give success, and therefore the Sādhaka should practise Shakti Sāadhanā with Kulāchāra rites (21). O Ādyā<sup>4</sup>! the five essential Elements in the worship of Shakti have been prescribed to be Wine,<sup>5</sup> Meat,<sup>6</sup> Fish,<sup>7</sup> parched Grain,<sup>8</sup> and the Union of man with woman<sup>9</sup> (22). The worship of Shakti without these five elements<sup>10</sup> is but the practice of evil magic.<sup>11</sup> That Siddhi which is the object of Sādhana is never attained thereby, and obstacles

<sup>1</sup> Tvam ādyā prakritir yatah. Primordial material cause as Māyā-Shakti and efficient cause as Chit-Shakti. Here is established the connection between Prakriti and all Mantras (Tarkālangkāra). All Devas, Devīs, and Mantras have originated from the Parabrahma united with Prakriti either directly or mediately. They are not separate from Him. Therefore whatsoever Devas, Devīs or Mantras are worshipped it is the Ādyā Herself who is worshipped.

<sup>2</sup> Tāntrika doctrine in its Kaula form.

<sup>3</sup> The Mantra of the Devī—Shakti of Shiva.

<sup>4</sup> Ādyā, Who is from the beginning.

<sup>5</sup> Madya (or other fermented liquor).

<sup>6</sup> Māṅsa.

<sup>7</sup> Matsya.

<sup>8</sup> Mudrā, a term here used in its technical Panchatattva sense, but which ordinarily means "ritual gestures with the fingers or postures of the body". See as to these last four Tattvas Woodroffe's "Shakti and Shākta".

<sup>9</sup> Maithuna.

<sup>10</sup> Ordinarily called the Pancha Makāra (Five M's), as to which see "Shakti and Shākta," *ante*. They are here called Pancha-tattva, and elsewhere Pancha-dravya.

<sup>11</sup> Abhichāra. Abhichāra is a ritual to injure or destroy, and is, according to Hariharānanda Bhārati, the equivalent of Hingsā-karma—an act injurious to others. Jaganmohana Tarkālangkāra says that if the special treatment prescribed by the Tantras is not followed then the sensual proclivities are not eradicated and the ritual is for the desired end of Tantra useless as magic which leads only to the injury of others. See also Woodroffe's "Shakti and Shākta".

are encountered at every step (23). As seed sown on barren rocks does not germinate, so worship<sup>1</sup> without these five elements is fruitless (24).<sup>2</sup>

<sup>1</sup> Pūjā.

<sup>2</sup> On this verse Tarkālangkāra says what Shiva says is plainly this : By the poison which kills all animals, by that same poison the physician destroys disease. The root of Homeopathy is to cure illness by that which causes illness. Amongst us also there is the tradition that poison is destroyed by poison. What then is that which makes man sin and die before his time the object of contempt of all : The first amongst these causes are wine and woman ; meat, fish, Mudrā (fried rice, gram and other such things taken along with drinks) are accessories. These five Tattvas are the primary cause of the terrific incurable disease which is Sangsāra. Man under the influence of wine and the like becomes devoid of manliness and worthless. The stupefying power of wine and woman is so great as to attract even the pious and wise and hurl them into the abyss of darkness and ignorance. Here Shiva prescribes the poison which eradicates poison. We know as other Sādhakas do that this Homeopathic system of Shiva is infallible and yields speedy results. He who thirsts for wine or lusts after woman can be cured by this treatment within a very short time. But the physician, that is the Guru, must be experienced and skilful. A slight error in the administration of the poison may lead to fatal result. On this account Shiva has said that the path of Kulāchāra is more difficult than it is to walk on the edge of a sword or to embrace the neck of a tiger. Here we give a popular or exoteric explanation of the Tattvas. But if the esoteric meaning of them be also known then it will be seen that in the matter of Sāadhanā they are absolutely necessary. No one who is not a Tattva-Jnānī can master their esoteric meaning. On this account Shiva has prohibited the disclosure of the Sāadhanā to ordinary people. We have ourselves seen people who claim to be Kaulas but as a fact they are no better than drunkards and libertines. O Reader, blame not Kulāchāra on seeing these erring men. A libertine and drunkard can never be a Kaula. The Kaula method is unique. He cannot be a libertine and drunkard. On seeing a woman he sees his mother and *Ishtadevatā* in her and in either mind or body makes obeisance to her. The saints Gaurāṅga, Nityānanda and Advaita are brilliant examples of the true Kaula. In the *Mahābhārata* and *Viṣṇu-purāṇa* it has been said that desire cannot be quenched by the enjoyment of objects of that desire. On the contrary desire flames up like fire when Ghee is thrown upon it. This is very true. No one says that the drinking of poison will not kill. But the physician administers poison in such a wonderful way that it does not kill the patient but on the contrary the poison in the body is destroyed. The way in which the Guru administers the poison of wine and thus destroys the poison of Sangsāra cannot be disclosed before the unworthy (*Anadhikārī*) and so this is prohibited by Shiva.

Unless he has performed the morning rites <sup>1</sup> a man is not qualified to perform the others. And therefore, O Devi! I shall first speak of those which are to be performed in the morning (25). In the second half of the last quarter of the night <sup>2</sup> the Sādhaka should rise from sleep. Having shaken off drowsiness, he should seat himself in appropriate posture and meditate on the Guru as being in his head : <sup>3</sup>

### DHYĀNA

As two-eyed and two-armed, situate in the white lotus of the head <sup>4</sup> (26); clad in white raiment, engarlanded with white flowers, smeared with sandal paste. With one hand he makes the sign which dispels fear, and with the other that which bestows blessings. He is calm, and is the image of mercy. On his left his Shakti, holding in her hand a lotus, embraces him. He is smiling and gracious, the bestower of the fulfilment of the desires of the Sādhaka (27-28).

O Kuleshvari <sup>5</sup>! the Sādhaka should, after having thus meditated upon his Teacher and worshipped him with the articles of mental worship, <sup>6</sup> do Japa with the excellent Vāgbhava-Bīja <sup>7</sup> (29).

<sup>1</sup> Prātaḥ-kṛitya, such as bathing, morning prayers, etc. (*vide post*).

<sup>2</sup> Arunodaya.

<sup>3</sup> For the purpose of meditation a definite picture is formed in the mind's eye, which is to be the subject of Dhyāna.

<sup>4</sup> One of the higher Chakras—the Lotus of twelve white petals under the Sahasrāra, resting on the Susūmnā Nāḍī.

<sup>5</sup> Feminine of Kuleshvara, a name of Shiva as Lord of Kala.

<sup>6</sup> Mānasa upachāra = articles of mental worship (see verses 142-157 of the Chapter).

<sup>7</sup> That is, "Aing," Vāgbhavā being Sarasvatī (*vide ante*). The mode of mental worship (Mānasapūjā) is *Kanishthābhyāṅg Lang Prithivyātmakang gandhang samarpayāmi Namah Aṅgushthābhyāṅg Haṅg Akāśhātmakang pushpang samarpayāmi Namah* and so on.



After doing Japa<sup>1</sup> of the Bīja as best lies in his power, the wise disciple should, after placing the Japa<sup>2</sup> in the right palm of his excellent Guru, bow to him, saying meanwhile the following (30) :

### MANTRA

I bow to thee, O Sad-guru,  
 Thou who destroyeth the bonds which hold us to this world,  
 Thou who bestoweth the vision of Wisdom,<sup>3</sup>  
 Together with worldly enjoyment and final Liberation,<sup>4</sup>  
 Dispeller of ignorance,  
 Revealer of the Kula-dharma,<sup>5</sup>  
 Image in human form of the Supreme Brahman<sup>6</sup>  
 Obeisance to the Shri Guru (31-32).

The disciple, having thus made obeisance to his Guru, should then meditate upon his *Ishta-devatā*,<sup>7</sup> and worship Her as aforesaid,<sup>8</sup> inwardly reciting the *Mūla-mantra*<sup>9</sup> meanwhile (33). Having done this to the best of his

<sup>1</sup> Recitation of the Mantra.

<sup>2</sup> That is, the merit of it.

<sup>3</sup> *Jñāna-dṛishti*.

<sup>4</sup> See *Yoga-Vāshishṭha*, *Nirvāna-Prakarana*, III, chap. lxxxv.

<sup>5</sup> *Tāntrika* doctrine of the Kaulas.

<sup>6</sup> The Guru is not a mere man. It is not as such that obedience to Him is due. He is Shiva the Supreme Guru (*Ādiguru*) in human form.

<sup>7</sup> That is, the particular *Devatā* whom the particular disciple worships. "There" that is in the head (*Bhārati*). *Tarkālangkāra* says this is unusual, for ordinarily *Ishta-devatā* is worshipped in the heart. To Her also mental offerings should be made (*v. post*). They are not the same as those made to the Guru.

<sup>8</sup> That is, the way the Guru has been worshipped.

<sup>9</sup> That is, the root or primary Mantra—*Hṛing*, *Shrīng*, *Kṛīng*, *Parameshvari Kālike*, *Hṛing*, *Shrīng*, *Kṛīng Svāhā*. As regards mental

powers, he should place the Japa in the left palm of the Devī, and then make obeisance to his *Ishta-dēvatā* with the following (34):

### MANTRA

To Thee I bow Who art one with, and the Supporter of,  
the Universe,  
I bow to Thee again and yet again, the Ādyā Kālikā,<sup>1</sup> both  
Creatrix and Destructress<sup>2</sup> (35).

worship of the *Ishta-dēvatā* Tarkālangkāra says : Offer the lotus of the heart as seat (*Āsana*), the nectar from the *Sahasrāra* for *Pādyā* (water for washing the feet) and the Mind for *Arghya* (offering to show honour) offer the same Nectar for *Āchamaniya* (water for rinsing the mouth) and *Snāniya* (bathing) give Ether (*Ākāsha-tattva*) for clothing and earth (*Gandha-tattva*) for perfume. The mind (*Chitta*) should be used in place of flowers and the vital forces (*Prānas*) for incense. For light give *Tejas-tattva* (Light) and for food the ocean of Nectar. In lieu of ringing the bell offer *Anāhata-shabda* (in the heart) and *Vāyu-tattva* (Air) for fanning. The *Sahasrāra* is the umbrella and *Shabda-tattva* singing. The functions and movements of the mind are dancing and the *Sushumnā Nāḍī* is a garland of lotuses (for in this are the *Chakras* or *Padmas*). She who is experienced through feeling (*Bhāvagocharā*) should be worshipped with the ten flowers of feeling (*Bhāvapushpa*). These are *Amāya*, *Anahangkāra*, *Arāga*, *Amada*, *Amoha*, *Adambha*, *Advesha*, *Akshobha*, *Amātsarya*, *Alobha*, *Ahingsā* or absence of deceit, egoism, attachment, pride, delusion, hypocrisy, hostility, agitation, envy, greed, respectively. *Ahimsā* (harmlessness), *Indriya-nigraha* (control of the senses), *Dayā* (mercy), *Kṣamā* (forgiveness), *Jñāna* (spiritual knowledge), are five excellent flowers. *Shivā* (the beneficent one) should be worshipped with these fifteen flowers of feeling (*Bhāva*) and also with the ocean of Nectar, mountains of flesh and fish, piles of *Mudrā* well ground and fried in Ghee, *Paramāṇna*, *Kula* nectar, *Kula* flowers of five kinds and the washings of it. Worship should be done after lust and anger which are typified by the goat and buffalo are sacrificed. Whatsoever there be in heaven or earth, or the lower regions, in the firmament and in water, all that should be made an offering. Japa should be done in peace after making sacrifice to all beings who obstruct, be they in the lower regions, on earth or in the spaces above.

<sup>1</sup> *Vide* chap. iv, verse 81 *ante*.

<sup>2</sup> *Kartrī* and *Hartrī*. She both creates and withdraws creation into Herself.

Having thus made obeisance to the Devī, he should leave his house, placing his left foot first, and then make water, discharge his bowels, and cleanse his teeth (36). He then should go towards some tank or other large sheet of water, and make his ablutions in the manner prescribed. First of all let him rinse his mouth, and then enter the water (37), and stand therein up to his navel. He should then cleanse his body by a single immersal only, and then, standing up, rinse his mouth, saying the Mantra the while<sup>1</sup> (38). That best of worshippers, the Kula-Sādhaka,<sup>2</sup> should then sip water<sup>3</sup> three times uttering :

#### THE MANTRAS

Ātma-tattvāya Svāhā.

Vidyā-tattvāya Svāhā.

Shiva-tattvāya Svāhā,

after each sip.<sup>4</sup> Lastly, he should rinse the upper lip twice<sup>5</sup> (39).

Then, O Beloved! the wise disciple should draw on the water the Kula-yantra<sup>6</sup> with the Mantra<sup>7</sup> in its centre, and do Japa over it of the Mūla-mantra<sup>8</sup> twelve times (40).

<sup>1</sup> Māntram āchamanam, or rinsing the mouth and reciting the Tāntrika Mantras at the same time.

<sup>2</sup> Tāntrika worshipper of the Kula Samprādaya.

<sup>3</sup> Āchamana.

<sup>4</sup> The worshipper here offers with the Mantra Svāhā oblation of water to the thirty-six Shāiva-Shākta Tattvas or stages of involution into the supreme "I" (Pūrṇāham) of duality, viz., Ātma-tattva from Prithivī to Prakṛiti: Vidyā-tattva, viz., Māyā Kanchukas, Sadvidyā and including Sadākhyā Tattva: and Shiva Tattva including Shiva Tattva and Shakti Tattva. See Woodroffe's "Garland of Letters", p. 248.

<sup>5</sup> This is the method of rinsing one's mouth referred to in verse 38, and called Māntra manner of rinsing the mouth.

<sup>6</sup> Diagram.

<sup>7</sup> That is, the Bīja of the Devī.

<sup>8</sup> Vide ante, note under v. 38.

Then meditating on the Water<sup>1</sup> as the Image of Fire,<sup>2</sup> let him offer it thrice to the Sun in his joined palms. Sprinkling it thrice over his head, let him close the seven openings therein<sup>3</sup> (41). Then for the pleasure of the Devī he should immerse himself thrice, leave the water, dry his body, and put on two pieces of clean cloth<sup>4</sup> (42).

Tying up his hair whilst reciting the Gāyatrī,<sup>5</sup> he should mark on his forehead with pure earth or ashes the Tilaka<sup>6</sup> and Tri-pundra,<sup>7</sup> with a Bindu<sup>8</sup> over it (43). The worshipper of the Mantra should then perform both the Vaidika and Tāntrika forms of Sandhyā<sup>9</sup> in their respective order. Listen while I now describe to you the Tāntrika Sandhyā (44).

After rinsing his mouth in the manner described, he should, O Blessed One! invoke into the water the Waters of the holy Rivers thus (45):

### MANTRA

O Gaṁgā, Yamunā, Godāvarī, Sarasvatī, Narmadā, Sindhu, Kāverī, be in this water (40).<sup>10</sup>

<sup>1</sup> The water of the Kula-yantra—that is, the Yantra drawn as above.

<sup>2</sup> Tejorūpa. Tejas = Fire or radiance.

<sup>3</sup> That is, the two eyes, two ears, two nostrils, and mouth.

<sup>4</sup> Shuddha-vāsasī.

<sup>5</sup> Tāntrikī Gāyatrī Mantra is given later in this Chapter.

<sup>6</sup> The sectarian mark on the forehead or between the eyebrows.

<sup>7</sup> A mark consisting of three lines on the forehead, back, head, and shoulders, or three horizontal lines across the forehead, worn by Shaivas or Shāktas. The *Prānatoshinī* (2nd Ed., 198) gives a full account of these marks which are also dealt with in *Kālāgnirudropanishad*.

<sup>8</sup> Literally, drop, point; here, a mark like the point Anusvāra.

<sup>9</sup> The rite here described.

<sup>10</sup> The vocative forms in *e* and *i* are not given.

The intelligent worshipper having invoked the sacred Rivers with this Mantra, and made the Angkusha<sup>1</sup>-mudrā, should do Japa with the Mūla-mantra,<sup>2</sup> twelve times (47). Let him uttering the Mūla-mantra, and with the middle and third<sup>3</sup> fingers joined together throw drops of that water thrice upon the ground (48).

He should then sprinkle his head seven times with the water, and taking some in the palm of his left hand cover it up with his right (49). Then inwardly reciting the Bija of Īshāna,<sup>4</sup> Vāyu,<sup>5</sup> Varuna,<sup>6</sup> Vahni,<sup>7</sup> and Indra,<sup>8</sup> four

<sup>1</sup> Angkusha is a hook used to drive an elephant. The first finger is bent at the second joint in the shape of a hook, the first being closed.

*Cf. Jñānārṇava Tantra :*

Dakshamushting vidhāyātha tarjanyangkusha-rūpinī  
Angkushākhyā mahāmudrā trailokyākārshanakshamā.

<sup>2</sup> *Vide ante*, note under v. 33.

<sup>3</sup> The ring finger.

<sup>4</sup> Īshāna is the name of Shiva, and the presiding Deva of the Mantra Hang.

<sup>5</sup> Lord of the element of Air, and the presiding Deva of the Mantra Yang. "His noise comes rending and resounding, moving onward he makes all things ruddy. He comes propelling the dust of the earth. The gusts of air rush after him, and congregate upon him as women in an assembly. Hasting forward, he never reels. Friend of the waters first born, holy, in what place was he born! His sounds have been heard, but his form is not seen" (Hymn to Vāyu, Muir, O.S.T., verse 146).

<sup>6</sup> Varuna, originally Deva of the Heavens, and regarded later in the Purāṇas as Lord of the Waters (Jala-pati), whose Mantra is Vang (see as to Varuna, Muir, O.S.T., verses 58, 64, 73, 75, and Vishnu Purāṇa).

<sup>7</sup> Agni, or Vahni (he who receives the Homa), is the presiding Deva of Fire, whose Mantra is Rang.

<sup>8</sup> Indra, Deva of the Firmament, King of Celestials, presiding over the Mantra Lang. He is Svarga-pati, Lord of Heaven (Svaha), whose home is on Mount Meru, in the City of gems and gold built by Vishvakarmā, amid shady gardens of fragrant flowers and luscious fruits, inhabited by beautiful Apsarās and resounding with song and music. The five Bijas given are those of the Devatās of the five Chakras in the body from Vishuddha to Mūlādhāra.

times, the water should be transferred to the right palm<sup>1</sup> (50). Looking at the water in his hand and meditating upon the water as Fire,<sup>2</sup> the worshipper should draw it through the nose by *Idā*,<sup>3</sup> expel it through *Pīṅgalā*<sup>4</sup> (into his palm), and so wash away all inward impurity (51).

The worshipper should then three times<sup>5</sup> dash the water (so expelled into his palm) against an (imaginary) adamant<sup>6</sup> at the same time uttering the *Astra-Mantra*,<sup>7</sup> and then let him wash his hands (52). Then rinsing his mouth, oblation of water should be offered to the Sun with the following (53).

MANTRA

Ong Hring Hangsa. To Thee, O Sun, full of heat, shining, effulgent, I offer this oblation. *Svāhā*<sup>8</sup> (54).

Then let him meditate upon the great *Devī Gāyatrī*,<sup>9</sup> the Supreme *Devī*, whose form changes in three ways in the morning, midday and evening according to the difference of the three Qualities<sup>10</sup> (55).

<sup>1</sup> The whole Mantra is then Hang, Yang, Vang, Rang, Lang.

<sup>2</sup> Tejomaya.

<sup>3</sup> That is, the left nostril.

<sup>4</sup> Or right nostril.

<sup>5</sup> In other Tantras, and as a matter of practice, it is only once.

<sup>6</sup> *Vajra-Shilā*. This process is known as "*Agha-marshana*," or destruction of sin. Water is expelled with the sins through *Pīṅgalā*, and then for the destruction of the latter dashed against an imagined adamant. In practice the water is dashed against the left palm, which the *Sādhaka* conceives to be of adamantine hardness. *Tarkālangkāra* inclines to the view that the Mantra *Phat* should be thrice repeated and the water dashed once only.

<sup>7</sup> That is, the Weapon-Mantra, or "*Phat*".

<sup>8</sup> *Om Hring Hangsa, ghrinīsūrya idam arghyaṁ tubhyaṁ svāhā*.

<sup>9</sup> The *Devī* of the *Gāyatrī* Mantra. In the *Purāṇas*, *Gāyatrī* is represented as Consort of *Brahmā*. *Gāyatrī* is also *Vāk*, Mother of the *Vedas*. See Woodroffe's "*Garland of Letters*".

<sup>10</sup> *Guna*, or qualities—*viz.*, *Sattva*, *Rajas*, *Tamas*. In her *Sāttvika* form She is represented as *Vaishnavī*; in her *Rājasika* form as *Brāhmī*; and in her *Tāmasika* form as *Śhaivī*,

## DHYĀNA

In the morning meditate upon Her in Her Brāhmī form,<sup>1</sup> as a Maiden of ruddy hue, with a pure smile, with two hands holding a gourd<sup>2</sup> full of holy water in one hand and in the other a string of crystal beads, clad in the skin of a black antelope, seated on a Swan (56). At midday meditate upon Her in Her Vaishnavī form,<sup>3</sup> of a dark blue colour,<sup>4</sup> youthful, with full and rising breasts, situated in the Solar Disc, with four hands holding the conch-shell, discus, mace, and lotus, seated on Garuḍa, garlanded with flowers<sup>5</sup> to the knees (57-58). In the evening the Yati should meditate upon Her as of a white colour, clad in white raiment, old and long past her youth, with three eyes, beneficent, propitious, seated on a Bull, holding in Her lotus-like hands a noose, a trident, and a skull<sup>6</sup> (59-60), and making the gesture of granting boons.

<sup>1</sup> Rājasika as Brāhmī. The Shakti of Brahmā who is generally pictured as a red man with four hands, seated on a Hanga, dressed in white.

<sup>2</sup> Kamandalu.

<sup>3</sup> Sāttvika as Vaishnavī. Vishnu is pictured as of a dark blue colour, four-armed, holding the articles mentioned, riding upon the bird Garuḍa, dressed in yellow robes. The Mahābhārata pictures Him as seated in Vaikuntha, the heaven of Vishnu, on a seat glorious as the midday sun, resting on white lotuses with his consort Lakshmī, who shines like a continued blaze of lightning, and from whose body the fragrance of the lotus extends 800 yojanas away.

<sup>4</sup> Shyāma-varṇā. According to Commentator on *Shatchakranirūpana*, v. 21, it means of the colour of gold.

<sup>5</sup> Vanamālā which does not mean garland of forest or wild flowers but a garland of this particular size extending from neck to knee :

Ājānulambinī mālā sarvartukusumojjalā

Madhye sthūlakadambādhyā vanamāleti kīrtitā.

<sup>6</sup> Tāmasika as Shaivī. Each Deva or Devī has His or Her Vāhana or vehicle. In this case the Bull Nandī. Shiva is always represented of a white colour, and is described in the Shiva-stotra as shining like a mountain of silver (Rajata-giri-nibha). Yati is the self-controlled worshipper,

Having thus meditated on the great Devī Gāyatrī, and offered water three times with the hollow of his joined hands, the worshipper should make Japa with the Gāyatrī mantra either ten or a hundred times (61). Listen now, O Queen of the Devas! while I out of my love for Thee recite the Gāyatrī (62).

After the word "Ādyāyai" say "Vidmahe," and then "Parameshvaryai dhīmahi; tannaḥ Kālī prachodayāt"<sup>1</sup>. This is Thy Gāyatrī which destroys all great sins (63). The inward recitation of this Vidyā<sup>2</sup> thrice daily obtains the fruit of the performance of Sandhya. Water should then be offered to the Devas, *Rishis*,<sup>3</sup> and the Pitris<sup>4</sup> (64). First say the Pranava,<sup>5</sup> and then the name of the Deva (the *Rishi* or the *Pitri*) in the accusative case, and after that the words "Tarpayāmi namaḥ".<sup>6</sup> When however, oblation is offered

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<sup>1</sup> "Let us think upon Ādyā; let us meditate on Parameshvarī (the Supreme Devi). May Kālī direct us (in the path of Dharma, Artha, Kāma, and Moksha)". Ādyā, Parameshvarī, and Kālī are one and the same. To the Shākta reciting this Gāyatrī the Ādyā is the only Divinity he thinks of, knows, and contemplates. To Her alone his whole soul is bent with a prayer for the attainment of the fourfold aim of sentient being. Bhārati reads: "May Kālī Whom we seek to know and on Whom we meditate that we may attain the Ādyā Parameshvarī, may She Who is verily the Cause of this universe, direct us in the path of Dharma, Artha, Kāma and Moksha."

<sup>2</sup> Feminine Mantra.

<sup>3</sup> Seer.

<sup>4</sup> Forefathers.

<sup>5</sup> Om.

<sup>6</sup> "Him I satisfy: Namaḥ." The Mantra for the offering is given in the verse which follows and runs: Om Devān tarpayāmi Namaḥ, Om Rishīn tarpayāmi Namaḥ, Om Pitrīn tarpayāmi Namaḥ, Hrīm Ādyāng Kāling tarpayāmi Svāhā, for Devas, *Rishis*, Pitris and Ādyā Shakti respectively (Bhārati). Tarkālankāra says the mode of Tarpana is not fully given, but following the authority of other Tantras it should be done with the Tattva Mudrā (formed by the union of the thumb and ring finger of the left hand). In doing Tarpana (as in Rāhasya tarpana) to a male Devatā it should be done in the Sādhaka's



to Shakti, the Māyā Bija<sup>1</sup> should be said in place of the Pranava, and in lieu of Namah the Mantra Svāhā<sup>2</sup> (65).

After reciting the Mūla-mantra,<sup>3</sup> say "Sarva-bhūta-nivāsinyai," and then "Sarva-svarūpā" and "Sāyudhā" in the dative singular, as also "Sāvaranā" and "Parāt-parā," and then "Ādyāyai, Kalikāyai, te, idam arghyam : Svāhā". (When the Mantra will be :)<sup>4</sup>

### MANTRA

Hrīng, Shrīng, Krīng, to Thee the Supreme Devī, Thou Who dwelleth in and art in the form of all things, Who art surrounded by Thy attendant Devatās, and Who bearest all Thy insignia, Who art above even the most high, to Thee, Who art the Ādyā Kālikā, I offer this oblation : Svāhā (66-67).

Having offered this Arghya to the Mahādevī the self-controlled Sādhaka should make Japa with the Mūla-mantra with all his powers, and then place the Japa in the left hand of the Devī<sup>5</sup> (68). Then let the Sādhaka bow to the Devī, take such water as is needed for the

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own head within a triangle the apex of which is upwards and to a female Devatā in the heart the triangle having its apex downward. The triangle so placed is symbolic of the Yonī or Cause of all.

<sup>1</sup> That is, Hrīng or Hrim̐.

<sup>2</sup> That is, the Devas, *Rishis* and *Pitris* are worshipped with the Mantra prefixed by Om̐, and ending with Namah but a Devī with Hrim̐, or whatever Her Bija may be, concluding with Svāhā.

<sup>3</sup> The primary Mantra—that is, "Hrīng, Shrīng, Krīng, Parameshvarī Svāhā." Shiva proceeds to describe the formation of the Mantra for offering oblation.

<sup>4</sup> 'The Mantra is thus: "Hrīng. Shrīng, Krīng, Parameshvarī, Svāhā: Sarva-bhūta-nivāsinyai Sarva-svarūpāyai Sāyudhāyai Sāvaranāyai Parātparāyai Ādyāyai Kalikāyai te idam arghyam : Svāhā,"

<sup>5</sup> That is, the merit of it is offered to Her.

worship, bowing to the water whence he has drawn it, and proceed to the place of worship,<sup>1</sup> earnestly meditating on and reciting hymns of praise to the Devi meanwhile. On his arrival there let him wash his hands and feet, and then make in front of the door the Sāmānyārghya<sup>2</sup> (69-70). The Sādhaka should draw a triangle, and outside it a circle, and outside the circle a square, and after worshipping the Ādhāra-shakti place the vessel on the figure<sup>3</sup> (71).

Let him wash the vessel with the Weapon-Mantra,<sup>4</sup> and while filling it with water let him say the Heart-Mantra.<sup>5</sup> Then, throwing flowers and perfume into the water, let him invoke the waters of the holy places into it (72). Worshipping Fire, Sun, and Moon in the water of the vessel, let him say<sup>6</sup> the Māyā Bīja<sup>7</sup> over it ten times (73). The Dhenu and Yoni Mudrās<sup>8</sup> should then be shown.<sup>9</sup>

<sup>1</sup> Yāga-mandapa.

<sup>2</sup> Sāmānyārghya, the common or universal oblation—that is, the oblation which is to serve for the whole ritual worship which follows. The following verses to the seventy-fourth explain it.

<sup>3</sup> That is, the worship is to be of the Shakti which supports the vessel of oblation—Ādhāra-shakti. This worship is done with scents, flowers and the like and with the Mantra Om. Ādhāra-shaktaye Namaḥ (Om obeisance to the Shakti of support) for the universe is sustained in and by Her.

<sup>4</sup> That is the Astra-Mantra or Phat.

<sup>5</sup> Hrīn-Mantra, or Namaḥ—said in the heart.

<sup>6</sup> Mantrayet, by which the power of the Mantra is discharged into it.

<sup>7</sup> That is, Hrīng.

<sup>8</sup> The Yoni Mudrā—symbolical of the sexual organ of woman—is used in the Durgā and Kālī Pūjā. The little finger is placed on little finger, the first finger on first finger, and the thumb on thumb. The knuckles of second and third fingers of each hand are bent, and rest on one another. A triangular Yantra is thus formed, of which the first fingers are the apex and the others the base. The Dhenu (Cow) Mudrā representing the udder of a cow is shown when offering food, water, etc., to the Devatā changing it to Amṛita. See, *post*, VI, verses 187-188.

<sup>9</sup> That is, over the vessel containing the Arghya.

This is known as *Sāmānyārghya*.<sup>1</sup> With the water and flowers of this oblation the Devatā of the entrance to the place of worship should be worshipped (74). They are Ganesha, *Kshetrapāla*,<sup>2</sup> *Vatuka*,<sup>3</sup> *Yoginī*,<sup>4</sup> *Gaṅga*, *Yamunā*, *Lakshmī*, and *Vānī* <sup>5</sup> (75). The *Sādhaka*, lightly touching that part of the door-frame which is on his left, should then enter the place of worship with his left foot forward, meditating the while on the lotus-feet of the Devī (76). Then, after worship of the presiding Devatā of the site, and of *Brahmā* in the south-west corner, the place of worship should be cleansed with water taken from the common offering<sup>6</sup> (77). Let the good *Sādhaka* then by steadily gazing<sup>7</sup> in front of him with winkless eyes remove all celestial obstacles,<sup>8</sup> and by the repetition of the *Weapon-Mantra*<sup>9</sup> and springling of water remove all obstacles in the *Antariksha*<sup>10</sup> (78).

Striking the ground three times with his heel, let him drive away all earthly obstacles, and then fill the place of

<sup>1</sup> *Vide* p. 101, note 2.

<sup>2</sup> The Deva protector of the ground. The Mantra for His worship is *Kṣhāṅg Kṣhetra-pālāya Namaḥ* and for *Vatuka Vāṅg Vatukāya Namaḥ*.

<sup>3</sup> One of the manifestations of *Bhairava*.

<sup>4</sup> *Yoginī* is an influence or force recognised in Hindu Astrology which shifts from place to place in all the eight directions, like N., N.E., E., S.E., S., S.W., W., N.W.

<sup>5</sup> *Lakshmī*, of *Shakti* of *Vishnu*, and *Vānī* or *Sarasvatī*, *Shakti* of *Brahmā*.<sup>6</sup> *Sāmānyārghya*.

<sup>7</sup> *Divya-drishti*—literally, "celestial gaze," which is achieved by practice of the process of *Hatha Yoga* called *Trātaka*. The *Sādhaka* without winking, gazes at some minute object until tears start from his eyes. Practice in *Trātaka* secures *Divya-drishti* (see the Second *Upadesha* of the *Gheranda Samhitā*). A Deva's eyes do not wink. The gaze is steady. The *Sādhaka's* must be that.

<sup>8</sup> *Divya-vighna*—those obstructive beings which originate from *Svāh*.

<sup>9</sup> *Astra-Mantra*, or *Phat*.

<sup>10</sup> The Plane *Bhuvah*, between earth and heaven (*Svāh*).

worship with the incense of burning sandal, fragrant Aguru,<sup>1</sup> saffron and camphor. He should then mark off a rectangular space as his seat, draw a triangle within it, and therein worship Kāma-rūpa with the

MANTRA

To Kāma-rūpa,<sup>2</sup> Namaḥ : (79-80).

Then for his seat spreading a mat<sup>3</sup> over it, let him worship the Ādhāra-Shakti<sup>4</sup> of the Mat with the

MANTRA

Klīṅg, Obeisance to the Ādhāra-Shakti of the lotus-seat<sup>5</sup> (81).

The Sādhaka well versed in Mantra should then seat himself according to the "Virāsana posture,"<sup>6</sup> with his face towards the East or the North, and should purify the Vijayā<sup>7</sup> (82) with the following

MANTRA

Oṅg, Hrīṅg, Āmbrosia, that springeth from ambrosia, Thou that showerest ambrosia, draw ambrosia for me again

<sup>1</sup> Aguru a kind of aromatic wood obtainable in the Garo hills—much used in worship.

<sup>2</sup> Who is the Presiding Divinity or Adhiṣṭhātri Deva of the place.

<sup>3</sup> Āsana, generally a mat of Kusha grass.

<sup>4</sup> Shakti of the support.

<sup>5</sup> Klīṅg Ādhāra-shakti-kamalāsanāya Namaḥ—that is, the power of support of the lotus-seat.

<sup>6</sup> Baddha-virāsana. Cf. Gheraṇḍa Saṁhitā :

Ekapādam athaikasmin vinyased ūrusangsthitam  
Itarasming stathā pashchād virāsanam udāhṛitam.

<sup>7</sup> That is, the narcotic Bhāṅg (hemp) or siddhi, as it is called in Bengālī, and which is used in all ceremonies.

and again. Bring Kālikā within my control. Give Success; Svāhā.<sup>1</sup>

This is the Mantra for the consecration of Vijayā (83-84). Then inwardly reciting the Mūla-mantra<sup>2</sup> seven times over the Vijayā, show the Dhenu,<sup>3</sup> the Yoni,<sup>4</sup> the Āvāhanī,<sup>5</sup> and other<sup>6</sup> Mudrās (85).

Then satisfy the Guru in the Lotus of a thousand petals<sup>7</sup> by thrice offering him the Vijayā with the Sangketa-Mudra, and the Devī in the heart by thrice offering the Vijayā with the same Mudrā, and reciting the Mūla-mantra<sup>8</sup> (86). Then offer oblations to the

<sup>1</sup> "Amrite amritodbhave amrita-varshini amritam ākarshayākarshaya : siddhim dehi : Kālikām me vasham ānaya svāhā".

<sup>2</sup> Vide p. 100, note 3.

<sup>3</sup> The Cow-Mudrā. The two little and ring fingers are joined, the latter crossing one another. The two middle cross one another, and join two index fingers. See note under v. 74.

<sup>4</sup> Vide ante, note 8 under v. 74.

<sup>5</sup> The two hands joined together, showing the palms with two thumbs turned in—the gesture with which honoured guests are received.

<sup>6</sup> The other Mudrās referred to, but not mentioned in the text, are—(1) Āvāhanī, (2) Sthāpanī, (3) Sannidhāpanī, (4) Sannirodhiṇī, and (5) Sammukhikaranī. These are meant by Āvāhanī and others. Cf. Dakṣiṇamūrti Samhitā. These are gestures of—(1) invoking and welcoming, (2) placing, (3) fixing or placing on a seat, (4) restraining or detaining, and (5) confronting. All these gestures are made by the fingers and palms.

<sup>7</sup> That is, the Sahasrāra Lotus in the head. The Mantra when bowing to the Guru is Om Shrighrubhyo Namaḥ; to Ganesha Om Ganeshāya Namaḥ; to Ādyā Kālikā Shakti Om Sanātanyai Ādyāyai Kālyai Namaḥ (Bhārati). Other lengthier Mantras are given by Tarkālangkāra.

<sup>8</sup> Bhārati says: Reciting the Mantra, "Aing (name of Guru) Ānanda-nātha—Shrī-guru-Shrī-pādukāṅg tarpayāmi : Namaḥ," and with the peculiar gesture (Sangketa-Mudrā) taught by the Guru, the Guru should be satisfied three times by (offer of) Vijayā (Bhāṅg) and reciting the Mūla-mantra—i.e., "Hṛīṅ Ādyāṅ Kālīṅ tarpayāmi : Svāhā"—and with the Sangketa-Mudrā the Devī should be satisfied three times in the heart. The Sangketa Mudrā in the text is the Tattva-Mudrā taught by the Guru.

mouth of the *Kundalī*,<sup>1</sup> with the *Vijayā* reciting the following

MANTRA

Aing (O *Devī Sarasvati*), Thou Who controllest all life, do Thou inspire me, do Thou inspire me, and remain ever on the tip of my tongue. *Svāhā* <sup>2</sup> (87).

After drinking the *Vijayā* <sup>3</sup> he should bow to the Guru, placing his folded palms over the left ear, then to *Ganesha*, placing his folded palms over his right ear, and lastly to the Eternal *Ādyā Devī*,<sup>4</sup> by placing his folded palms in the middle of his forehead, and should meditate meanwhile on the *Devī* (88).

The *Sādhaka* should place the articles necessary for worship<sup>5</sup> on his right, and scented water and other *Kula* articles<sup>6</sup> on his left (89). Saying the *Mūla-mantra* terminated by the *Weapon-Mantra*,<sup>7</sup> let him take water from the common offering and sprinkle the articles of worship with it, and then enclose himself and the articles in a circle of water.<sup>8</sup> After that, O Queen of *Devas* ! let

<sup>1</sup> That is, the *Shakti Kundalinī*, as to whom see A. Avalon's "Serpent Power". Oblation is made to *Kundali* by the *Sādhaka*, placing the *Vijayā* in his own mouth.

<sup>2</sup> "Aing vada vada Vāgvādinī mama jivhāgre sthirībhava sarva-sattva-vashangkuri: *Svāhā*."

<sup>3</sup> *Bhāṅg*.

<sup>4</sup> The primordial *Devī*.

<sup>5</sup> *Pūjādravya*, that is, flowers and the like.

<sup>6</sup> *Kula-dravya*—i.e., wine, etc.

<sup>7</sup> *Phat*.

<sup>8</sup> That is, water is taken in the hand, and a few drops allowed to drop at a time while the hand makes a circle. A streak of water is thus made to surround (according to the text) the articles of worship. According, however, to *Tarkālangkāra*'s Bengali translation, the worshipper (*Sādhaka*) surrounds both himself and the articles with the water.

him by the Vahni Bija<sup>1</sup> surround them with a wall of Fire (90). Then for the purification of the palms of his hands he should take up a flower which has been dipped in sandal paste, rub it between the palms, reciting the while the Mantra *Phat*, and then throw it away (to his left) (91).

Then in the following manner let him fence all the quarters so that no obstructions proceed from them.<sup>2</sup> Join the first and second fingers of the right hand, and tap the palm of the left hand three times, each time after the first with greater force, thus making a loud sound, and then snap the fingers while uttering the Weapon-Mantra<sup>3</sup> (92). He should then proceed to purify the elements of his body.<sup>4</sup> The good Sādhaka should place his hands in his lap with the palms upwards, and fix his mind on the Mūlādhāra Chakra<sup>5</sup> and rouse Kundalinī by uttering the Bija "Hūṅ". Having so roused Her, he should lead Her with Prithvī<sup>6</sup> by means of the Hangsa Mantra to the Svādhishthāna Chakra,<sup>7</sup> and there unite<sup>8</sup> the Tattva (of Prithivi or Earth and

<sup>1</sup> That is, Rang, the Bija of Fire.

<sup>2</sup> This is the Dig-bandhana rite.

<sup>3</sup> Astra—that is, "Phat".

<sup>4</sup> This is the Bhūta-shuddhi rite in which the component elements of the body are purified by an imagined process similar to the real Kundalinī Yoga. See A. Avalon's "Serpent Power" and "Shakti and Shākta".

<sup>5</sup> The lowest of the six Chakras in the human body (see "Serpent Power").

<sup>6</sup> Earth element. The Prithivī Tattva together with whatever there is in the Mūlādhāra is brought up and dissolved in the Jalatattva. The Tattva in each of the lower centres is first united with and then dissolved into that in a higher.

<sup>7</sup> The Chakra next above the Mūlādhāra at the sexual organs (see "Serpent Power"). In actual Yoga the vāyu is gently driven up the middle of the Sushumnā Nādi, by the Hangsa Mantra and Prithivī, which is in the Mūlādhāra, is absorbed in Kundalī.

<sup>8</sup> Niyojayet = Vilāpayet.

so forth) with the Tattva (of Jala or Water and the rest) <sup>1</sup> (93-94). Then let him dissolve *Prithivī* as also odour, and the organ of Smell into the Tattva of Water.<sup>2</sup> Dissolve Water and Taste, as also the sense of Taste itself,<sup>3</sup> into the Tattva of Fire (95). Dissolve Fire and Form, and the sense of Sight itself,<sup>4</sup> into Air.

Let Air and all connected therewith <sup>5</sup> and Touch, as also the sense of Touch itself be dissolved into Ether <sup>6</sup> (96). Dissolve Ether along with Sound into *Ahangkāra* <sup>7</sup> and the latter into *Mahat*,<sup>8</sup> *Mahat* itself into *Prakṛiti*, and *Prakṛiti* Herself into *Brahman* (97). Let the *Sādhaka*, having thus dissolved all the Tattvas,<sup>9</sup> then think of a black man in the left cavity of his abdomen the embodiment of all sin.<sup>10</sup> He is of the size of a thumb, with red beard and red eyes, holding a sword and shield, angry with his head ever held low (99).

<sup>1</sup> Here commences the description of the rite of *Bhūta-shuddhi*.

<sup>2</sup> The *Guna* of *Prithivī* is smell. This *Guna* and the sense of smell is dissolved in Water. Odour is the objective and the sense of Smell the subjective side of *Prithivī*. Both are dissolved in "Water" in the *Svādhishthāna*.

<sup>3</sup> The tongue. The objective physical quality of Water affects us as Taste. Subjectively the Tattva is the sense of Taste through the organ the tongue.

<sup>4</sup> The eyes. Both objective Fire and Form and subjective Vision are dissolved in Air.

<sup>5</sup> Everything that can be touched.

<sup>6</sup> *Vyoma*-- that is, the void in which Ether is.

<sup>7</sup> The "I-making" faculty of Consciousness, from which the five subtle elements (already in the worship ideally dissolved) proceed.

<sup>8</sup> *Mahat*, or the *Mahat-tattva*, that is, *Buddhi*.

<sup>9</sup> There are altogether twenty-five Tattvas, categories, principles, or elements in the *Sāṃkhya* Philosophy. The twenty-three emanations from *Prakṛiti* are dissolved into Her who is one with *Brahman*.

<sup>10</sup> *Pāpātmakam deham* = *pāpam ātmani svasmin yasya evam bhūtam deham* (*Bhārati*)—the body wherein sin abides. This is the *Pāpapurusha*. See "Sinful body" next verse.



Then the foremost of Sādhaka should meditate on the smoky-coloured Vāyu Bija<sup>1</sup> as in his left nostril, and as he inhales through that nostril mentally repeat it sixteen times, and thus dry the sinful body (100). Next, meditating on the red Bija of Agni<sup>2</sup> which is in the navel, the (Sādhaka's) body with all its sinful inclinations should be burnt up by the fire born of the Bija, assisted by sixty-four Kumbhakas<sup>3</sup> (101). Then, thinking of the white Varuna Bija<sup>4</sup> in his forehead, let him bathe (the body which has been so burnt) with the nectar-like water dropping from the Varuna Bija by thirty-two repetitions thereof whilst exhaling<sup>5</sup> (102).

Having thus bathed the whole body from feet to head, let him consider that a new born Deva body has come into being (103). Then, thinking of the yellow Bija of the Earth<sup>6</sup> as situate in the Mūlādhāra circle,<sup>7</sup> let him strengthen his body by that Bija and by a steadfast and winkless gaze<sup>8</sup> (104).

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<sup>1</sup> That is, Yang. The colour Dhūmra is smoky grey—the reddish colour of fire seen through smoke. Vāyu is a friend of fire because it is necessary to and fans it.

<sup>2</sup> That is, Rang—Bija of Fire.

<sup>3</sup> Kumbhaka. The technical name of inspiration is Pūraka: of expiration, Rechaka; and the restraining or holding of breath is known as Kumbhaka. Here, then, there are to be sixty-four Kumbhakas, at the same time sixty-four repetitions of the Agni Bija, that is, the period is one requiring sixty-four repetitions of the Bija.

<sup>4</sup> That is, Vang—Bija of Water.

<sup>5</sup> Rechaka, which is also repetitions of Varuna Bija, is to be performed thirty-two times.

<sup>6</sup> Prithivī Bija—Lang.

<sup>7</sup> The Mūlādhāra Lotus, two digits below the sexual organ and two digits above the anus.

<sup>8</sup> Divya-dristi. Here ends the rite of Bhūta-shuddhi, and the Text proceeds to the rite known as Jīvanīyāsa (see verses 106-108). Tarkā-langkāra says that in this verse Jīvanīyāsa is only given in brief. The full procedure is as follows. After Bhūta-shuddhi, the Sādhaka places his hand on his heart and says "He I am" (So'ham). The sense of the

Placing his hand on his heart and uttering the

MANTRA

Ang, Hrīng, Krong, Hangsah, So'hang,<sup>1</sup>

let him infuse therewith, into his new body the life of the Devī (105).<sup>2</sup>

O Ambikā! having thus purified the elements<sup>3</sup> in his body the Sādhaka should realise that he is one with the

Mantra is "She I am". "I am the Ādyā Kālikā who is Brahman (Brahmamayi)." Thereafter he puts Kula Kundalinī and others in these places and with his hand on the heart recites the following Mantras—Ang, Hrīng, Krong, Yang, Rang, Lang, Vang, Shang, *Shang*, Sang, Haung Haung, Hangsah, Shrīmadādyā-Kālikāyāh prānā iha prānāh. (The Prānas or vital airs of the glorious primordial Kālikā are the vital airs here). Then repeating the Bijās as above says Shrīmadādyā Kālikāyā jīva iha sthitaḥ. (The Jīva or life of the glorious Ādyā Kālikā is here). Then same Bijās Shrīmadādyā-Kālikāyāh sarvendriyāni; same Bījas Shrīmadādyā Kālikāyā vāngmanashchakshuh shrotra ghrāṇa prānāśh chāgatya sukhāng chirang tishthantu Svāhā (may all the senses of the glorious Ādyā Kālikā, may the speech, mind, vision, hearing, smell, life of the Ādyā Kālikā come here and abide in happiness always).

<sup>1</sup> That is, "He I am". *Sah*=he, *Aham*=I. The two words, when combined, according to the rules of Sandhi, become *So'ham*, or the unity of the individual and Supreme Spirit.

<sup>2</sup> Literally, "Place the vital air of the Devī into his body." Taddehe Devyāh prānān nidhāpayet. The Sādhaka puts into the newly formed body of his the life of the Devī. He realises in his body the identity of himself with Her. This Shloka concludes Jīva-nyāsa, and then next proceeds to Mātrikā-nyāsa (see "Shakti and Shākta").

Cf.:

1. The Deva alone should worship Deva :  
A non-Deva (a-deva) should not worship Deva.  
—Gandharva Tantra.
2. An a-Vishnu (non-Vishnu), should he worship Vishnu, gains no merit thereby: Become Vishnu yourself before you worship Vishnu.—Yoga-vāshishtha.
3. By worship of Rudra one becomes Rudra himself.  
By worship of Sūrya one becomes Sūrya himself.  
By worship of Vishnu one becomes Vishnu, and  
By worship of Shakti one becomes Shakti.

—Agni Purāṇa.

<sup>3</sup> i.e., performed Bhūta-shuddhi,

Devī,<sup>1</sup> and with mind intent do *Mātrikā-nyāsa*.<sup>2</sup> The *Rishi*<sup>3</sup> of *Mātrikā*<sup>4</sup> is *Brahmā*, and the verse is *Gāyatrī*,<sup>5</sup> and *Mātrikā*<sup>6</sup> is the presiding Devī thereof; the consonants are the Seed,<sup>7</sup> and the vowels the Shaktis,<sup>8</sup> and *Visarga*<sup>9</sup> is the End. In *Lipi-nyāsa*,<sup>10</sup> O Mahādevī! it is necessary to state the object with which the rite is being performed. Having in this way performed *Rishi-nyāsa*, *Kara-nyāsa* and *Aṅga-nyāsa* should be performed (106-108).<sup>11</sup>

<sup>1</sup> Devībhāva-parāyana.

<sup>2</sup> Disposition of the letters of the alphabet or body of the Devatā upon the body of the Sādhaka. The meaning of *Mātrikā-nyāsa* is as follows: After the destruction of the body which is the product of Avidyā a Deva-body is created by Bhūta-shuddhi.

The identity of the individual and Brahman is realised. Then in the body of the Sādhaka which is a microcosm (*Kṣudra-brahmāṇḍa*) are produced the Devatās and the like of the six Chakras. Tarkāṅgākāra then quotes the following Texts: "From Shambhu who is the Bindu (*Bindvātmā*) the associate of Kāla (*Kāla-bandhu*) and *Kalā* (*Kalātmā*) originated *Sadāshiva* who is all pervading and witness of the world (*Jagatsākshī*). From *Sadāshiva* came *Īsha*, from *Īsha*, *Rudra*, from *Rudra*, *Vishnu* and then *Brahmā*. Thus did they originate" (*Shāradā-tilaka*, I, vv. 15-16). After this by *Jīva-nyāsa* the *Prāṇa*, *Indriyas*, and the like of the *Brahmarūpā Devī* are placed in the body of the Sādhaka. Thereafter he utters different letters which constitute the different parts of the body of the Devatā. They are placed in the corresponding parts of the Sādhaka's body. The body of the Devatā is composed of the letters of the *Mātrikā*.

<sup>3</sup> Revealer; he who proclaimed the Mantra to the world.

<sup>4</sup> That is, the *Mātrikā-Mantra*.

<sup>5</sup> A form of verse.

<sup>6</sup> That is, *Sarasvatī*, as the origin of the letters.

<sup>7</sup> *Bija*.

<sup>8</sup> The vowels are the Shaktis, which enable the utterance of the consonants (the *Bijas*), which by themselves cannot be uttered. The latter merely interrupt the vowel sounds.

<sup>9</sup> Final hard-breathing *h*, which comes at the end of the letter, and is the end or *Kilaka*. *Kilaka* literally means a peg, a fence.

<sup>10</sup> Or *Mātrikā-nyāsa*.

<sup>11</sup> In vv. 107 and 108 *Sadāshiva* wishing to show the mode of doing *Mātrikā-nyāsa* speaks of *Rishi-nyāsa* and says that it is necessary to state the object (*Viniyoga*) of the rite. The preliminary *Nyāsa* called *Rishi-nyāsa* is done thus: *Shirasi* (on the head) *Brahmane Namah*

O Beauteous Face! the Mantras enjoined for *Shad-aṁ-ga-nyāsa*<sup>1</sup> are *Ka-varga*<sup>2</sup> between Ang and Āng,<sup>3</sup> *Chavarga*<sup>4</sup> between Ing and Īng,<sup>5</sup> *Ta-varga*<sup>6</sup> between Ung and Ūng,<sup>7</sup> *Ta-varga*<sup>8</sup> between Eng and Aing,<sup>9</sup> and *Pavarga*<sup>10</sup> between Ong and Aung,<sup>11</sup> and the letters from Ya to *Ksha*<sup>12</sup> between Bindu<sup>13</sup> and *Visarga*<sup>14</sup> respectively (109-110).

(obeisance to Brahman). Mukhe (on the mouth) *Gāyatrīyai chhandase Namah*. Hridaye (in the heart) *Mātrikāyai Sarasvatīyai Devatāyai Namah* (to the Devatā *Mātrikā Sarasvatī*). Guhye (in the anus which is in the region of the *Mūlādhāra*) *Vyanjanebhyo Bijebhyo Namah* (obeisance to the Bijas the consonants). Pādayoh (on the two feet) *Svarebhyah Shaktibhyah* (the vowels which are the *Shaktis*) *Namah*. *Sarvāṁgeshu* (on all the limbs) *Visargāya Kilakāya Namah* (to *Visarga* the *Kilaka*). For the attainment of Dharma, Artha, Kāma and Moksha *Lipi-nyāsa* (= *Mātrikā-nyāsa*) is employed (*Viniyoga*).

<sup>1</sup> *Shad-aṁ-ga-nyāsa* is done by placing the hands on six different parts of the body, and *Kara-nyāsa* is done with the five fingers and palms of the hands only. The latter is also called *Aṁgushthādi-shad-aṁ-ga-nyāsa*. As to *Kara-nyāsa* cf. 1, 3, 25 *Shatapatha Brāhmaṇa*; and 3, 2, 1, 6, for *Aṁ-ga-nyāsa*. For *Dhyāna* of letters, see *Lāṭṭyāyana Shrauta Sūtras*, 2, 9, 12, as to *Nyāsa* see *Sh. Br.*, 7, 5, 2, 12. As to *Mudrā* cf. *Kāṭyāyana Shrauta Sūtra*, 16, 3, 4 also *Sh. Br.*, 6, 8, 2, 6. This group is placed on the thumb in *Kara-nyāsa* and in the heart in *Aṁ-ga-nyāsa* with *namah*.

<sup>2</sup> That is, the five letters—Ka, Kha, Ga, Gha, and Nga.

<sup>3</sup> Short and long A of Sanskrit alphabet, with nasal *Anusvāra* superposed placed on the thumbs and the heart.

<sup>4</sup> That is, the letters Cha, Chha, Ja, Jha, and Nya on index fingers and head with *Svāhā*.

<sup>5</sup> Short and long I. On middle fingers and crown lock (*Shikhā*) with *Vashat*.

<sup>6</sup> That is, hard Ta, Tha, Da, Dha, Na (*Mūrdhanya*).

<sup>7</sup> Short U and long Ū.

<sup>8</sup> That is, soft Ta, Tha, Da, Dha, Na (*Dantya*) on ring fingers and *Kavacha* with Hum.

<sup>9</sup> Ē and Ai of alphabet, with nasal *Anusvāra*.

<sup>10</sup> That is, letters Pa, Pha, Ba, Bha, and Ma on little fingers and three Eyes with *Vaushat*.

<sup>11</sup> O and Au.

<sup>12</sup> That is, Ya, Ra, La, Va, Sha (*Tālavya*), *Sha* (*Mūrdhanya*), *Sa*, (*Dantya*) *Ha*, *La* (pronounced with a rolling sound), and *Ksha* placed on the palm and back of the hands

<sup>13</sup> The nasal sign.

<sup>14</sup> The hard-breathing h,

Having placed the letters according to the rules of Nyāsa, the Sādhaka should next meditate upon Sarasvatī :

### DHYĀNA

I seek refuge<sup>1</sup> in the Devī of Speech, three-eyed encircled with a white halo, whose face, hands, feet, middle body, and breast are composed of the fifty letters of the alphabet, on whose radiant forehead is the crescent moon, whose breasts are high and rounded, and who with one of her lotus hands makes Jnāna-mudrā,<sup>2</sup> and with the other holds the rosary of Rudrāksha<sup>3</sup> beads, the jar of nectar, and learning<sup>4</sup> (112).

Having thus meditated upon the Devī Mātrikā,<sup>5</sup> the Sādhaka places the letters in the six Chakras<sup>6</sup> as follows :

<sup>1</sup> Āshraye = Bhaje = I adore (Bhāratī).

<sup>2</sup> A gesture of the hands. The index finger is pointed upwards, and the fingers closed. She is represented with four arms. The text has Mudrā only which the Commentator says is Jnāna-mudrā.

<sup>3</sup> Rudrāksha is the stone of a fruit, which grows in Nepal, in use by Shaivas.

<sup>4</sup> Vidyā, learning, which consists of—(1) Ānvikṣhikī, Logic and Metaphysics; (2) Trayī, the three Vedas; (3) Vārtā, Practical Arts, such as Agriculture, Medicine, etc.; (4) Danda-nīti, Science of Government. To these Manu adds (vii, 43) a fifth—Ātma-vidyā, Knowledge of the Spirit. Others divide Vidyā into fourteen sections: Four Vedas, Six Vedāṅgas, Purāṇas, the Mīmāṃsā, Nyāya, and Dharma-shāstra, or Law. Others, again, add the four Upa-vedas, making the division eighteen. The Vedāṅgas are Shikṣhā (Science of proper articulation), Kalpa (ceremonial), Vyākaraṇa (linguistic analysis, or Grammar), Nirukta (explanation of Vedic words), Jyotiṣha (Astronomy), and Chhandas (Metre). These are regarded as auxiliary to, and in this sense as part of, the Vedas. Some people interpret Vidyā to mean the Mudrā of that name.

<sup>5</sup> Sarasvatī.

<sup>6</sup> That is, the six Chakras or centres situate between the eyebrows (Ājñā), in the region of the throat (Viśuddha), heart (Anāhata), navel (Maṇipūra), sexual organ (Svādhiṣṭhāna), and in that portion of the perineum which lies two digits from that organ and the anus respectively (Mūlādhāra). The letters are said, and with suitable action placed in these six regions,

Ha and Ksha in the Ājnā<sup>1</sup> Lotus, the sixteen vowels in the Vishuddha<sup>2</sup> Lotus, the letters from Ka to Tha in the Anāhata<sup>3</sup> Lotus, the letters from Da to Pha in the Manipūra<sup>4</sup> Lotus, the letters from Ba to La in the Svādhishthāna<sup>5</sup> Lotus, and in the Mūlādhāra<sup>6</sup> Lotus the letters Va to Sa. And having thus in his mind placed these letters of the alphabet, let the Sādhaka place them outwardly (113-115).

Having placed them on the forehead, the face, eyes, ears, nose, cheeks, upper lip,<sup>7</sup> teeth, head, hollow of the mouth, back, the hump of the back,<sup>8</sup> navel, belly, heart, shoulders, (four) joints in the arms, ends of the arms,

<sup>1</sup> Ājnā Chakra, a Lotus of two petals, with the letters Ha and Ksha, whose presiding Shakti is Hākinī. Within the petal there is the eternal Seed, brilliant as the autumnal moon (Shiva Samhitā, chap. v, verses 96-119; and Shatchakra-nirūpana, A. Avalon's "Serpent Power").

<sup>2</sup> Vishuddha Chakra, the Lotus Circle of sixteen petals, with the sixteen vowels, whose presiding Shakti is Shakinī (see Shiva Samhitā, chap. v, verses 90-95).

<sup>3</sup> Anāhata Chakra, the Lotus Circle of twelve petals, with the letters Ka, Kha, Ga, Gha, Nga, Cha, Chha, Ja, Jha, Nya, Ta, Tha. (*Ibid.*, verses 88-89.)

<sup>4</sup> Manipūra, a Lotus of ten petals, with the letters Da, Dha, Na, Ta, Tha, Da, Dha, Na, Pa, Pha. (*Ibid.*, verses 79-82.)

<sup>5</sup> Svādhishthāna Chakra of six petals, situate at the root of the organ of generation. The six petals contain the letters Ba, Bha, Ma, Ya, Ra, La. Its Shakti is Rākinī.

<sup>6</sup> The Mūlādhāra, Root Lotus of four petals, with Va, Sha, Sha, Sa, two fingers above the anus and two below the genital organ, with its face towards the back. This space is called the root (mūla). In this Chakra dwells the Devī Kundalinī, embodied energy and like burning gold. There is the seed (Bija) of Kāma (Kāma-Bija), beautiful as the Bandhūka flower, brilliant like burnished gold. Its Bija is the great energy, subtle with a flame of fire. It encircles Svayambhu Linga (see "Serpent Power," by A. A.)

<sup>7</sup> See Woodroffe's "Shakti and Shākta". In the text only *Oshtha* (upper lip) is mentioned, but the practice is as described in the work cited.

<sup>8</sup> Kakud. The hump of the bull is called Kakud. Here it means the portion of the back between the two shoulder-blades, where a hump, if it existed, would be,

heart, (four) joints of the legs, ends of legs, and on all parts from the heart to the two arms, from the heart to the two legs, from the heart to the mouth, and from the heart to the different parts as above indicated, *Prāṇāyāma* should be performed<sup>1</sup> (116-118). Draw in the air by the left nostril whilst inwardly uttering the *Māyā Bija*<sup>2</sup> sixteen times, then fill up the body by *Kumbhaka* by stopping the

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<sup>1</sup> See "Serpent Power" and Woodroffe's "Shakti and Shākta". Mode of doing *Mātrikā nyāsa* is as follows. With middle and third finger place letter A on forehead and say *Ang Namah*. With first, middle and third fingers put round the mouth and say *Āng Namah*. With thumb and third place I on right eye and say *Ing Namah*. Same fingers on left eye *Ing Namah*. Back of thumb on right ear *Ung Namah* and left ear *Ūng Namah*. Little finger and thumb on right nostrils *Ring Namah*: on left nostrils *Rring Namah*. First, second, third on right cheek *Lling Namah*: on left *Ling Namah*. Middle finger upper lip *Eng Namah*. On lower lip *Aing Namah*. Third fingers upper teeth *Ong Namah*. Lower teeth *Aung Namah*. Middle finger head *Āng Namah*. Third finger on opened mouth *Ah Namah*.

Then passing to the consonants, with middle, third and little fingers joined together place on right shoulder *Kang*, on elbow *Khang*, on wrist *Gang*. With same fingers place on lower forms of fingers of right hand *Ghang* and on tips of fingers *Ngang* in the same way on left arm place *Chang*, *Chhang*, *Jang*, *Jhang* and *Nyang*. Then on right leg on hip-joint knee ankle, lower joints and tips of toes place *Tang*, *Thang*, *Dang*, *Dhang*, *Nang* and on the left place *Tang*, *Thang*, *Dang*, *Dhang* and *Nang*. With same fingers on right side place *Pang* on left *Phang*, on back *Bang*. With thumb middle third and little fingers place *Bhang* on navel. On belly place *Mang* with all the fingers. On the heart put *Yang* saying *Tvagātmane Namah* with the palm of the hand. On the right shoulder with palm put *Rang* saying *Asrigātmane Namah*. With palm place *Lang* on the hump saying *Māṅsātmane Namah*. On left shoulder place *Vang* with palm saying *Medaātmane Namah*. From the heart to the right shoulder place *Shang* saying *Asthyātmane Namah*. From the heart to the left shoulder *Shang* saying *Majjātmane Namah*. From heart to right leg place *Sang* saying *Shukrātmane Namah*. From heart to left leg place *Hang* and say *Prāṇātmane Namah*. From heart to belly place *Llang* and say *Jivātmane Namah*. From heart to mouth place *Kshang* and say *Paramātmane Namah*. This is the *Vahiruyāsa* of *Mātrikā* (*Tarkālangkāra*). For those who cannot do the prescribed *Mudrās* a flower may be used. (Cf. *Ullāsa*, iii, 44 *et seq.*)

<sup>2</sup> That is *Hṛīṅ*. See as to this and other *Bijas* as *Saguna Shakti* Woodroffe's "Garland of Letters".

passage of both the nostrils with the little, third finger, and thumb whilst making Japa of the Bija sixty-four times, and, lastly, exhale the air through the right nostril whilst making Japa of the Bija thirty-two times<sup>1</sup> (119-120). The doing of this thrice through the right and left nostrils alternately is Prānāyāma.

After this has been done, *Rishi*-nyāsa<sup>2</sup> should be performed (121). The *Rishis*<sup>3</sup> of the Mantra are Brahmā and the Brahmarshis,<sup>4</sup> the metre is of the Gāyatrī and other<sup>5</sup> forms, and its presiding Devatā is the Ādyā Kālī (122).<sup>6</sup> The Bija is the Bija of the Ādyā,<sup>7</sup> its Shakti is the Māyā Bija,<sup>8</sup> and that which comes at the end<sup>9</sup> is the Kamalā Bija<sup>10</sup>. Then the Mantra should be assigned<sup>11</sup> to the head, mouth, heart, anus, the two feet, and all the parts

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<sup>1</sup> This is Pūraka, Kumbhaka, Rechaka. The air inhaled by Pūraka increases in volume by the heat of the body five times during Kumbhaka, and, when exhaled, two-fifths only passes out, and the remaining three-fifths is retained, the object of Prānāyāma being the increase of the vital forces and the lightness of the body. The more the air (vital breath) is kept in, the lighter becomes the body and the stronger the vitality.

<sup>2</sup> As to the meaning of Nyāsa see "Shakti and Shākta".

<sup>3</sup> *Rishi*, the inspired Teacher by whom it has been originally *seen*—that is, to whom it has been revealed.

<sup>4</sup> Mind-born sons of Brahmā.

<sup>5</sup> *Ushnik*, *Anushtup*, *Brihati*, *Pangkti*, *Trishtup*, and *Jagatī*, are with Gāyatrī, the seven metres.

<sup>6</sup> VV. 122, 123 give the *Rishyādi*-Nyāsa of the Mantra that is the *Rishi*-Nyāsa and other kinds of Nyāsa which are required to be done.

<sup>7</sup> *I.e.*, Krīṅg.

<sup>8</sup> *I.e.*, Hrīṅg.

<sup>9</sup> *I.e.*, the Kilaka.

<sup>10</sup> *I.e.*, Shrīṅg.

<sup>11</sup> Nyāsa. To these different parts these Bījas should be assigned—that is, when the Mantra is said, it is thought of as being located in the head, mouth, etc., the hands touching the part in question. Vinyaset = Nyāsa should be done = should be placed.



of the body (123).<sup>1</sup> The passing of the two hands three or seven times over the whole body from the feet to the head, and from the head to the feet, making Japa meanwhile of the Mūla-mantra,<sup>2</sup> is called Vyāpaka-nyāsa,<sup>3</sup> which yields the declared result (124).

O Beloved ! by adding in succession the six long vowels to the first Bija<sup>4</sup> of the Mūla-mantra, six Vidyās<sup>5</sup> are formed. The wise worshipper should in Aṅga-kalpanā<sup>6</sup> utter in succession these or the Mūla-mantra<sup>7</sup> alone (125), and then say "to the two thumbs," "to the two index fingers," "to the two middle fingers," "to the two ring fingers," "to the two little fingers," "to the front and back of the two palms," concluding with *Namah*, *Svāhā*, *Vashat*, *Hūṅ*, *Vaushat*, and *Phat* in their order respectively<sup>8</sup> (126).

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<sup>1</sup> The mode of doing *Rishyādi Nyāsa* of the Mantra *Hrīṅ*, *Shrīṅ*, *Krīṅ*, *Parameshvari Svāhā* is as follows: On the head place the hand saying salutation to *Brahmā*, the *Brahmarshis* and other *Rishis*. On the Mouth salutation to the metres *Gāyatrī* and others. On the heart salutation to the *Shrīmad Ādyā Kālīkā* the *Devatā*. In the *Mūlādhāra* salutation to the Bija *Krīṅ*. On the two feet salutation to the *Shakti Hrīṅ* and on every part of the body salutation to the *Kilaka Shrīṅ*. The *Rishis* of this Mantra are *Brahmā* and the *Brahmarshis*. The metres are *Gāyatrī* and others. *Shrīmad Ādyā Kālīkā* is the *Devatā*. *Krīṅ* is Bija (of *Kālī*), *Hrīṅ* is *Shakti* and *Shrīṅ* is *Kilaka*. The object of using this Mantra is attainment of the four *Purushārthas* by *Rishyādi-Nyāsa*.

<sup>2</sup> The chief Mantra of the *līte*.

<sup>3</sup> From *Vyāpaka*, meaning diffusive, comprehensive, spreading all over, which is *Yathokta-phala-siddhi-da*. Here follows *Kara-nyāsa* which is done with the fingers.

<sup>4</sup> *Hrīṅ*.

<sup>5</sup> That is, *Hrāṅ* is assigned to the thumb, *Hrīṅ* to the first finger, *Hrūṅ* to the middle finger, *Hraṅ* to the fourth finger, *Hraug* to the little finger, *Hrah* to the palm and back of each hand.

<sup>6</sup> That is, *Aṅgushthādi-hridayādi-shadāṅga-nyāsa*. The *Nyāsa* of the whole body, as distinguished from that of the fingers, is called *Hridayādi-shadāṅga-nyāsa*.

<sup>7</sup> *Hrīṅ Shrīṅ Krīṅ Parameshvari Svāhā*.

<sup>8</sup> These verses speak of *Aṅgushthādi-shadāṅga-nyāsa*, beginning with thumb as *Kara-nyāsa*. The Mantras are *Hrāṅ Aṅgushthābhyāṅ*

When touching the heart<sup>1</sup> say "Namah," when touching the head, "Svāhā," and when touching the crown lock say "Vashat". Similarly when touching the two upper portions of the arms, the three eyes<sup>2</sup> and the two palms, utter the Mantras Hūṅ and Vaushat and Phat respectively. In this manner Nyāsa of the six parts of the body should be practised, and then the Vira should proceed to Pithanyāsa<sup>3</sup> (127-128). Then let the Vira<sup>4</sup> place in the Lotus of the Heart,<sup>5</sup> the Ādhāra-shakti,<sup>6</sup> the Tortoise,<sup>7</sup>

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Namah, Hrīṅ Tarjanībhyāṅ Svāhā, Hrūṅ Madhyamābhyāṅ Vashat, Hraing Anāmikābhyāṅ Hūṅ, Hraung Kanishthābhyāṅ Vaushat, Hrah Karatala-prishthābhyāṅ Phat.

Kara Nyāsa is done as follows : Hrāṅ Namah to the two thumbs, Hrīṅ Svāhā to the two first fingers, Hrūṅ Vashat to the two middle fingers, Hraing Hūṅ to the two third fingers, Hraung Vaushat to the two little fingers Hrah Phat to the palm and back of the hand. In ordinary Kara Nyāsa the thumbs and fingers abovementioned are used. But the method is different in different Sampradāyas.

In vv. 125, 126 direction is given as regards Karanyāsa and Aṅganyāsa.

<sup>1</sup> The ceremony which now follows is called Hridayādi-shaḍaṅga-nyāsa—that is, Nyāsa done with the six parts of the body, beginning with the heart—viz., heart, head, the crown lock, Kavacha (literally, armour, the covered hands touch arms above the elbow), the three eyes (see next note), and two palms. The Mantra is Hrāṅ Hridayāya Namah, Hrīṅ Shirase Svāhā, etc.

<sup>2</sup> The central eye, situated in the forehead between the other two. The eye of Wisdom (Jnāna-chakṣu).

<sup>3</sup> Here the Pithas take the place of the Mātrikā. These Pithas are the ten from Ādhāra Shakti to Padmāsana.

<sup>4</sup> From here to verse 135 Pitha-nyāsa is dealt with.

<sup>5</sup> Hridayāmbuje. The Lotus, with all it contains, is called Ānanda Kanda (*vide post*). This is the Sthūla aspect for worship of that which exists in the twelve-petalled lotus.

<sup>6</sup> Ādhāra-shakti, Shakti of support. Everything in the universe has a support, or energy by which it is upheld.

<sup>7</sup> Kūrma on which the worlds are said to rest. The Kūrma is the emblem of patient endurance. Cf. Sh. Br., vii, 5, 1.

Shesha (the serpent),<sup>1</sup> Prithivī,<sup>2</sup> the Ocean of Ambrosia,<sup>3</sup> the Gem Island,<sup>4</sup> the Pārijāta tree,<sup>5</sup> the Chamber of Gems which fulfil all desires,<sup>6</sup> the Jewelled Altar,<sup>7</sup> and the Lotus Seat (129-130). Then he should place on the right shoulder, the left shoulder, the right hip, the left hip, respectively

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<sup>1</sup> Which is on the Tortoise. The Deva, King of Serpents, with a thousand hoods, crown on its head, red like the leaf of a mango-tree, brown-bearded, brown-eyed, wearing yellow silk cloth, holding lotus, mace, conch, and discus, adorned with ornaments lying in the ocean of milk (Bhavishya Purāna). He supports the worlds (Kūrma Purāna, verse 48, where the Dhyāna is given).

<sup>2</sup> Prithvī, or Prithivī, Devī Earth. Supported by Shesha. In the body it is in Mūlādhāra below which in the lower limbs are the previous supporting Shaktis.

<sup>3</sup> Sudhāmbudhi.

<sup>4</sup> Isle of Gems (Mani-dvīpa) in the Ocean of Ambrosia. There are seven oceans, of milk and other substances. The Rudra-yāmala says : " Outside and beyond the countless myriads of gross world-systems, in the centre of the Ocean of Nectar, more than 1,000 crores of Yojanas in extent, is the Gem Island, 100 crores of Yojanas in area, the lamp of the world. There is the supreme city of Shri-vidyā, three lakhs of Yojanas in height, adorned with twenty-five halls, representing the twenty-five Tattvas."

<sup>5</sup> A Tree with scented flower in the Heaven of Indra. One of the five celestial Trees in the garden of Indra—viz., Mandāra, Pārijāta, Santāna, Kalpa-vriksha, Hari-chandana. Here a tree in the Isle of Gems.

<sup>6</sup> Chintāmani-griha. Chintāmani is that gem which yields all objects desired. Of that the chamber or house is built in the Isle of Gems. In the house of Chintāmani, which is on the northern side of Shringāra-vana, all is Chintāmani. In the commentary on the Gaudapāda Sūtra (No. 7) the Chintāmani house is said to be the place of origin of all those Mantras which bestow all desired objects (Chintita). The Lalitāsahasra-nāma speaks of the Devī as residing there (Chintāmani-grihanta/sthā).

<sup>7</sup> The jewelled altar is in the Chintāmani Griha and on the altar is the Lotus-seat on which is Devī with whom the Jivātmā is one. She is Svasamvit-tripurā Devī (see Yoginībrīdaya Tantra). The Mantra for placing them in the heart lotus is : Hridayāmbuje (in the heart lotus) (Adhāra-shaktaye Namaḥ, Kūrmāya Namaḥ, Sheshāya Namaḥ, Prithivyai Namaḥ, Sudhāmbudhaye Namaḥ, Mani-dvīpāya Namaḥ, Pārijāta-tarave Namaḥ, Chintāmani grihāya Namaḥ, Manimānukya-vedikāyāi Namaḥ, Padmāsanāya Namaḥ).

and in their order, Dharma,<sup>1</sup> Jnāna,<sup>2</sup> Aishvarya,<sup>3</sup> and Vairāgya<sup>4</sup> (131), and the excellent worshipper should place the negatives of these qualities on the mouth, the left side, the navel, and the right side respectively<sup>5</sup> (132). Next let him place in the heart, Ānanda Kanda,<sup>6</sup> Sun, Moon, Fire,<sup>7</sup> the Three Gunas<sup>8</sup> preceded by the first of their letters with the Bindu added thereto<sup>9</sup>, the filaments and pericarp of the Lotus, and the eight Nāyikās<sup>10</sup> of the Pīthas on the petals. The eight Nāyikās are Maṅgalā, Vijayā, Bhadrā,

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<sup>1</sup> The universal and special Law.

<sup>2</sup> Knowledge.

<sup>3</sup> Dominion and Power.

<sup>4</sup> Dispassion, the state of freedom from all desires.

<sup>5</sup> The Mantra is: *Dakṣa-skandhe Dharmāya Namaḥ, Vāma-skandhe Jnānāya Namaḥ, Vāma-katau Aishvaryāya Namaḥ, Dakṣa-katau Vairāgyāya Namaḥ, Mukhe Adharmāya Namaḥ, Vāma-pārshve Ajnānāya Namaḥ, Nābhau Anaishvaryāya Namaḥ, Dakṣa-pārshve Avairāgyāya Namaḥ.*

<sup>6</sup> Literally "Root of Bliss" which gives the name to an eight-petalled lotus in the heart (which, however, is not one of the six Chakras), where the *Ishta Devatā* is thought of. It is immediately beneath the Anāhata Chakra, facing upwards to the Anāhata Chakra, which faces downwards. The eight petals of this lotus are the eight Siddhis. The eight Nāyikās whose names are given in the Text are the eight Shaktis, and the eight Bhairavas their consorts are emanations of Shiva.

By Sūrya, Soma, and Hutāshana (Eater of Oblations) are meant the Sthūla aspect of "Sun," "Moon" and "Fire" in the head: as to which see Chapter so-named in Woodroffe's "Garland of Letters" and "Serpent Power". In the early stage of Sādhana the Devatā is here invoked. On attainment of Yoga-siddhi the lotus is merged in the Sahasrāra.

<sup>7</sup> Standing for *Idā*, *Pīṅgalā*, and *Suśumnā*.

<sup>8</sup> That is, *Sattva*, *Rajas*, *Tamas*.

<sup>9</sup> That is, the Sādhaka says: *Sang Sattvāya Namaḥ, Rang Rajase Namaḥ, and Tang Tamase Namaḥ.*

<sup>10</sup> The Nāyikas like all other subordinate Shaktis represent different aspects and portions (Angsha) of the general Power in beneficence, supremacy, happiness, continuance in victory, invincibility, pleasing (*Nandinī*=daughter so called because pleasing to parents), majesty and might (*Nārasimhī*); Shakti of *Kārtikeya* (*Kaumārī*) or of *Viṣṇu* (*Vaiṣṇavi*) which last name is given ch. vi, vv. 99, 100 *post*.

Jayantī, Aparājitā, Nandinī, Nārasimhī, *Vaishnavī*.<sup>1</sup> The eight Bhairavas<sup>2</sup> are Asitāṅga, Chanda, Kapālī, Krodha, Bhīṣhana, Unmatta, Ruru, Saṁhārī. These should be placed on the tips of the petals of the lotus and then after Pīṭhan-yāsa is done in this way Prānāyāma should be done (133-135).

Then the Sādhaka should, after forming his hands into the Kachchhapa Mudrā,<sup>3</sup> take perfume and flower, and, placing his hands held in the same Mudrā on his heart, meditate upon the eternal Devī (136). The nature of meditation upon Thee, O Devī! is of two kinds, according as Thou art thought of as formless or with a form.<sup>4</sup> As formless Thou art ineffable and incomprehensible, unmanifest, all-pervading. Of Thee it cannot be said that Thou art either this or like this. Thou art omnipresent, transcendent, attainable only by Yogīs through austerities such as the many acts of self-restraint and the like (137-138).<sup>5</sup> I will next speak of meditation upon Thee in

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<sup>1</sup> The ceremony is accompanied by the following Mantra : Hṛdaye Ānanda-kandāya Namaḥ, Sūryāya Namaḥ, Somāya Namaḥ, Agnaye Namaḥ, Sang Sattvāya Namaḥ, Rang Rajase Namaḥ, Tang Tamase Namaḥ, Kesarebhyo Namaḥ, Karnikāyai Namaḥ, Hṛitpadma-patrebhyo (to the petals of the heart lotus) Namaḥ, Maṁgalāyai Namaḥ, Vijayāyai Namaḥ, etc. Hṛitpadma-patrāgrebhyo (to the tips of the petals of the heart lotus) Namaḥ, Asitāṅgāya Namaḥ, etc.

<sup>2</sup> He of the black body, the Fierce One, the Wearer of skulls, the Angry One, the Terrific One, the Mad One, Ruru, and the Destroyer. These Bhairavas are aspects or emanations of the God Shiva (see notes under ch. II. v. 23 and ch. VI. v. 2). Some texts read Bhayaṁkara for Unmatta.

<sup>3</sup> The Sādhaka first makes with his hands the Kachchhapa or Kūrma (Tortoise) Mudrā (as to which, see Tantrasāra, p. 639), and, keeping his hands in this position, picks up the flower.

<sup>4</sup> Dhyāna is Sa-rūpa or A-rūpa.

<sup>5</sup> Shama=control of the inclinations (Antaḥkarana). Dhyāna is of two kinds, namely, Sthūla gross or with form and Sūkṣma or subtle. If the Brahman is thought of with form and attributes then it is Sthūla Dhyāna. Dhyāna of the formless (Nirākāra) and attributeless (Nirguna) is Sūkṣma Dhyāna. The latter again is of two kinds : (a) Bindudhyāna, (b) Shūnyadhyāna. The Bindu or Point has neither length nor height nor depth nor breadth. It is however united with Māyā (Māyayukta).

corporeal form in order that the mind may learn concentration, that the desired end be speedily achieved, and that the power to meditate according to the subtle form may be aroused <sup>1</sup> (139).

The form of the greatly lustrous Kālikā, Mother of Kāla,<sup>2</sup> Who is without form, is imagined according to Her qualities <sup>3</sup> and actions <sup>4</sup> (140).

### DHYĀNA

I adore the Ādyā Kālikā Whose body is of the hue of the (dark) rain-cloud, upon Whose forehead the Moon gleams, the three-eyed One<sup>5</sup> clad in crimson raiment,<sup>6</sup> Whose two hands are raised—the one to dispel fear, and

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It is from this Bindu that Brahmā, Vishnu and Maheshvara and others originated. Meditation on that which is undifferentiated (Aparichchhinna), attributeless, formless, changeless, incomprehensible Sat Chit Ānanda is Shūnyadhyāna. This is beyond the scope of mind and speech. When by Yoga practice another "sense" is awakened then Yogīs by Yoga-power experience the Bindu or Shunya. This is called Brahma-sākshātkāra (Tarkālangkāra).

<sup>1</sup> That is, the meditation of the Devī as the Formless One. Dhyāna is of two kinds. Some speak of three kinds of Dhyāna; Sthūla, Sūkshma and Para. The Gheranda Sanghitā speaks of three forms of Dhyāna—Sthūla, Jyotih, and Sūkshma.

<sup>2</sup> Kālamātā which may mean as in Text or she who "measures," that is, creates time (Kāla).

<sup>3</sup> Sattva, Rajas and Tamas.

<sup>4</sup> Creation, Preservation, and Destruction, Anugraha and Nigraha or Nirodha. In this verse is given the answer to the anticipated question. "One may meditate on form in Sthūla Dhyāna but how can there be Sthūla Dhyāna of Her who is formless without beginning or end?"

<sup>5</sup> Symbolising the Past, Present and Future of Time, of whom she is the Mother.

<sup>6</sup> The Āsana of the Devī is also red, which is the Rājasika colour. Red is an active (Rājasika) colour. The flower of these Tāntrikas is the red Jabā-pushpa (hibiscus), and in the ritual of Latāsādhana the Madanāgāra is sprinkled with red sandal. Red indicates Will and Desire (Ichohhā) and Vimarshha Shakti and so it is said Sarvasya etasya lauhityam Vimarshah. See Introduction to Tantrarāja, Vol. VIII Tantrik Texts, Ed. A. Avalon.

the other to bestow blessing<sup>1</sup>—Who is seated on a red lotus in full bloom, Her beautiful face radiant, watching Mahā-Kāla,<sup>2</sup> Who, elated with the delicious wine of the Madhūka flower,<sup>3</sup> is dancing before Her (141).

After having meditated upon the Devī in this manner and placed a flower on his head, the Sādhaka should with all devotion worship Her with the articles of mental worship (142). Let him offer the Lotus of the heart<sup>4</sup> for Her seat, the Ambrosia trickling from the Lotus of a thousand petals<sup>5</sup> for the washing of Her feet, and his mind as offering<sup>6</sup> (143). Then let him offer the same ambrosia as water for rinsing of Her mouth and bathing of Her body, and the essence of the Ether as raiment of the Devī, the essence of smell for the perfumes, his own heart<sup>7</sup> and vital airs,<sup>8</sup> fire,<sup>9</sup> and the Ocean of nectar respectively as the flowers, incense, light and food offerings (of worship). (144-145.)

<sup>1</sup> That is, She makes the Abhaya-mudrā and Vara-mudrā.

<sup>2</sup> Shiva as the destroyer or as the embodiment of Time. In Tantrarāja (ch. 86, v. 40) Shiva says "whatever the letters in the word Kāla signify that is my body."

<sup>3</sup> The Madhūka flower, of which an intoxicating liquor is made. The Kaulikāchāra-bheda Tantra, which speaks of the different wines which should be drunk on different occasions, says: "On a joyful occasion should Mādhvika be drunk." Mahā-kāla is dancing because of the benignant state of the Ādyā. Here the worship is mental (Mānasa) not exterior (Bāhya).

<sup>4</sup> The eight-petalled lotus—Ānanda-kanda (see verse 138, *ante*).

<sup>5</sup> The Lotus which is situated in the Brahma-randhra (Cavity of Brahma) is called Sahasrāra (the thousand-petalled).

<sup>6</sup> Arghya = offering of worship.

<sup>7</sup> Chitta—the heart considered as the seat of intellect as modified by the sentiments. Ākāshatattva (Ether) or space itself is offered as raiment because the Devī being all-pervading, it is limitless space alone which can be imagined as Her garment. Outer space is the objectification of the infinite extensity of the supreme experience.

<sup>8</sup> Prāṇāh.

<sup>9</sup> Tejastattva in Manipura. The ocean which follows (Sudhāmbudhi) is one of the seven oceans by which the universe is surrounded.

Let him offer the Sound in the Anāhata Chakra<sup>1</sup> for the ringing of the bell, the essence of the Air for the fan and fly-whisk,<sup>2</sup> and the functions of the Senses and the restlessness of the mind for the dance before the Devī<sup>3</sup> (146). Let various kinds of flowers (of mind) be offered for the attainment of purity of mind<sup>4</sup>: Amāya,<sup>5</sup> Anahangkāra,<sup>6</sup> Arāga,<sup>7</sup> Amada,<sup>8</sup> Amoha,<sup>9</sup> Adambha,<sup>10</sup> Advesha,<sup>11</sup> Akshobha,<sup>12</sup> Amātsarya,<sup>13</sup> Alobha,<sup>14</sup> and thereafter the five flowers—namely, the most excellent flowers, Ahimsā,<sup>15</sup>

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<sup>1</sup> The Yogīs hear the sound as of a bell in this Chakra (See Mānasollāsa, verse 39 and ninth Shloka of the Dakṣiṇa-mūrti Stotra). The Chakra is so called because there without a sound-producing cause—e.g., a stroke—sounds are heard, emanating from the Shabda Brahma. This is the Pulse of the Universal Life.

<sup>2</sup> Chāmara, which is used in the worship of the image.

<sup>3</sup> In full worship there is always dancing and singing before the Devatā for its entertainment. This is Rajasika-pūjā. The Pūjā of the text is Sāttvika, the dance being the ideal one of the mind and senses. All things offered are in the human body, which is called the Kṣudra Brahmānda, or small egg or spheroid, of Brahmā.

<sup>4</sup> Bhāva-siddhi. That is leading to Shuddha-bodha or Brahma-jñāna. Svābhīpreta-padartha-nishpatti (Bhāratī).

<sup>5</sup> Guilelessness.

<sup>6</sup> Absence of egotism. Ahangkāra = Ātmani atipriyatvābhimānaḥ.

<sup>7</sup> Detachment. According to Bhāratī = absence of anger.

<sup>8</sup> Absence of pride = Dhanavidyādi-nimittakan chittasyag utsukātvam (Bhāratī).

<sup>9</sup> Freedom from delusion. Viveka—Power to discriminate the real and unreal, coupled with dispassion.

<sup>10</sup> Absence of duplicity: straightforwardness or absence of hypocrisy (Dambha = Kapatata).

<sup>11</sup> Want of all enmity.

<sup>12</sup> Freedom from mental disturbance or repentance.

<sup>13</sup> Absence of envy.

<sup>14</sup> Absence of greed. Desire for more even when possessed of what is necessary.

<sup>15</sup> Harmlessness. No oppression of others.



Indriya-nigraha,<sup>1</sup> Dayā,<sup>2</sup> Kṣhama,<sup>3</sup> and Jnāna.<sup>4</sup> With these fifteen flowers, which are fifteen qualities of disposition,<sup>5</sup> he should worship the Devī (147-149).

Then let him offer (to the Devī) the Ocean of Ambrosia,<sup>6</sup> a mountain of meat and fried fish, a heap of parched food,<sup>7</sup> grain cooked in milk with sugar and ghee, the Kula nectar,<sup>8</sup> the Kula flower,<sup>9</sup> and the water which has been used for the washing of the Shakti.<sup>10</sup> Then, having sacrificed all lust and anger, the cause of all impediments, let him do Japa (150-151).

The Mālā (rosary) prescribed consists of the letters of the alphabet, strung on Kundalinī<sup>11</sup> as the thread (152). After reciting each of the letters of the alphabet from A<sup>12</sup>

<sup>1</sup> Control of the senses such as of the eyes over their objects.

<sup>2</sup> Mercy, pity, kindness. The desire to remove the pain and suffering of others without hope of reward.

<sup>3</sup> Forgiveness.

<sup>4</sup> Spiritual knowledge. Knowledge of what is essential and non-essential (Sārāsāravivekanaupuyam).

<sup>5</sup> Bhāvarūpa: Bhārati says Bhāvyante, chintyante iti bhāvāḥ tadrūpaiḥ bhāvyamānair ity arthah. Bhāvarūpa is the mental attitude and content of the Sādhaka.

<sup>6</sup> Wine.

<sup>7</sup> Mudrā.

<sup>8</sup> Kulāmṛita nectar produced by means of Shakti. It is defined by Hariharānanda as Shakti-ghatitam amṛitavishesham.

<sup>9</sup> Tatpushpa that is, Strī-pushpa or Kulapushpa. When a girl attains puberty and its symptoms, she is said to have "borne the flower". A ceremony is celebrated in the inner apartments on this occasion, which is called Pushpotsava.

<sup>10</sup> Pītha-kṣhālana-vāri, or water which has been used in washing the Pītha of the Kula-nāyikā, of which it is said that he who offers an Arghya of the same becomes a great Yogī (see Tantrasāra, 698 *et seq.*). Hariharānanda says Stryamga-visheshadhāvanāmbhaḥ.

<sup>11</sup> The Devī awakened in the Mūlādhāra. Usually a rosary is used for Japa. Here the beads are the letters of the Alphabet, and the string is Kundalinī herself.

<sup>12</sup> Which is called Shri-kantha. The letter A is so called because it is an equivalent of Vishnu, and Shri-kantha is one of His names.

to *La*, with the Bindu<sup>1</sup> superposed upon each, the Mūla-mantra<sup>2</sup> should be recited. This is known as Anuloma.<sup>3</sup> Again, beginning with *La* and ending with A, let the Sādhaka make Japa of the Mantra. This is known as Viloma.<sup>3</sup> *Kṣha-kāra*<sup>4</sup> is called the Meru<sup>5</sup> (153-154).

Japa should be done of the Mūla-mantra<sup>6</sup> eight times adding it to each of the last letters of the eight group of letters<sup>7</sup> and having thus done one hundred and eight Japas the same should be offered (to the Devī<sup>8</sup>) with the following (155)

### MANTRA

O Ādyā Kālī ! Who abidest as the Spirit in all,<sup>9</sup> Who art the innermost Light,<sup>10</sup> O Mother ! accept this inner Japa of my heart.<sup>11</sup> I bow to Thee (156).

Having offered the Japa, with the foregoing Mantra, he should mentally prostrate himself, touching in his mind the ground with the eight parts<sup>12</sup> of his body. Having

<sup>1</sup> The nasal sound. The verse answers the question as to the kind of rosary to be used in this internal Japa by saying that it is to be the letters of the alphabet strung on *Kundalī*.

<sup>2</sup> *Hrīng*, *Shrīng*, *Krīng*, *Parameshvari Svāhā*.

<sup>3</sup> That is, the ordinary order, as *Viloma* is the reversed order.

<sup>4</sup> The letter *Kṣha*.

<sup>5</sup> The central and most prominent bead in the rosary (*Mālā*, or *Japa-mālā*).

<sup>6</sup> *Vide* above, note 2.

<sup>7</sup> *Varga*. The eight *Vargas* are A, Ka, Cha, Ta, Pa, Ya, Sha, Nya, Na, Ma, Va, La.

<sup>8</sup> It is offered to the left hand.

<sup>9</sup> *Antarātmā*.

<sup>10</sup> *Antar-jyotiḥ*—that is, the divine Light seen by the inward or central eye of the Siddha when the others are closed.

<sup>11</sup> *Antar-japa*, that is said within.

<sup>12</sup> Feet, hands, knees, breast, head, eyes, mind (*Manas*), and word (*Vāch*).

concluded the mental worship, let him commence the outer worship (157).

I am now speaking of the consecration of the Vishesh-  
ārghya,<sup>1</sup> by the mere placing whereof the Devatā is  
exceedingly pleased. Do Thou listen (158). At the  
mere sight of the cup of this offering the Yoginīs,<sup>2</sup>

<sup>1</sup> The Visheshārghya is the special offering, as contrasted with the Sāmānyārghya, placed in front of the room where worship is being performed.

<sup>2</sup> Attendants of numerous kinds of the Devī, who is Herself called Yoginī. Generally however the Yoginīs are the Āvarana Devatās of various classes. The Yoginīs (see Jñānārṇava Tantra, Ch. XVI, 140 *et seq.*, also Tantrarāja, Tāntrik Texts, Vol. VIII) are of nine classes as appearing in the nine Chakras of the great Shriyantra, *viz.* (proceeding from the outermost Chakra, inwards) Prakatā, Guptā, Guptatārā, Atiguptatārā, Kula-kaulā, Nigarbhā, Rahasyā, Parārahasyā, Parāpara-rahasyā. The first is in the outermost Chakra called Trailokya-mohana and the last in the innermost, called Sarvānandamaya. In the same order the names of the Devatā worshipped are Tripurā, Tripureshī, Tripurasundarī, Tripuravāsini, Tripurāshrī, Tripuramālinī, Tripura-siddhā, Tripurāmbā, Mahātripurasundarī. The names of the Chakra in the same order are: (1) Trailokya-mohana; (2) Sarvāshāpūraka; (3) Sarvasaṅkshobhana, (4) Sarva-saubhāgyaprada; (5) Sarvārthasādhaka; (6) Sarvarakshākara; (7) Sarvaroghara; (8) Sarva-siddhiprada; (9) Sarvānandamaya.

In (1) are eight Yoginīs, *viz.*, Brāhmī, Māheshvarī, Aindrī, Kaumārī, Vaiṣṇavī, Vārāhī, Chāmunda, Mahālakṣmī, eight Mātrikā Yoginīs and eight Siddhis. Worship is of these as it is of the others in their respective Chakras.

In (2) there are sixteen, *viz.*, Kāmākarshinī, Buddhvākarshinī, Ahmṅkākarshinī, Shabdākarshinī, Sparshākarshinī, Rūpākarshinī, Rasākarshinī, Gandhākarshinī, Chittākarshinī, Dhairyaṅkarshinī, Smṛityākarshinī, Nāmākarshinī, Bijākarshinī, Ātmākarshinī, Amṛitākarshinī, Sharīrākarshinī.

In (3) there are eight, *viz.*, Anamṅakusumā, Anamṅamekhalā, Anamṅamadanā, Anamṅamadanāturā, Anamṅarekhā, Anamṅaveginī, Anamṅāṅkushā, Anamṅamālinī.

In (4) there are fourteen, Sarvasaṅkshobhinī, Sarvavidrāvinī, Sarvākarshinī, Sarvāhlādinī, Sarvasammohinī, Sarvastambhinī, Sarvajambhinī, Sarvavashankarī, Sarvaranjinī, Sarvonmādinī, Sarvārthasāadhanī, Sarvasampattipūrini, Sarvamantramayī, Sarvadvandvakshayangkarī.

In (5) there are ten, *viz.*, Sarvasiddhipradā, Sarvasampatpradā, Sarvapriyangkarī, Sarvamamgalakārini, Sarvakāmapradā, Sarvasaubhāgyadāyinī, Sarvamṛityuprashamanī, Sarvavighnanivārinī, Sarvām-gasundarī, Sarvaduḥkhavimochanī.

Bhairavas,<sup>1</sup> Brahmā and other Devatās dance for joy and grant Siddhi<sup>2</sup> (159). The disciple should on the ground in front of him and on his left draw with water taken from the Sāmānyārghya<sup>3</sup> a triangle, with the Māyā Bija<sup>4</sup> in its centre, outside the triangle a circle, and outside the circle a square, and let him there worship the Shakti<sup>5</sup> of the Ādhāra<sup>6</sup> with the

### MANTRA

Hrīng Obeisance to the Shakti of the support<sup>7</sup> (160-161).

He should then wash the support, and place it on the Mandala,<sup>8</sup> and worship the region of Fire with the

In (6) there are ten, *viz.*, Sarvajnā, Sarvashaktipradā, Sarvaishvaryapradā, Sarajñānamayī, Sarvavyādhivināshinī, Sarvādhārā, Sarvāpāpaharā, Sarvānandamayī, Sarvarakshā, Sarvepsitaphalapradā.

In (7) there are eight, *viz.*, Vashinī, Kāmeshvarī, Modinī, Vimalā, Aruṇā, Jayinī, Sarveshvarī, Kaulinī.

In (8) there are three, *viz.*, Kāmeshvarī (Rudrānī Shakti) Vajreshvarī (Vaishnavī-shakti) Bhagamālinī (Brāhmī Shakti).

In the (9) there is only one that is the supreme Yoginī who is Mahātripurasundarī. This Chakra is Brahmabindu, Chitsvarūpa, Samvid-vedya. The above total 78.

<sup>1</sup> See note under ch. I, 28.

<sup>2</sup> Success. Accomplishment of one's aim. The next verse proceeds to consecration of Visheshārghya.

<sup>3</sup> The Visheshārghya is the special offering, as contrasted with the Sāmānyārghya, placed in front of the room where worship is being performed. In Kālikula there is no Visheshārghya but in Shrikula there is. Ādyākālī belongs to the latter.

<sup>4</sup> That is, Hrīng.

<sup>5</sup> Devī of the Ādhāra.

<sup>6</sup> A tripod.

<sup>7</sup> Hrīng Ādhāra-shaktaye Namaḥ (see note 6, p. 117). Here the tripod is the support.

<sup>8</sup> The diagram drawn as above,

## MANTRA

Mang! Obeisance to the *Mandala* of Fire with its ten *Kalās*.<sup>1</sup>

And having washed the *Arghya* vessel with the Mantra *Phat*, the worshipper should place it on the *Ādhāra* <sup>2</sup> with the Mantra *Namah* (162-163).

He should then worship the cup with the

## MANTRA

Ang! Obeisance to the *Mandala* of Sun with its twelve *Kalās*.<sup>3</sup>

And fill the vessel (in which the offering is made) whilst repeating the *Mūla-mantra*,<sup>4</sup> three parts with wine and one part with water, and having placed scent and flower in it, he should there worship, O Mother!<sup>5</sup> with the (164-165)

## MANTRA

Ūng Obeisance to the *Mandala* of the Moon with its sixteen *Kalās* <sup>6</sup> (166).

<sup>1</sup> Mang *Vahni-mandalāya dasha-kalātmane Namah*. Ten aspects or digits of manifestation are mentioned in Chapter V, verse 25. As to *Kalā* see Woodroffe's "Garland of Letters".

<sup>2</sup> The tripod or other support on which the *Kalasha* is placed.

<sup>3</sup> Ang *Arka-mandalāya dvādasha-kalātmane Namah*. The *Kalās* are referred to in Chapter VI, verses 32, 33.

<sup>4</sup> That is, the chief Mantra of the particular *Devī* worshipped, *e.g.*, here it is *Hrīng*, *Shrīng*, *Krīng*, *Parameshvarī Svāhā*.

<sup>5</sup> *Ambikā*, a title of the *Devī*.

<sup>6</sup> Ūng *Soma-mandalāya shodasha-kalātmane Namah*. The sixteen digits or *Kalās* are given in Chapter VI, verse 32, 33.

He should then place in front of the special offering, on bael leaves<sup>1</sup> Dūrvā grass,<sup>2</sup> flowers, and sun-dried rice<sup>3</sup> dipped in red sandal paste (167).

Having invoked the holy waters (of the sacred Rivers into the Arghya) by the Mūla-mantra and Angkusha-mudrā, the Sādhaka should meditate upon the Devī as in it and worship Her with incense and flowers, and make Japa of the Mūla-mantra twelve times (168). After this let him display over the Arghya<sup>4</sup> the Dhenu Mudrā,<sup>5</sup> and the Yoni Mudrā,<sup>6</sup> incense sticks and light. The worshipper should then pour a little water from the Arghya into the vessel<sup>7</sup> kept for that purpose, and sprinkle himself and the offering therewith. The vessel containing the offering<sup>8</sup> must not, however, be moved<sup>9</sup> until the worship is concluded (169-170). O Thou of pure Smiles! I have now spoken of the consecration of the special offering.<sup>10</sup>

I will now pass to the Yantra-rāja<sup>11</sup> which grants the aims of all human existence<sup>12</sup> (171).

<sup>1</sup> The bael leaf (Bilva-patra) is sacred to Shiva.

<sup>2</sup> The bael leaves, grass, and flowers are placed at the end of, and projecting from, the vessel, their stems being in the wine and water. Dūrvā is *Panicum dactylon*.

<sup>3</sup> Akshata. This is commonly called Ātapa rice.

<sup>4</sup> Arghya, consisting of Jabā flower (hibiscus or Rosa Sinensis), bael leaf, grass, rice, and red sandal, with wine and water.

<sup>5</sup> Vide p. 104, note 8.

<sup>6</sup> Vide p. 101, note 8.

<sup>7</sup> Prokshanī-pātra=a vessel for holding water to sprinkle.

<sup>8</sup> Arghya.

<sup>9</sup> Lest by so doing the Devatā be disturbed.

<sup>10</sup> Visheshārghya.

<sup>11</sup> Yantra-rāja, the King of all Yantras. This Yantra or Diagram of worship is similar in form to that figured at p. 782 of the Tantrasāra as the Rudra-Bhairavī Yantra. Yantra-rāja=King of all Yantras so called in order to emphasise its importance in this particular form of Sādhana.

<sup>12</sup> Samasta-purushārtha—i.e., the fourfold aim of existence—Dharma, Artha, Kāma, Moksha.

Draw a triangle with the Māyā Bija<sup>1</sup> within it, and around it two concentric circles (the one outside the other). In the space between the two circumferences of the circles draw in pairs the sixteen filaments, and outside these the eight petals of the lotus, and outside them the Bhū-pura,<sup>2</sup> which should be made of straight lines with four entrances, and be of pleasing appearance (172-173). In order to cause pleasure to the Devatā<sup>3</sup> the disciple should (reciting the Mūla-mantra<sup>4</sup> the meanwhile) draw the Yantra either with a gold needle, or with the thorn of a bael tree on a piece of gold, silver, or copper, which has been smeared with either the Svayambhu, Kunda, or Gola flowers,<sup>5</sup> or with sandal, fragrant aloe,<sup>6</sup> Kungkuma,<sup>7</sup> or with red sandal paste. It may also be made by a clever carver on crystal, coral, or lapis lazuli (174-176).

After it has been consecrated by auspicious rites, it should be kept inside the house; and on this being done all wicked spirits, all fear from (adverse) planets, and diseases are destroyed; and by the beneficent influence of

<sup>1</sup> That is, Hrīṅg. The triangle is equilateral with apex downward.

<sup>2</sup> That is, the base upon which the Yantra is drawn.

<sup>3</sup> Devatā-bhāva-siddhaye, which may also mean "for the attainment of a celestial disposition"; but the interpretation adopted in the text is that of Bhārati.

<sup>4</sup> *Vide ante*, note under v. 16.

<sup>5</sup> These are three kinds of the Kula-pushpa, the Tāntrika significance of which is given in note under ch. iv, v. 66. Svayambhu is the Kula-pushpa of any woman; Kunda, that of a girl born of a married woman by any other than her husband; and Gola, that of the daughter of a widow. In conformity with its general character, this Tantra (Chapter VI, verse 15) substitutes for the Kula-pushpa (of whatever kind) red sandal paste.

<sup>6</sup> Aguru.

<sup>7</sup> The red powder made from a fruit, which is thrown in the Holi (Dola-yātrā) Festival; also saffron.

this Yantra the worshipper's house becomes the source of happiness. With his children and grandchildren, and with happiness and dominion,<sup>1</sup> he becomes a bestower of gifts and charities, a protector of his dependants, and his fame goes abroad (177-178). After having drawn the Yantra and placed it on a jewelled altar<sup>2</sup> in front of the worshipper, and having worshipped the Devatās of the Pītha<sup>3</sup> according to the rules of Pītha-nyāsa, the principal Devī<sup>4</sup> should be adored in the pericarp of the Lotus<sup>5</sup> (179).

I will now speak of the placing of the jar<sup>6</sup> and the formation of the circle of worship<sup>7</sup> by the mere institution of which the Devatā<sup>8</sup> is well pleased, the Mantra<sup>9</sup> becomes fruitful, and the wishes<sup>9</sup> of the worshipper are accomplished (180). The jar is called Kalasha, because

<sup>1</sup> Aishvarya (see p. 119, note 3).

<sup>2</sup> Ratna-simhāsanā, *lit.* jewelled lion-seat or throne.

<sup>3</sup> That is, the supporting Devatā of the Yantra. As to Pīthanyāsa, *vide ante*.

<sup>4</sup> Mūla-Devatā : here Ādyā Shakti or Kālī.

<sup>5</sup> *i.e.*, the lotus in the Yantra.

<sup>6</sup> Kalasha, a jar made of mud or metal, used for the drawing of water from the river, etc., and in worship, and in which—according to Kaulika ritual—the Tattva of wine is kept in the Chakra. He now begins to speak of the rules of worship of the Mahādevī with the Panchatattva.

<sup>7</sup> Chakra. The text here refers to the celebrated circles of Tāntrika worship. The chief Sādhaka and his Shakti—who may be, but not necessarily are, the host and hostess (Grihinī) in whose house the circle takes place—sit in the centre, the Shakti on the Sādhaka's left. Between and in front of them are the articles of worship referred to in the text, and the large jar (Kalasha) of wine, which is called by the Tāntrikas Kāraṇa-vāri and Tīrtha-vāri. In the Jñānārṇava Tantra it is said that the Kula articles of worship should—when purified—be considered as the image of Brahman and the *Ishta-devatā* worshipped. The other worshippers sit round in a circle, men and women alternating, the latter on the left of the former.

<sup>8</sup> *i.e.*, *Ishta-devatā*.

<sup>9</sup> Mantra-siddhi and Iohchhā-siddhi.



Vishvakarmā<sup>1</sup> made it from the different parts<sup>2</sup> of each of the Devatās (181).

It should be thirty-six fingers breadth (in circumference) in its widest part, and sixteen in height. The neck should be four fingers breadth, the mouth six fingers, and the bottom five fingers breadth. This is the rule for the design of the Kalasha (182). It should be made either of gold, silver, copper, bell-metal, mud, stone, or glass, and without patch or blemish. In its making all miserliness<sup>3</sup> should be avoided, since it is fashioned for the pleasure of the Devas (183). A Kalasha made of gold, one of silver, one of copper, and one of bell-metal give prosperity, emancipation, contentment, and nourishment respectively to the worshipper. One of crystal is good to produce Vashīkarana,<sup>4</sup> and one of stone to produce Stambhana.<sup>5</sup> A Kalasha made of mud is good for all purposes. Whatever it is made of it should be clean and of pleasing design (184, 185).

On his left side the worshipper should draw a hexagon with a Shūnya<sup>6</sup> in its centre, around it a circle, and outside

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<sup>1</sup> The Celestial Architect.

<sup>2</sup> Kalā. The meaning is that the Kalasha contains the properties of the different Devatās.

<sup>3</sup> Vitta-shāthya=parsimony, that is, one who is able to afford a costly metal should not make it of a cheap material.

<sup>4</sup> Vashīkarana is one of the six *shatkarma* or magical powers (siddhis), the bringing of a thing or person under control—*e.g.*, causing a woman to love a man.

<sup>5</sup> Stambhana is another of such powers, such as stopping forces of nature, making a person speechless, etc. The other powers are Mārana, Uchchātana, Vidveshana, Svastyayana (Shāntikriyā). Tarkālangkāra says that the defect of a stone jar is that wine kept therein in a short time loses its elating qualities in a considerable measure. Hence in some Tantras it is prohibited. Possibly the stone here spoken of is a variety free from this defect.

<sup>6</sup> Brahma-randhra, *i.e.*, a small circle like °. The Hexagon is a figure made of two equilateral triangles one with the apex upwards and the other downwards. Some Tantras speak of a triangle within the hexagon.

the circle a square (186). These figures should be drawn either with vermilion or Kula flower<sup>1</sup> or red sandal paste; the Devatā of the support should then be worshipped thereon by the (187)

## MANTRA

Hrīṅ, salutation to the Shakti of the Support<sup>2</sup> (188). The support<sup>3</sup> for the jar should be washed with the Mantra *Namah*, and placed on the *Mandala*, and the jar<sup>4</sup> itself with the Mantra *Phat*, and then placed on the support (189).

Let the Sādhaka then fill the Kalasha with wine, uttering meanwhile the Mūla-mantra preceded by the letters of the alphabet—commencing with the letter *Ksha* and ending with *A* with the Bindu superimposed<sup>5</sup> (190). The wise one realising in himself the presence of the Devī<sup>6</sup> should worship the *Mandalas* of Fire, Sun, and Moon in the support, in the jar and in the wine<sup>7</sup> in the manner already described (191). After decorating the jar with vermilion, red sandal paste, and a garland of crimson flowers,<sup>8</sup> the worshipper should perform *Panchīkarana*<sup>9</sup> (192).

<sup>1</sup> Rajas or Kula-pushpa, see p. 180, note 5.

<sup>2</sup> Hrīṅ Ādhāra-shaktaye *Namah*.

<sup>3</sup> The tripod (see *ante*).

<sup>4</sup> Kalasha. This term, as well as *Ghata*, are used in the text for the Kalasha, which in the translation is employed throughout.

<sup>5</sup> The Viloma *Mātrikā* followed by the Mūla-mantra Hrīṅ Shrīṅ Krīṅ Parameshvari Svāhā. Viloma *Mātrikā* is the *Mātrikā* (letters) uttered in a reversed order, beginning with *Kshang* and ending with *Ang*. Japa should be done of this when filling the jar with wine.

<sup>6</sup> Devī-bhāva-parāyana—that is, the mind and body are full of the presence of the Devī.

<sup>7</sup> Tīrtha, a ritualistic term for Madya. There are other names such as *Kāranavāri*, *Sudhā*, etc.

<sup>8</sup> Such as the Jabā Pushpa, the Tāntrika Shākta flower of the Devī.

<sup>9</sup> Literally, mixing of five things, or the doing of five ceremonies. The ceremony is described in the next verse.

Strike the wine-jar with a wisp of Kusha grass, saying *Phat*; then, whilst uttering the *Bija Hung*, veil it by the *Avagunthana Mudrā*<sup>1</sup>; next utter the *Bija Hring*, and look with unwinking eye upon the jar, then sprinkle the jar with the Mantra "*Namah*". Lastly, whilst reciting the *Mūla-mantra*, smell the jar three times:<sup>2</sup> this is the *Panchikarana* ceremony<sup>3</sup> (193).

Making obeisance to the jar, purify the wine<sup>4</sup> therein by throwing red flowers into it, and say the following (194)

### MANTRA

Om, O *Devī Sudhā*! The Supreme Brahman, One without a second<sup>5</sup> is verily both gross<sup>6</sup> and subtle.<sup>7</sup> By That I destroy Thy sin of slaying a *Brāhmaṇa* which attached to

<sup>1</sup> Or Gesture of the Veil.

<sup>2</sup> *Gandham trirdadyāt*, which literally means offer scent three times. The translation given in the text is that of *Tarkālangkāra*, who supports it by the observation that the practice amongst all the different communities (*Sampradāya*) of *Tāntrika Sādhakas* is to close the right nostril and to inhale the scent from the *Kalasha* three times by *Idā*, and then to exhale it by *Piṅgalā* to a place away from the jar.

<sup>3</sup> *Tarkālangkāra* says that whatever is done in *Pūjā* has a meaning. The ritual significance of *Panchikarana* is to make the wine in the jar the celestial nectar (*Divyasudhā*) which manifests Brahman-bliss. This *Kāraṇa* (wine or cause) is the *Ajñāna* which is the cause of the material world produced of the collectivity of the five subtle *Bhūtas*. The *Sādhaka* in doing *Panchikarana* (making fivefold) of the five unmixed (*Apanchikṛita*) *Bhūtas* first of all realises sound the property of *Ākāśha* by striking the jar. Then he limits or condenses *Ākāśha* by the veiling gesture (*Avagunthana Mudrā*) and mentally realise the sense of touch. Then by looking with winkless eyes he unites *Tejas* with the last and sees form. Thereafter by dropping a little water he realises taste. Lastly thinking of the earth-element he becomes aware of smell which is the property of *Prithivī*. By smelling this celestial nectar the *Nāḍīs* of the *Sādhaka* are purified and then impurities are thrown out through *Piṅgalā* to a distance.

<sup>4</sup> *Surā*: the first of the five *Tattvas* of the *Tāntrika* ritual.

<sup>5</sup> *Om ekam eva parang Brahma*. The Brahman is verily one that is without a second: *Ekameva = Advaitam eva*.

<sup>6</sup> *Sthūla*.

<sup>7</sup> *Sūkṣhma*.

Thee (the wine) by reason of the death of Kacha<sup>1</sup> (195). O Devī (Sudhā) Who hast Thy abode in the region of the Sun,<sup>2</sup> and Thy origin in the dwelling-place of the Lord of Ocean,<sup>3</sup> Thou who art one with the Amā<sup>4</sup> Bija, mayest Thou be freed from the curse of Shukra (196). O Devī! as the Pranava which is the seed of the Vedas is one with the Bliss of Brahman,<sup>5</sup> may by that truth be destroyed Thy sin of slaying a Brāhmana (197)

MANTRA<sup>6</sup>

Hrīm :<sup>7</sup> The Hangsa<sup>8</sup> dwells in the pure sky.<sup>9</sup>

<sup>1</sup> Son of Brihaspati and disciple of Shukra, Priest of the Demons. Kacha was burnt by the Asuras, and his ashes mixed with the wine that Shukra drank. The latter, when he discovered what he had done cursed wine. Krishna also cursed wine because the Yādavas took to drinking and began quarrelling and killing one another so much so that the Dynasty became extinct.

<sup>2</sup> The allusion is to the concealment of Amṛita by the Devas in the Sūrya-mandala (Mahābhārata, Ādi Parva).

<sup>3</sup> Varuna. As to the Churning of the Ocean, from which Amṛita was produced, see Mahābhārata, Ādi Parva, chap. xviii. The place of Varuna is the ocean.

<sup>4</sup> Amā is the sixteenth digit (Kalā) of the Moon.

<sup>5</sup> Brahmānandamaya.

<sup>6</sup> This is the celebrated Hangsavatī Rik of the Rigveda.

Hrīm Hangsaḥ Shuchisat Vasur Antarikshasat

Hotā Vedisat Atithir Duronosat

Nṛisat Varasad Ritasad Vyomasat Abjā

Gojā Ritajā Adrijā Ritam Brihat.

Rigveda Samhitā Mandala 4, Adhyāya 4, Sūkta 40, Rik 5, Max Muller, 1st Ed., Vol. III, p. 195; and Yajurveda X, 24 and XII, 24. See also Kathopanishad, M. 2. As to the Mantra cf. Ait. Br., 420; Sh. Br., 5. 4-8, 22, 6, 7, 8, 11.

<sup>7</sup> This is the Māyā Bija which Tantra prefixes to the Vedic Mantra. See Woodroffe's "Garland of Letters".

<sup>8</sup> Shankara (Commentary on Kathopanishad) says that Hangsa is either Sūrya the solar deity or Paramātmā (of whom it is a form). Sūrya is Āditya so called, according to Sāyana, from Hanti (= Gachchhati) because he is in perpetual motion and also because he destroys Ahambhāva. Hangsa is the Ajapā Mantra said in breathing. By the Sun all life is maintained. Hangsaḥ is So'ham reversed.

<sup>9</sup> Shuchisat or dweller (as the Sun) in the sky (Shankara). By this its position in Svah is shown (Sāyana). Or is in the sun in the sky (Tarkālangkāra).

It is in the air and in the middle region.<sup>1</sup>

It<sup>2</sup> is in the sacrificial<sup>3</sup> and Gārhapatya<sup>4</sup> and household<sup>5</sup> fires.

It is honoured in the guest.<sup>6</sup>

It is in man,<sup>7</sup> in the great and worshipful ones.<sup>8</sup> It is in Rita,<sup>9</sup> in the ether,<sup>10</sup> in the waterborn,<sup>11</sup> in the earthborn.<sup>12</sup>

<sup>1</sup> Vasur Antariḥśhasat. Its light pervades the airs. Sāyana says it is Vasu because it dwells (Vas) everywhere as does the all-pervading air (Vāyu) in the middle region, the Bhuvah or Antarīḥśha. Shankara says Vasu is He who maintains the beings of the world and Antariḥśhasat—who (in the form of Vāyu, (air) dwells in the space mid Heaven (Svah) and Earth (Bhū).

<sup>2</sup> Hotā Vedisat Atithir Duronāsāt. The Mantra now goes on to show that the Supreme is not only in Heaven (Svah) and the mid-region between Heaven and Earth (Antarīḥśha) but also on Earth (Bhū).

<sup>3</sup> Hotā is as Shankara says fire or who dwells in the senses and experiences sounds and so forth.

<sup>4</sup> The Gārhapatyāgni is kept constantly burning by a class of Brāhmanas. According to Shankara, Vedisat=who is on the altar which is the Prithivī.

<sup>5</sup> Duronāsāt (Sāyana). According to Shankara it means that "That which is in the jar of Somarasa or who is in Houses."

<sup>6</sup> Atithir is a guest so called because he does not stay longer than one Tithi that is fifteenth part of the lunar half month. Shankara says it means here Somarasa.

<sup>7</sup> Nṛisat. It is the Consciousness (Chaitanya) of man (Shankara). By this, says Sāyana, the Paramātmā is indicated for man's Consciousness is the highest manifestation of the Supreme Consciousness or Chit.

<sup>8</sup> Varasat. Shankara says the reference is here made to Brahmā and other Devas. Tarkālangkāra interprets Varasat as the Sūrya Mandala or solar circle.

<sup>9</sup> Ritasat. The term Rita means the Brahman, Truth (Satya) or Yajna (Sacrifice). That which is there is Ritasat (Sāyana). Shankara says Ritasat=He who is in Yajna or in Veda which is Satyasvarūpa.

<sup>10</sup> Vyomasat (Shankara).

<sup>11</sup> Abjā. Shankara says that this means who is in waterborn things such as shellfish and other aquatic animals. Tarkālangkāra says that the reference is made to the submarine fire Vadavāgni or to the Vidyudagni in water.

<sup>12</sup> Gojā such as (Shankara says) rice and other things grown on earth. Tarkālangkāra says the fire which is in the stones and the like.

It is seen in *Rita*<sup>1</sup> who rises from the eastern mountain<sup>2</sup> who is *Rita*.<sup>3</sup>

The great<sup>4</sup> all-pervading Cause of all.

Exchange the vowel of the *Varuna Bija*<sup>5</sup> for each of the long vowels,<sup>6</sup> then say "Salutation to the *Devī Ambrosia*, who is freed from the curse of *Brahmā*."<sup>7</sup> By the repetition of the entire Mantra seven times, the curse of *Brahmā* is removed (198-199). Substituting in their order

<sup>1</sup> *Ritajā* (see as to *Rita* note, ante) because as *Shangkara* says it manifests in the parts (*Aṅga*) of the *Yajna*, or because as *Sāyana* says, it is visible to all and does not (like *Indra* and others) come and go.

<sup>2</sup> *Adrijā*: That is *Udayāchala* from behind which the sun is said to rise. It sets behind *Astāchala*. He as *Āditya* arises therefrom and goes thereto (*Tarkālangkāra*). According to *Shangkara* this means "Who is the rivers which have their source in the mountains."

<sup>3</sup> *Ritam* = *Satyam* or that which the *Vedas* prove (*Shangkara*). It is said by *Sāyana* to be the *Brahmatattva* or great consciousness (*Mahānubhava*). *Tarkālangkāra* says it is known as the Truth Reality which is everywhere and which can neither be hidden nor limited. It is the all-pervading *Brahmatattva* whose *Sattā* or Being is everywhere seen (*Upalabdha*).

<sup>4</sup> *Brihat* as He is the Cause of all (*Sarva-kārana*) according to *Shangkara*. *Brihat* comes from the root *Brih* or *Brinh* which is the root of the word *Brahman*. The object of the Mantra is to establish the unity of the *Paramātmā* without attributes, the *Saguna Īśvara* and of all things which have proceeded from Him. As used here it indicates the unity of the *Devī Sudhā* (wine) with all the *Devatās* mentioned in the *Mandala*. Wine is *Tārā Devī* in liquid form (*Dravamayī*). The *Devī* who thus manifests is displayed in all things in *Īshwarī* the sovereign Lady the Cause and Ruler of all and in her *Svarūpa* as *Chinmayī* one with the Supreme *Shiva* or *Paramātmā*.

<sup>5</sup> That is, *Vang Bija* of the Lord of Waters.

<sup>6</sup> That is, *Vāṅg, Vīṅg, Vūṅg, Vaing, Vaung, Vah*.

<sup>7</sup> *Brahma-shāpa-vimochitāyai Sudhā-devyai Namaḥ*. *Brahmā*, under the influence of liquor, lusted after his own daughter, and therefore cursed it, saying that he that should drink it was as guilty as one who killed a *Brāhmaṇa*, and would go to hell. "Non-*Tāntrikas* say that, even when the curses are removed, wine should not be drunk, to which the *Tāntrikas* reply that *Pashus* are ignorant (*Ajnānī*), and that if their views were correct then no one should make *Japa* of the *Gāyatrī*, which also is afflicted with three curses. Yet, after the curses are removed, worshippers make *Japa* of the *Gāyatrī*" ("Pancha-tattva-Vichāra," by *Nilamani Mukhyopādhyāya*, Calcutta, p. 19).

the six long vowels in place of the letter o in Angkusha,<sup>1</sup> and adding thereto the Shrī and Māyā Bījas,<sup>2</sup> say the following

### MANTRA

“Remove the curse of *Krishna*<sup>3</sup> in the wind : pour nectar<sup>4</sup> again and again : Svāhā ”<sup>5</sup> (200).

Having thus removed the curse of Shukra, of Brahmā, and of *Krishna*, the Sādhaka should with mind controlled worship the Deva Ānanda-Bhairava and Ānanda-Bhairavī<sup>6</sup> (201). The Mantra of the former is :

<sup>1</sup> That is, the Bīja Krong.

<sup>2</sup> That is, the Bījas Shrīm and Hrīm. Shrī is a name of Lakṣmī.

<sup>3</sup> *Krishna*'s family, the Yadu-kula, was destroyed through drink, which he therefore cursed.

<sup>4</sup> Amrita, the ambrosia of immortality.

<sup>5</sup> The Mantra is thus : Krāṅg, Krīṅg, Krūṅg, Kraing, Kraung, Krah Sudhā-*Krishna*-shāpang mochayāmṛitam srāvaya srāvaya : Svāhā.

<sup>6</sup> Shiva and His Shakti are so called when the worshippers are in a joyful mood. The Tantrāntara gives the following meditations on Ānanda Bhairava and Ānanda Bhairavī. The former is lustrous like ten million suns and cool like ten million moons. The Deva has five faces with three eyes in each and eighteen arms. He is on a Brahmapadma in the middle of the ocean of nectar. His throat is blue. He is decked with ornaments and seated on a bull. He holds a skull and Khatvāṅga (The club surmounted by the skull ; a piece of wood half burnt from a funeral pyre is also so called) and makes a music with bell and drum (Damaru). He holds the noose (Pāsha), goad (Angkusha), mace (Gadā), spear (Mushala), sword (Khadga), shield (Khetaka), axe (Pattisha), hammer (Mudgara), trident (Shūla) and staff (Danda). He holds a Vajra (Thunderbolt) and a severed head and makes the Mudrā (gesture) of granting boons and dispelling fear.

Ānandabhairavī, the Devī Sudhā, should be meditated upon as lustrous as a hundred thousand million moons white as snow and like the Kunda flower. She has five faces with three eyes in each and eighteen arms. She is eager to give joy to all, She is large-eyed smiling and seated in front of the Devadevesha. The rest is as above.

MANTRA

“Ha - Sa - Ksha - Ma - La - Va - Ra- Yūng : To Ānanda-Bhairava : <sup>1</sup> Vashat” (202).

In the worship of the Ānanda-Bhairavī the Mantra is the same, except that its face is reversed, and in place of the Ear the left Eye should be placed, and then should be said

MANTRA

“Sa - Ha - Ksha - Ma - La - Va - Ra- Yīng : To the Sudhā Devi : Vauskat ” <sup>2</sup> (203).

Then, meditating upon the union of the Deva and Devī<sup>3</sup> in the wine, and thinking that the same is filled with the ambrosia of such union, Japa should be made over it of the Mūla-mantra twelve times (204). Then, considering the wine to be the Devatā,<sup>4</sup> handfuls of flowers should be offered with Japa of the Mūla-Mantra. Lights and incense-sticks should be waved before it to the accompaniment of the ringing of a bell<sup>5</sup> (205). Wine should be always thus purified in all ceremonies, whether Pūjā<sup>6</sup> of the Devatā, Vrata,<sup>7</sup> Homa,<sup>8</sup> marriage, or other festivals (206).

<sup>1</sup> That is, the seven Sanskrit letters, followed by Yūng Ānanda-Bhairavāya Vashat.

<sup>2</sup> That is, the same seven letters (the first two letters being reversed)—Sa-Ha-Ksha-Ma-La-Va-Ra- Yīng (instead of Yūng)—followed by Sudhādevyai vauskat. The “ear” and “eye” mean Ū-kāra and Ī-kāra, which they resemble.

<sup>3</sup> Sāmarasya of Ānanda-Bhairva and Ānanda-Bhairavī.

<sup>4</sup> Devatābuddhyā. For wine is the saviour (Tārā) in liquid form. The Buddhi or higher mind of the worshipper should be such that he believes the wine to be Devatā.

<sup>5</sup> This is called Ārati. In the right hand is held the light or burning incense-stick, and as these are being waved round and round the bell is rung with the left hand.

<sup>6</sup> See “Shakti and Shākta,” by Woodroffe.

<sup>7</sup> See *Ibid.*

<sup>8</sup> See *Ibid.*



The disciple, after placing the meat <sup>1</sup> on the triangular *Mandala* in front of him, should sprinkle it with the Mantra *Phat*, and then charge it thrice with the Bijas of Air <sup>2</sup> and Fire <sup>3</sup> (207). Let him then cover it up with the Gesture of the Veil,<sup>4</sup> uttering the *Kavacha-Mantra*,<sup>5</sup> and protect it with the *Weapon-Mantra Phat*. Then, uttering the *Biya* of *Varuna*,<sup>6</sup> and displaying the *Dhenu-Mudrā*,<sup>7</sup> make the Meat like unto nectar<sup>8</sup> with the following (208)

MANTRA<sup>9</sup>

May that *Devī* whose abode is in the breast of *Vishnu* and in the breast of *Shankara*<sup>10</sup> purify this my meat, and give me a resting-place in the Supreme abode of *Vishnu*<sup>11</sup> (209).

In a similar manner, placing the fish<sup>12</sup> and sanctifying it with the Mantras already prescribed, let the wise one say over it the following<sup>13</sup> (210)

<sup>1</sup> Then follows the purification (shuddhi) of meat, the second *Tattva* of the five.

<sup>2</sup> The *Vāyu-Bija* "Yang".

<sup>3</sup> The *Vahni-Bija* "Rang".

<sup>4</sup> The *Avagunthana Mudrā*.

<sup>5</sup> Or *Armour Mantra* "Hung".

<sup>6</sup> i.e., "Vang".

<sup>7</sup> Or *Cow gesture* (*vide* p. 104, note 3).

<sup>8</sup> Literally, "having made into nectar"—*Amritikṛitya*.

<sup>9</sup> *Vishnor vakshasi yā devī yā devī Shangkarasya cha*  
*Māmsam me pavitrikuru kuru tad Vishnoh paramampadam*

<sup>10</sup> *Shiva*.

<sup>11</sup> Or perhaps "make it sacred like that which is in the abode of *Vishnu*".

<sup>12</sup> The following is the ritual for the purification of the third *Tattva*—*Fish (Matsya)*.

<sup>13</sup> This is a *Rik* from *Rig-Veda*, Seventh *Mandala*, fourth chapter, forty-ninth *Sūkta*, twelfth *Mantra*. The translation and interpretation given is that of the Bengali translation by *Tarkālangkāra*. It occurs also in *Ullāsa viii*, verse 244, *post*.

MANTRA <sup>1</sup>

We worship Tryambaka <sup>2</sup> sweet-scented increaser of nourishment.<sup>3</sup> May He free us from the bond of death just as the Urvāruka <sup>4</sup> is detached from its stock. May He not cast us away from <sup>5</sup> immortal Life <sup>6</sup> (211). Then O Beloved, the disciple should take and purify the parched grain <sup>7</sup> with the following

MANTRAS <sup>8</sup>

Om: As is seen (the sun) the round <sup>9</sup> eye of heaven spreading its rays on all sides, so worshippers <sup>10</sup> ever see the

<sup>1</sup> Om Tryambakang yajāmahe sugandhing pushtibardhanam  
Urvārukam iva bandhanān mrityor mukshīya māmritāt.

<sup>2</sup> A name of the three-eyed Shiva esoterically the mother of the "Three" that is Brahmā, Vishnu and Rudra.

<sup>3</sup> That is who is as the seed of the world nourishing the body and increasing the wealth of the worshipper and whose beneficent deeds are manifested everywhere,

<sup>4</sup> Bandhana: that is the bond of death. Urvāruka is a kind of melon which when ripe detaches itself from the stalk. The fruit though detached from the stalk is not dead. Cf. Sanatsujātīyam *Pari passu*.

<sup>5</sup> Literally "May he not free us".

<sup>6</sup> That is, Sāyujyamukti (see Chap. VIII *post*). This Mantra is called Mrityunjaya (Death-conquering).

<sup>7</sup> Mudrā—the fourth Tattva.

<sup>8</sup> Om Tad Vishnoh paramam padang sadā pāhyanti sūrayah.  
Divīṇa chakshurātātā.  
Om Tadviprāso vipānyavo jāgrivāṅsah samindhate.  
Vishnor yat paramam padam.

These two *Riks* are from the *Rig-veda*, *Mandala*, IV, Chap. V, *Sūkta* 22, *Rik*, 20, 21. They occur in *Nrisimha Pūrva Up.*, V, 13 and in other places also.

<sup>9</sup> Ātatam—Circular, spreading, revealing (*Vartulam*, *Prakāshātma-kang*, *Sarva-prakāshābhībhavakāraṇam*).

<sup>10</sup> Sūrayah—*Upāsakāh anushthātāro japtāro'dhyetāro vā*.

abode <sup>1</sup> of *Vishnu*. *Brāhmanas* with firmly centered mind ever <sup>3</sup> glorify <sup>4</sup> the supreme abode of *Vishnu* <sup>5</sup> (212, 213).

Or all the *Tattvas* <sup>6</sup> may be consecrated by the *Mūla-Mantra* itself. To him who has belief in the root,<sup>7</sup> of what use are the branches and leaves? <sup>8</sup> (214).

I say that anything which is sanctified by the *Mūla-Mantra* alone is acceptable for the pleasure of the *Devatā* (215). If the time be short, or if the disciple be pressed for time, everything should be sanctified with the *Mūla-Mantra*, and offered to the *Devī* (216). Truly, truly, and again truly, the ordinance of *Shangkara* <sup>9</sup> is that if the *Tattvas* be so offered, there is no sin or shortcoming <sup>10</sup> (217).

End of Fifth Chapter, entitled "The Formation of Mantras, Placing of the Jar, and Purification of the Elements of Worship".

<sup>1</sup> *Yat paramam padam*—The place which is the Ocean of Milk. *Kṣhīrodārnavaśthānam*.

<sup>2</sup> *Vipanyavah*—such as have *Dhāranā-shakti* in *Samādhi* (*Medhāvinah samādhau dhāranāshaktiyuktāh*).

<sup>3</sup> *Jāgrivāṅsah*—diligent.

<sup>4</sup> *Samindhate*—*Samriddhīṅ kurvanti*.

<sup>5</sup> These *Riks* are for the *Nishkāma Sādhaka*. The *Parampada* is the ocean of milk, the hub (*Nābhi*) of the wheel of the universe. He who has reached there attains *Sāyūjya-phala*, union with the Supreme. By the expression "Supreme abode of *Vishnu*" (*Vishnoh paramam padam*) is to be understood the Supreme abode which is *Vishnu* (*Shangkarāchārya*).

<sup>6</sup> *i.e.*, the five *Tattvas*.

<sup>7</sup> *Mūla*.

<sup>8</sup> *Mūle tu shrad-dadhāno yah, kim tasya dala-shākhayā?*

<sup>9</sup> *Shiva*.

<sup>10</sup> Literally, wanting of parts—*Amga*.

## CHAPTER VI

### MANTRAS AND RITES

SHRI DEVĪ said :

As Thou hast kindness for Me, pray tell Me, O Lord ! more particularly about the Pancha-tattva<sup>1</sup> and the other observances of which Thou hast spoken (1).

Shrī Sadāshiva said :

There are three kinds of wine which are excellent—namely, that which is made from molasses,<sup>2</sup> rice,<sup>3</sup> or the Madhūka flower.<sup>4</sup> There are also various other kinds

<sup>1</sup> The Pancha-tattva (the five elements of worship)—wine, meat, fish, parched food, and woman, which in the Shyāmā rahasya are said to destroy great sins (Mahā-pātaka-nāshana).

For the preparation of surā (wine) see Kātyāyana, XIX, 1, 20, 21. As to Ānanda, *vide* Sh. Br., XII, 7, 3, 11, 12 : not propitious but made so by Mantra : Sh. Br., XII, 8, 1, 5 ; XII, 8, 1, 16 ; XII, 8, 1, 4. See also *Rig-Veda*, VIII, 2, 12 ; X, 107, 9 ; IX, 1, 1. Ait. Br., VIII, 37, 4 ; VIII, 39, 6. As to Pātra Sthāpana, *cf.* Ait. Br., III, 1, 5 ; Sh. Br., V, 5, 4, 23. Paddhati in Sautrāmāni Yāga, Sh. Br., XII, 7, 3, 14. As to the eating of flesh and animal sacrifice see Sh., Br., XI, 7, 1. Food is of three kinds : Sh. Br., VIII, 5, 3, 3 ; VIII, 6, 2, 2 ; XII, 7, 3, 20. As to sexual intercourse : Agnihotya āhuti Sh. Br., XI, 6, 2, 10. See also V, 2, 1, 10 ; III, 2, 1, 10, 11.

<sup>2</sup> Gauḍī (Guḍa = Molasses).

<sup>3</sup> Paishtī.

<sup>4</sup> Mādhvī. Wine made from grapes is also called Mādhvī. Tarkālangkāra says that wine made from molasses is Gauḍī. What is made from half cooked rice, paddy and the like is called Paishtī. This is made in French Chandernagore. Wine made from grapes, raisins, honey, different kinds of flower particularly the Madhūka flower is called Mādhvī. Wine can also be made from Tulasī and Bael leaves, the bark of the Bael tree, betel nuts, coriander seed, nutmeg, myrabolam, Bhāṅg, ginger, bamboo, bananas, bark of the ber fruit tree and acacia tree and other substances. The Bhutias make an excellent wine from some kind of leaf. In fact in everything there is Sat, Chit, Ānanda of the Sachchidānanda Brahma. If the part which is the basis of Ānanda in Molasses and the like be separated then it becomes known as wine.

made from the juice of the palmyra and date tree, and known by various names according to their substance and place of production. They are all equally appropriate in the worship of the Devatā (2, 3).

Howsoever it may have been produced, and by whomsoever it is brought, the wine, when purified, gives to the worshipper all Siddhi. There are no distinctions of caste in the taking of wine so sanctified<sup>1</sup> (4). Meat, again, is of three kinds, that of animals of the waters, of the earth, and of the sky. From wheresoever it may be brought and by whomsoever it may have been killed, it gives without doubt, pleasure to the Devatās (5). The wish of the Sādhaka determines what should be offered to the Devatās.<sup>2</sup> Whatsoever he himself likes, the offering of that conduces to his well-being (6). Only male animals should be killed in sacrifice.<sup>3</sup> It is the command of

It is on this account that it is helpful in Sādhanā of the Brahman who is Sachchidānanda and it is on this account that the knower of Brahman looks upon it as sacred and worships it.

<sup>1</sup> On this verse Tarkālangkāra says that in one of the Tantras it has been said that shortly after the churning of the ocean the inexhaustible jār of Amṛita or nectar was placed in the hands of Ganesha. Whenever any of the Devatās wanted to drink the nectar, Ganesha would pour it out for him. In this way he got no leisure. On one occasion Ganesha became very tired and some impurity (Mala) came out of his trunk, out of that a man came. Because he came out of the trunk (Shunda) he was called a Shaundika or brewer. Ganesha placed the jar of nectar in the hands of this man and granted him the following boon, viz., that as the Devatās churned the ocean after throwing into it drugs and other substances and thus produced nectar so the brewer and his descendants would put into water different things and churning it would produce nectar which they were to give to other people but never drink it themselves. In the drinking of this no one should make any distinction of caste. If the brewer of the present day make wine from the prescribed articles according to the method laid down in the Tantras then man becomes long lived and free of ailments. Old men by the use of wine become young again.

<sup>2</sup> Sādhakechchhā valavatī deye vastuni daivate.

i.e., The wish of the Sādhaka is the main factor in determining what should be offered to the Devatā.

<sup>3</sup> Vali-dāna. As to male animals, see Sh. Br., XI, 7, 1, 8,

Shambhu that female animals should not be slain (7). There are three superior kinds of Fish—namely, Shāla, Pāthīna,<sup>1</sup> and Rohita.<sup>2</sup> Those which are without bones are of middle quality, whilst those which are full of bones are of inferior quality. The latter may, however, if well fried, be offered to the Devī (7-8).

There are also three kinds of parched food, superior, middle, and inferior. The excellent and pleasing kind is that made from Shāli rice,<sup>3</sup> white as a moonbeam, or from barley or wheat, and which has been fried in clarified butter.<sup>4</sup> The middling variety is made of fried paddy and the like. Other kinds of fried grain are inferior (9-10). Meat, fish, and parched food, fruits and roots, or anything else offered to the Devatā along with wine, are called Shuddhi<sup>5</sup> (11). O Devī! the offering of wine without Shuddhi, as also Pūja and Tarpana (without Shuddhi), become fruitless, and the Devatā is not propitiated (12). The drinking of wine without Shuddhi is like the swallowing of poison. The disciple is ever ailing, and lives for a short time and dies<sup>6</sup> (13). O Great Devī! when the weakness of the Kali Age becomes great, one's own Shakti or wife should alone be known as the fifth Tattva, This is devoid of all defect<sup>7</sup> (14). O Beloved of My Life! in

<sup>1</sup> & <sup>2</sup> The two latter are commonly called Boāl and Ruhi respectively in the vernacular.

<sup>3</sup> A variety of rice of very small grain and very white.

<sup>4</sup> Ghee.

<sup>5</sup> The meat, fish, grain, etc., are called Shuddhi. Shuddhi is also commonly used for anything which is eaten to take away the taste after drinking wine, such as salt or pān-leaf. Milk and water cannot be used as Shuddhi. As to the effect of drinking without Shuddhi, see verse 13.

<sup>6</sup> Another check upon indiscriminate wine-drinking, for it cannot be indulged in until Shuddhi is obtained, prepared, and eaten with the necessary rites.

<sup>7</sup> Shesha-tattvang Maheshāni! nirvīrye prabale Kalau.

Svakiyā kevalā jneyā sarva-dōsha-vivarjitā.

The allusion here is to the three classes of women who might be Shaktis: Svīyā (one's own wife), Parakiyā (the wife of another), and

my injunctions relating to this (the last Tattva) I have spoken of Svayambhu and other kinds of flower.<sup>1</sup> As substitutes for them, however, I enjoin red sandal paste (15). Neither the Tattvas nor flowers, leaves, and fruits should be offered to the Mahādevī unless purified. The man who offers them without purification goes to hell (16).

The Shri-pātra<sup>2</sup> should be placed in the company of one's own virtuous Shakti;<sup>3</sup> she should be sprinkled with the purified wine<sup>4</sup> or water from the common offering<sup>5</sup> (17). (For the sprinkling of the Shakti use the)—

### MANTRA

Aing, Klīng, Sauh. Salutation to Tripurā; purify this Shakti, make her my Shakti;<sup>6</sup> Svāhā (18-19).

If she who is to be Shakti is not already initiated, then the Māyā Bija<sup>7</sup> should be whispered into her ear, and

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the Sādhārānī (one who is common). This Tantra (according to the present text) discountenances Shaktis of the second and third kind, and ordains that the Shakti should be the wife of the Sādhaka (worshipper). With her the fifth Tattva or coition (maithuna) should be done.

<sup>1</sup> See verse 174 of Chapter V—that is, Svayambhu, Gola, and Kunda. Kathitam tatpratidinidhan kushīdam parikīrtitam. A form of ritual which will disgust all but those who practise it whose principle however it is to free themselves of all *Ghrinā* and other Pāshas.

<sup>2</sup> See note under ch. X, v. 148. If the Bhogyā Shakti be absent, the Shripātra may be placed for worship with the aid of the Pūjyā Shakti after the Pūjyā Shakti has been worshipped and her leave obtained.

<sup>3</sup> The wife is Saha-dharminī (co-worshipper with the husband), and shares the merit acquired by the husband.

<sup>4</sup> Kāraṇa.

<sup>5</sup> Sāmānyārghya. The Shakti should be sprinkled if she is not already an initiate.

• <sup>6</sup> Aing Klīng Sauh Tripurāyai Namaḥ: imāṅ shakting pavitrī-kuru mama shakting kuru: Svāhā.

<sup>7</sup> Hrīṅ. "Initiated" in this verse is used as equivalent for *Dīkṣitā*.

other Shaktis who are present should be worshipped and not enjoyed<sup>1</sup> (20).

The worshipper should then, in the space between himself and the Yantra, draw a triangle with the Māyā Bija<sup>2</sup> in its centre, and outside the triangle and in the order here stated, a circle, a hexagon, and a square (21). The excellent disciple should then worship in the four corners of the square the Pīthas, Kāma-rūpa,<sup>3</sup> Pūrṇa-shaila Jālandhara, Uddīyāna, with the Mantras formed of their respective names, preceded by Bijas formed by the first letter of their respective names, and followed by Namaḥ<sup>4</sup> (22).

<sup>1</sup> Nārḥastādāna-karmani. The reference is to sexual intercourse. Shaktis are of two kinds: Bhogyā, to be enjoyed; and Pūjyā, to be worshipped. The first sit on the left, and the second on the right. If the worshipper yields to desire for the latter, he commits the sin of incest with his own mother and becomes fallen (see Bhakta, 214). By "other Shaktis" is meant Parakīyā, as opposed to Svīyā (one's own).

<sup>2</sup> i.e., Hrīṅg.

<sup>3</sup> These Pīthas are the correspondences in the outer world (Bāhyataḥ) of the four Shāktik manifestations of the general Vimarsha Shakti called Ambikā, Vāmā, Jyeshthā, Raudrī. The first denotes the "seeing" of the Divine Mother of Her own forthcoming (Sphurana) when She is Parā Vāk. Vāmā is the state when she is outward turned (Unmukhī) Shakti being then in its seed or Bija state. She is then Ichchhā Shakti and pashyantī in which she is in the form of a goad (Angkusha). Jyeshthā is Jñāna Shakti, Madhyamā Vāk, in the form of a straight line (Rijurekhā). Raudrī is Kriyā Shakti and Vaikhari Vāk in the form of Shringāta (Pyramidal and triangular) and as Saṁhāra Shakti is in the form of Bindu in the return movement (Pralaya). These Pīthas are the Kanda, Pada, Rūpa and Rūpātīta respectively. The first is the root of the Sushumnā Nāḍī or Mūlādhāra. Pada is Haṅsa in Anāhata chakra the seat of Jīva. Rūpa is Bindu in Ajñā Chakra, Rūpātīta is Nishkala in the Brahmrandhra. The outer subtle manifestations are here the inner Chakras of the body. The gross Chakras are the holy places, named in the Text, great seats of Shākta worship.

See Nityāśhodhashikārnava, vi—36 to 42 verses and Commentary of Bhāskararāya. This part of the Nityā is also known as Yoginihṛidaya. (Ānandāshrama Series of Sanskrit Texts, vol. 56, pp. 209-212.)

<sup>4</sup> Thus, Pūṅg Pūrṇa-shailāya Pīthāya Namaḥ, Ung Uddīyānāya Pīthāya Namaḥ, Jāṅg Jālandharāya Pīthāya Namaḥ, Kāṅg Kāma-rūpāya Pīthāya Namaḥ. These Pīthas are in the Sādhaka's own body and are Shaktis and forms of Shakti. See Nityāśhodhashikārnava, Ch. VI, vv. 37-42.



Then the six parts of the body should be worshipped in the six corners of the hexagon.<sup>1</sup> Then worship the triangle,<sup>2</sup> with the Mūla-Mantra, and then the Shakti of the Support with the Māyā Bīja and Namaḥ<sup>3</sup> (23). Wash the receptacle with the Mantra Namaḥ, and then place it (as in the case of the jar) on the Mandala, and worship in it the ten Kalās of Vahni with the first letters of their respective names as Bījas (24). These Kalās,<sup>4</sup> which are ten in number—*viz.*, Dhūmrā, Archih, Jvalinī, Sūksḥmā, Jvālinī, Viśphulīṅginī, Sushrī, Surūpā, Kapilā, Havya-kavya-vahā<sup>5</sup>—should be uttered in the Dative singular, and followed by the Mantra Namaḥ (25-26).

Then worship the region<sup>6</sup> of Vahni<sup>7</sup> (in the Ādhārā or receptacle) with the following

#### MANTRA

Mang: Salutation to the Mandala of Vahni with His ten Kalās<sup>8</sup> (27).

\* <sup>1</sup> The Mantra which is used is as follows : Hrāṅg Hridayāya (to the heart) Namaḥ, Hrīṅg Shirase (to the head) Svāhā, Hrūṅg Shikhāyai (to the crown lock on the head) Vashat, Hraing Kavachāya (to the upper body) Hung, Hraung Netra-trayāya (to the three eyes) Vaushat, Hrah Kara-tala-prisṭhābhyāṅ (to the back and palm of the hands) Phat. Kavacha means literally armour, but the action of the worshipper is to cover the arms over the chest, touching the shoulders with the hands. It is thus translated "upper body".

<sup>2</sup> *i.e.*, the Presiding Devatā thereof.

<sup>3</sup> Hrīṅg Ādhārā-Shaktaye Namaḥ—Salutation to the Shakti of the support.

<sup>4</sup> For Kalā see Woodroffe's "Garland of Letters".

<sup>5</sup> These ten Kalās respectively mean—(1) Smoky Red ; (2) Flame ; (3) Shining ; (4) Subtle ; (5) Burning ; (6) Shining with sparks ; (7) Beautiful ; (8) Well-formed ; (9) Tawny ; (10) That which is the carrier of oblations to Devas and Pitris.

<sup>6</sup> Mandala.

<sup>7</sup> Lord of Fire.

<sup>8</sup> Mang Vahni-mandalāya dasha-kalātmāne Namaḥ. The Kalās are the ten in v. 26. They are particular Shaktis of Fire.

Then, taking the vessel<sup>1</sup> of offering and purifying it with the Mantra *Phat*, place it on the tripod, and, having so placed it, worship therein the twelve Kalās of the Sun with the Bījas, commencing with *Ka-Bha*<sup>2</sup> to *Tha-Da* (28). These twelve Kalās are—*Tapinī*, *Tāpinī*, *Dhūmrā*, *Marīchi*, *Jvālīnī*, *Ruchi*, *Sudhūmrā*, *Bhoga-dā*, *Vishvā*, *Bodhinī*, *Dhārinī*, *Kshamā*<sup>3</sup> (29). After this, worship the region<sup>4</sup> of Sun in the vessel<sup>5</sup> of offering with the following

MANTRA

Ang: Salutation to the *Mandala* of the Sun with His twelve Kalās (30).

Then the *Sādhaka* should fill the cup of offering as was done with the jar three-quarters full with wine taken from the jar, uttering the *Mātrikā* Bījas in the reverse<sup>6</sup> order (31). Filling the rest of the cup with water taken from the special offering, he should worship with a well-controlled mind the sixteen digits<sup>7</sup> of the Moon, saying as Bījas each of the sixteen vowels before each of the sixteen digits spoken in the dative singular, followed by the Mantra *Namah* (32).

<sup>1</sup> *Arghya-pātra*.

<sup>2</sup> The Mantras are thus: *Kang Bhang Tapinyai Namah*, *Khang Bang Tāpinyai Namah*, *Gang Phang*, etc., *Ghang Pang*, *Ngang Nang*, *Chang Dhang*, *Chhang Dang*, *Jang Thang*, *Jhang Tang*, *Nyang Nang*, *Tang Dhang*, *Thang Dang*.

<sup>3</sup> The Kalās of Sun respectively literally mean "Containing heat," "Emanating heat," "Smoky," "Ray-producing," "Burning," "Lustrous," "Smoky red," (as of fire seen through smoke) "Granting enjoyment," "Universal," "Which makes known," "Illuminating". *Dhārinī* and *Kshamā* denote the qualities in virtue of which the Sun draws water from the Earth to himself, and showers it again on the Earth as rain.

<sup>4</sup> The Mantra is *Ang Sūryamandalāya dvādashakalātmane Namah*.

<sup>5</sup> *Arghya-pātra*.

<sup>6</sup> i.e., from *Ksha* to *Ā*.

<sup>7</sup> *Kalā*—e.g., *Ang Amritāyai Namah*, *Āng Prānadāyai Namah*, etc.

The sixteen desire-granting Kalās of Moon are—Amritā, Prānadā, Pūshā, Tushti, Pushti, Rati, Dhriti, Shashinī, Chandrikā, Kānti, Jyotsnā, Shri, Prīti, Aṁgadā, Pūrṇā and Pūrṇāmritā<sup>1</sup> which grant fulfilment of desires (33). As in the manner afore-mentioned,<sup>2</sup> the disciple should then worship the region of the Moon with the following

### MANTRA

Ūng: Salutation to the Mandala<sup>3</sup> of Moon wherein are His sixteen digits<sup>4</sup> (34).

Dūrvā grass, sun-dried rice, red flowers, Varvarā leaf,<sup>5</sup> and the Aparājītā<sup>6</sup> flower should be thrown into the vessel with the Mantra Hring, and the sacred waters should be invoked into it (35). Then, covering the wine and the vessel of offering with the Avagunthana Mudrā,<sup>7</sup> and uttering the Armour Bija,<sup>8</sup> protect it with the

<sup>1</sup> The literal meaning of the sixteen Kalās of Moon (Soma) are--(1) Amritā=Ambrosial; (2) Prānadā=life-giving; (3) Pūshā=nourishing growth, Pūshas is a Vedic Deity associated with Soma; (4) Tushti=Contentment; (5) Pushti=Nourishment; (6) Rati=Attachment; (7) Dhriti=Constancy; (8) Shashinī=Containing the hare ("Man in the Moon"); (9) Chandrikā=beam spreading; (10) Kānti=effulgence, beauty; (11) Jyotsnā=Moonlight; (12) Shri=Prosperity; (13) Prīti=delight; (14) Aṁgadā=Body or limb developing; (15) Pūrṇā=Full, Complete; (16) Pūrṇāmritā=Full of Nectar. Bhārati reads Mānadā for Prānadā.

<sup>2</sup> That is the moon circle is to be worshipped in the wine in the cup as was done in the case of the wine in the jar.

<sup>3</sup> Mandala.

<sup>4</sup> Ūng Soma-mandalāya shodasha-kalātmane Namah.

<sup>5</sup> A kind of basil.

<sup>6</sup> Aparājītā, the flower Clitoria, which is shaped like the female organ, is used in the worship of Durgā and other Devis. By putting Karavī (Karavira) flower (representative of the Liṁga) dipped in red sandal paste into Aparājītā flower, the Maithuna-tattva is performed. The two are offered as Arghya.

<sup>7</sup> Gesture of the veil.

<sup>8</sup> The Kavacha Bija or Hung.

Weapon-Bija,<sup>1</sup> and converting it into ambrosia with the Dhenu-Mudrā.<sup>2</sup> cover it with the Matsya-Mudrā<sup>3</sup> (36). Making Japa of the Mūla-Mantra ten times, the *Ishta-devata*<sup>4</sup> should be invoked and worshipped with flowers offered in the joined palms.

Then charge<sup>5</sup> the wine with the following five Mantras, beginning with Akhandā :<sup>6</sup> (37).

MANTRAS

O Kula-rūpinī!<sup>7</sup> infuse its natural joy<sup>8</sup> into this excellent wine which is the source of uniform and unbroken bliss joy.<sup>9</sup>

Thou who art Pure Jnāna art also the nectar which is in Anamga,<sup>10</sup> place into this liquid substance ambrosia<sup>11</sup> which is Brahma bliss (39).

<sup>1</sup> This is done by uttering the Mantra *Phat*, tapping three times with the fore and middle fingers of the right hand on the palm of the left hand above, on a level with, and under the *Pātra*.

<sup>2</sup> Gesture of the Cow. Dhenu-Mudrā is described in note under ch. v. 85.

<sup>3</sup> Or Fish Mudrā. The right hand is placed flat on the back of the left hand, and the thumbs are outstretched like fins.

<sup>4</sup> The particular *Devatā* of the worshipper: here *Kālī*.

<sup>5</sup> *Abhimantrayet*.

<sup>6</sup> The first word of the next verse.

<sup>7</sup> Image of Kula: Brahma-rūpinī (*cf.* Kula=Sanātana Brahman).

<sup>8</sup> *Svachchhanda-Sphuranām*—The words are difficult to translate but the sense seems as stated. *Svachchhanda*=of one's own will independently, spontaneous, natural; *Sphurana*=bursting forth and joy. That is the joy or thrill which is a form of Brahman bliss.

<sup>9</sup> *Akhandāikarasānandākare parasudhātmani*.

*Svachchhandasphuranām atra nidhehi kularūpini*.

<sup>10</sup> A name of *Kāma*=God of Love. That is the *Svarūpa* of the nectar which is in *Kāma*. *Kāma* is here the cosmic *Kāma* the Will or Desire which produced the universe with all its desires. It is nectar for Nectar is the source of life and joy accompanies it. This cosmic Will is in the individual sexual desire from which proceeds individual life. The interpretation adopted is that of *Hariharānanda Bhārati*. *Tarkālangkāra*'s runs as follows: Although this liquid substance is for those who have desire do Thou yet place in it the nectar which is Brahman Bliss.

<sup>11</sup> *Amṛita*=here *Brahmānanda* (*Bhārati*).

*Anamgasthāmṛitākāre shuddhajñānakalevare*

*Amṛitatvam nidhehyasmin vastuni klinnarūpini*.

O Thou, who art That!<sup>1</sup> do Thou make<sup>2</sup> this Arghya one in substance with That, and having become the Kulamrita,<sup>3</sup> manifest in me<sup>4</sup> (40).

Bring into this great cup, which is full of wine, the essence of ambrosia produced from the essence of all that is in this world with all its differing kinds of taste<sup>5</sup> (41).

I offer as oblation into the Fire of the Supreme Self (Parāhantāmāye) the excellent nectar of Thisness (Idantā)<sup>6</sup>

<sup>1</sup> Tatsvarūpinī = Tattatsvarūpashālinī (Bhāratī).

<sup>2</sup> Tadrūpena eka-rasyang kṛtvā arghyāṅg = Having unified this Arghya with That. Eka-rasyang = State of being in the same Rasa (emotion, sentiment). Tadrūpena = Pradhānamādhurya-rūpena (Bhāratī) that is, with supreme Bliss. Ekarasyam = Pradhāna mādhyura-vishish-tam, i.e., endowed with supreme Bliss. Arghyam = the consecrated wine. The Sādhaka here invokes Brahman bliss into the wine he is about to use for the purpose of his Sādhanā. Tat = Brahman = Supreme Bliss. The Sādhaka prays that through that wine he may be united with that Bliss.

<sup>3</sup> Consecrated wine.

<sup>4</sup> i.e., Bring me joy.

Tadrūpenaikarasyancha kṛtvā arghyam tatsvarūpinī  
Bhūtvā kulāmṛitākāram mayi viśphuranam kuru.

<sup>5</sup> Brahmāndarasa-sambhūtam ashesha-rasa-sambhavam  
• Āpūritam mahāpātram pīyūsha-rasam āvaha.

<sup>6</sup> Ahantāpātra-bharitam idantāparamāmṛitam :

Parāhantāmāye vahnau homa-svikāra-lakṣhanam.

Aham = I. Ahantā = "I-ness" (Ahangkāra). Idam = this. Idantā = Thisness. These two as duality are offered to the one supreme Self beyond "I" and "This". See as to Idantā, Taitt.-Up. Cf. Jñānārṇava Tantra, XXI, v. 25.

A is the first and Ha the last letter of the alphabet, Ma (M) being the usual terminal; Aham then represents all the letters of the alphabet which is the manifested Shabda Brahman. Aham = Jivātmā; Parāham = Brahman, So it is said Tato'hamnāma abhavat. (Br.-Up., 1, 4, 1, 55, 4). When a man is asked "who are you?" (Kastvam) he replies "it is I" (Aham) and then gives his name. When he says Aham or I he affirms that he is Brahman. He refers to his individual self when he gives his name. "This" arises when the Ātmā as "I" posits itself over against it. Idantā = universe which is in the Aham and yet appears separate from it. Parāhantā = the Supreme "I-ness" as Paramātmā. By this Mantra the Sādhaka endeavours to realise the oneness of the individual self (Ahantā) with the Supreme Self (Parāhantā). The joy (Ānanda) which is in the wine is a form of the supreme Bliss (Paramānanda) of which it is a manifestation.

with which the cup of I-ness is filled. (Ahantāpātra-bharitam).

Having thus consecrated the wine with the Mantra, think of the union<sup>1</sup> in it of Shiva and Shivā<sup>2</sup> and worship it by waving lights and burning incense-sticks before it<sup>3</sup> (43).

This is the consecration of the Shri-pātra<sup>4</sup> in Kaulika worship. Without such purification the disciple is guilty of sin, and the worship is fruitless<sup>5</sup> (44). The wise one should then, according to the rules prescribed for the placing of the common offering,<sup>6</sup> place between the jar and the Shri-pātra, the Guru-pātra, the Bhoga-pātra, the Shakti-pātra, the Yoginī-pātra, the Vira-pātra, the Vali-pātra, the Pādyā-pātra and the Āchmaniya-pātra<sup>7</sup> making nine cups in all (45-46).

Then, filling the cups three-quarters full of wine from the jar, a morsel of Shuddhi<sup>8</sup> of the size of a pea should be placed in each of them (47). Then, holding the cup between the thumb and the fourth finger of the left hand, taking<sup>9</sup> the morsel of Shuddhi<sup>8</sup> in the right hand, and making the Tattva-mudrā, Tarpana should be done. This is the practice which has been enjoined (48). Taking an excellent

<sup>1</sup> Sāmarasya = Eka-rasya (*vide* 152, note 2).

<sup>2</sup> Shiva and His Shakti.

<sup>3</sup> Ārati.

<sup>4</sup> See p. 111, note 2.

<sup>5</sup> See, as to Pancha-tattva, Woodroffe's "Shakti and Shākta".

<sup>6</sup> Sāmānyārghya.

<sup>7</sup> The Bhoga-pātra, Shakti-pātra, Yoginī-pātra, Vira-pātra, Vali-pātra, Pādyā-pātra, and Āchamaniya-pātra (see Ullāsa, x, 148) are cups used for different purposes in the Chakra ritual. The use to which they are put are set out in the Text.

<sup>8</sup> See p. 145, note 5.

<sup>9</sup> Bhārati adds: "With the wine from the cup"—Pātra-sthitāmritam. In the Tattva-mudrā the thumb and fourth finger are joined Jñānārṇava Tantra, XVI, 185.

drop of wine from the Shrīpātra<sup>2</sup> and a piece<sup>1</sup> of Shuddhi,<sup>3</sup> Tarpana<sup>3</sup> should be made to the Deva Ānanda-Bhairava and the Devī Ānanda-Bhairavī<sup>1</sup> (49).

Then, with the wine in the Guru-pātra, should be offered oblations to the line of Gurus :<sup>5</sup> in the first place to the Sādhaka's own Guru seated together with his wife on the lotus of a thousand petals, and then in the same way to the other three Gurus who are the Parama Guru, the Parāpara Guru, the Parameshthi Guru successively.<sup>6</sup> In offering oblations to the four Gurus, the Vāgbhava Bija<sup>7</sup> should first be pronounced, followed in each case by the name of each of the four Gurus<sup>8</sup> (50). Then, with wine from the Bhoga-pātra, the worshipper should, in the lotus of his heart, offer oblations to the Ādyā-Kālī. In this oblation Her own

<sup>1</sup> The practice is to take it between the thumb and third finger of the right hand.

<sup>2</sup> See p. 145, note 5.

<sup>3</sup> Oblation. Made for the satisfaction of the Devatās or Pitris, the word being derived from *Triṣ* = to please or gratify.

<sup>4</sup> The Mantra for this Tarpana is as given under ch. v, verses 201 and 202 with the words Anandabhairavam tarpayāmi Namaḥ in the case of Ānandabhairava and Ānandabhairavīm tarpayāmi Namaḥ in the case of the Devī.

<sup>5</sup> Guru-santati. The Parama Guru is the Guru's own Guru ; Parāpara Guru is the Guru of the latter ; Parameshthī Guru is the Guru of the last.

<sup>6</sup> See last note. The Guru is seated in the twelve-petalled lotus in the region of the Sahasrāra.

<sup>7</sup> i.e., Aing.

<sup>8</sup> It is customary also to add the Guru's wife's name, the wife being the Shakti. The Mantra thus runs Aing Sashaktika Guru Shrī (name) + ānandanatha + name of Guru's wife + devyambā shrī pādukāṅg tarpayāmi Namaḥ and so with Parama guru and the rest. In doing Tarpana to a Devatā the nectar should be held in the left hand, the fingers of which are formed into the Tattva-mudrā. The Shuddhi is in the right hand the fingers being in Tattva-mudrā. The two hands are then brought together and carried to the Brahmarandhra and offering made thereon. On the Brahmarandhra previously draw a reversed triangle if the Devatā is female and upturned if male.

Bija<sup>1</sup> should precede, and Svāhā should follow Her name.<sup>2</sup> This should be done thrice (51).

Next, with wine taken from the Shakti-pātra, oblation should be similarly offered to the Aṅga Devatās and the Āvarana Devatās<sup>3</sup> of the Devī (52). Then, with the wine in the Yoginī-pātra, oblation should be offered to the Ādyā-Kālikā carrying all her weapons and with all Her followers.

Then should follow the sacrifice to the Vatukas<sup>4</sup> (53). The wise Sādhaka should draw on his left an ordinary rectangular figure, and after worshipping it, place therein food with wine, meat, and other things (54). With the Bijas of Vāk, Māyā, Kamalā,<sup>5</sup> prefixed to the Mantra :

“Vang,<sup>6</sup> Salutation to Vatuka,”<sup>7</sup>

<sup>1</sup> i.e., Krīṅg.

<sup>2</sup> Krīṅg Ādyāṅg Kāliṅg tarpayāmi Svāhā. Bhāratī says that the Mantra for the Tarpana of the Devī is—Hrīṅg, Shrīṅg, Krīṅg, Parameshvari Svāhā Ādyāṅg Kāliṅg tarpayāmi Svāhā.

<sup>3</sup> The word is Aṅgāvarana = Aṅga + Āvarana—that is, the Devatā of both classes (Bhakta, 226). By Aṅga is here meant the six limbs (Shadanga), of the Mūla devatā considered as Devatās, e.g., Aṅgīnityā and Aṅganityā and by Āvarana-Devatās, the attendant Devatās (see verse 96, *post*).

<sup>4</sup> Between the Tarpana to the Devī, as in verse 53, and before the sacrifice to Vatuka, the practice is to perform—(1) Tattva-shuddhi, which is done by seven Mantras, in each of which the following pentads: Prāṇa, Apāṇa, Vyāṇa, Udāna, Samāna-Prithivī, Ap, Tejas, Vāyu, Ākāsha—Prakṛiti, Ahankāra, Buddhi, Manas, Shrotra—Tvak, Chakṣu, Jihvā, Ghrāṇa, Vachas—Pāṇi, Pāda, Pāyu, Upastha, Shabda-Sparsha, Rasa, Rūpa, Gandha, Ākāsha—Vāyu, Tejas, Salila, Bhūmi, Ātmā are mentioned by name, with the prayer that the same may be purified, and a declaration by the worshipper that he is the Jyotiḥ (Light) and free from sin ; (Jyotiḥ aham virajā vipāpmā) and (2) Tattva-svikāra ; and (3) Bindu-Svikāra. See Bhakta's edition, at p. 226. These rites are described at p. 227. Verse 54 describes the mode of sacrifice.

<sup>5</sup> i.e., Aing, Hrīṅg, Shrīṅg.

<sup>6</sup> i.e., Bija of Vatuka.

<sup>7</sup> Aing, Hrīṅg, Shrīṅg, Vang, Vatukāya Namaḥ.

Summarising Tarkālangkāra's Commentary : in Tattva-Svikāra a triangle is drawn on the palm of the right hand. A piece of Shuddhi of the size of a pea is placed upon it. This is taken up with thumb and



Vatuka should be worshipped in the East of the rectangle, and then offering should be made to him (55).

Then, with the

### MANTRA

“Yāng to the Yoginīs Svāhā,”

offering should be made to the Yoginīs,<sup>1</sup> on the South (56), and then to Kshetra-pāla<sup>2</sup> on the West of the rectangle, with the

### MANTRA

“To Kshetra-pāla Namah,”

preceded by the letter Kṣha, to which in succession the six

middle finger of left hand. Uttering the Mūla-mantra together with the words Shiva, Shakti, Sadāshiva, Īshvara, Vidyā, Kalā, the Sādhaka says “I purify the gross body with Ātmā-Tattva” (that is, the Tattvas of the 36 Tattvas from Prakṛiti to Prithivī). Then he consumes the Shuddhi. He next takes up another piece of Shuddhi and uttering the Mūla-mantra together with the words Māyā, Niyati, Shuddha-vidyā, Rāga, Puruṣa says “I purify the subtle body of Vidyā-Tattva” (that is, the Tattvas from Māyā to Puruṣa of the 36 Tattvas). He consumes the Shuddhi. Then he takes a third piece of Shuddhi and saying the Mantra as before with the words commencing with Prakṛiti and ending with Bhūmi says “With the Shiva Tattva (i.e., the Tattvas of the 36 commencing with Shiva Tattva and ending with Sadvidyā Tattva) I purify my paradeha” (that is, causal body). Then saying the Mūla-mantra and all the 36 Tattvas the vowels and consonants says “I purify the Jīva the Āshraya of which (in which) are the Tattvas with all the Tattvas.”

In Bindu Svīkāra, the Sādnaka realises that Kundalinī extends from the Mūlādhāra to the tip of the tongue and so meditating on Her becomes filled with Her presence (Tanmayo bhavet : that is, becomes Her). Then taking the Bindu from the Bhogapātra uttering meanwhile the appropriate Mantra he should say “The liquid burns (Jvalati) I am the Light (Jyotiḥ). The Light is flaming (Jyotiḥ jvalati). Brahma am I (Brahmāhamasmi) He I am (So’ham) I am I (Aham eva aham). I make offering (Juhomi) Svāhā. Then taking the Bindu he says “I will speak of the Pratyakṣa Brahma, of Ritam Satyam. May He protect me. May he protect the speaker. May he protect me, May he protect the speaker. Svāhā.” Then having taken Bindu as before he says: Om Chhandasām rishayo yachchhando hyamritā bhūvasā mandro medhayā sprinotu bhuvi sruvam menopāyatu Svāhā.

<sup>1</sup> See note 11 under ch. v. 159.

<sup>2</sup> Protecting Devatā of the ground.

long vowels are added with the Bindu<sup>1</sup> (57). Following this, offering should be made to Gana-pati on the North, with the Mantra formed by adding to the letter Ga the six long vowels in succession with the Vindu thereon, followed by the name of Ganesha in the dative singular, and ending with Svāhā.<sup>2</sup> Lastly, offering should be made inside the rectangle to all Bhūtas,<sup>3</sup> according to proper form (58-59).

Uttering "Hrīng, Shrīng, Sarva-vighna-kṛīḍbhyah," add "Sarva-bhūtebhyah," and then "Hūṅ Phat Svāhā"; this is how the Mantra is formed<sup>4</sup> (60). Then an offering to Shivā<sup>5</sup> should be made in manner ordained with the following

#### MANTRA

Om, O Devī! O Shivā, O Exalted One, Thou art in the form of the final Conflagration<sup>6</sup> at the Dissolution of things, deign to accept this sacrifice, and to reveal clearly to me the good and evil which I am to receive. Hrīng,

<sup>1</sup> The Mantra is—Kshāṅg, Kshīṅg, Kshūṅg, Kshaing, Kshaung, Kshah Kshetra-pālāya Namaḥ. The offering to Vatuka consists of food with wine.

<sup>2</sup> i.e., Gāṅg, Gīṅg, Gūṅg, Gaing, Gaung, Gah Gana-pataye Svāhā.

<sup>3</sup> Sarva-bhūta (explained in the Mantra in next note). The manner of offering Sarva-bhūta-vali is described in following Shloka. The offering is the same as to Vatuka.

<sup>4</sup> i.e., Hrīng, Shrīṅg, sarva-vighna-kṛīḍbhyah sarva-bhūtebhyah Hūṅ Phat Svāhā, or Hrīṅg, Shrīṅg, Salutation to all Beings which cause obstruction, Hūṅ Phat Svāhā—that is, cause obstruction to the worship. The ritual will be found described in detail in Bhakta's Edition, at p. 280.

<sup>5</sup> This is Shivāvali or offering to the jackal. The word means a jackal, and in the commentary of Bhāratī the word is said here to be the equivalent of Phet-kārikā (=Howling), which means a jackal. There is a well-known Tantra of this name. The jackal accompanies the Devī, and feasts on the leavings. It is a Tāntrika usage to feed female jackals at and after midnight. The jackal feeds on carcasses and frequents cremation grounds and hence is emblematic of final dissolution,

<sup>6</sup> Kālāgni-rūpīṇī.

Shrīṅg, Krīṅg, Parameshvari, Svāhā. This offering is for Thee : Obeisance to Shivā.

O Holy One ! I have now described to Thee the mode of formation of the circle of worship <sup>1</sup> (and the placing of the cups <sup>2</sup> and other rites) (61-62). Then, making with the two hands the Kachchhapa-Mudrā,<sup>3</sup> let the Sādhaka take up with his hands a beautiful flower scented with sandal, fragrant aloes, and saffron and holding it against his heart, let him meditate upon the most supreme Ādyā <sup>4</sup> in the lotus of his heart (63-64).

The Sādhaka should next lead the Ādyā Kālī (in the heart) along the path <sup>5</sup> which leads to Brahman and which is within the Sushumnā Nāḍī <sup>6</sup> to the great lotus of a thousand petals <sup>7</sup> and there make Her joyful <sup>8</sup> (by Her union with Her Lord). Then bringing Her forth through his nostrils (as if another Ādyā Kālī <sup>9</sup> emanates from Her) as light from light let the Sādhaka place Her on the flower <sup>10</sup>

<sup>1</sup> Chakrānushthāna. The Mantra of offering to Shivā consists of the two lines beginning with *Grihna* and ending *valing tava* following *Hrīṅg, Shrīṅg, Krīṅg, Parameshvari Svāhā Esha Baliḥ Shivāyaiḥ Namah.*

<sup>2</sup> The Shrī-pātra and other Pātras.

<sup>3</sup> Tortoise Gesture. The right thumb is left free, the first finger of right hand is placed on the first finger of left, the second and third fingers of the right are placed between the thumb and first finger of left, the little finger of right hand is placed on first finger of left, and the remaining three fingers of left are placed on the back of the right hand, which is slightly curved.

<sup>4</sup> Parātparām Ādyām = The Supreme Ādyā or Kālī.

<sup>5</sup> The central "nerve" in the Merudanda or spine. See A. A. "Serpent Power".

<sup>6</sup> Brahma-vartman : just as Rāja-vartman means the King's highway.

<sup>7</sup> See "Serpent Power" as to this Sahasrāra Padma.

<sup>8</sup> For Her Lord and Husband is there, with whom She is there united. See "Serpent Power", v. 52, and notes under it.

<sup>9</sup> Aparāṅg Ādyāṅg Kālīṅg (Bhāratī).

<sup>10</sup> Referred to in verses 63, 64.

(which is in his hand). The Sādhaka versed in the Mantra with firm faith should then place the flower <sup>1</sup> on the Yantra,<sup>2</sup> and with folded hands pray with all devotion to his *Ishta-devatā* <sup>3</sup> thus (65-66)

MANTRA

O Queen of the Devas ! Thou who art easily attained by devotion.<sup>4</sup> Remain here, I pray Thee, with all Thy following, the while I worship Thee (67).

Kṛing, O Ādyā Devī Kālīkā ! come here <sup>5</sup> with all Thy following, come here, stay here, stay here (68) ; place Thyself here, and be Thou detained here. Accept my worship (69).

Having thus invoked (the Devī) into the Yantra,<sup>6</sup> the Life <sup>7</sup> of the Devī should be infused therein by the following *Pratishthā* Mantra (70)

MANTRA

Āng, Hrīng, Krong, Shrīng, Svāhā : May the Life <sup>8</sup> of this *Devatā* <sup>9</sup> be here : Āng, Hrīng, Krong, Shrīng, Svāhā :

<sup>1</sup> To which the presence of the Devī has been communicated.

<sup>2</sup> Diagram of worship. See " Shakti and Shākta ".

<sup>3</sup> The particular *Devatā* of the Sādhaka.

<sup>4</sup> Bhakti—i.e., by Bhakti-mārga.

<sup>5</sup> As the Worshipper says the Mantra he makes the gestures (*Mudrā*)—(1) *Avāhanī*, (2) *Sthāpanī*, (3) *Sannidhāpanī*, (4) *Sammukhīkaranī*, and (5) *Sannirodhinī*.

<sup>6</sup> Diagram (*vide ante*).

<sup>7</sup> This is the *Prāna-pratishthā* ceremony. According to the general belief of all Hindu worshippers of images, the latter are not made the object of worship until this ceremony is performed, whereby the life or presence of the Deva or Devī is invoked into it. That is, in the consciousness of the worshipper the presence of the *Devatā* in the image is recognised. The *Prāna-pratishthā* Mantra follows in next verse. The five *Mudrās* should also be shown.

<sup>8</sup> *Prāṇāh*-Life. Life presupposes the presence in the body of the five vital airs, namely, *Prāna*, *Apāna*, *Samāna*, *Udāna*, and *Vyāna*,

<sup>9</sup> i.e., *Ādyā Kālī*.

May Her Jīva<sup>1</sup> be here : Āṅg, Hrīṅg, Krong, Shrīṅg, Svāhā : May all Her senses be here : Āṅg, Hrīṅg, Krong, Shrīṅg, Svāhā : The Speech, Mind, Sight, Smell, Hearing, Touch, and the Vital Airs<sup>2</sup> of the Ādyā-Kālī Devatā,<sup>3</sup> may they come here and stay happily here for ever : Svāhā (72-74).

Having recited the above three times, and having in due form placed the Life<sup>4</sup> (of the Devī) in the Yantra<sup>5</sup> with the Lelihāna<sup>6</sup> Mudrā, with folded palms, he (the worshipper) should say (75)

### MANTRA

O Ādyā Kālī ! hast Thou had a good journey ? Is this coming pleasing to Thee ? O Parameshvari ! mayest Thou be seated on this seat<sup>7</sup> (76) ?

Then, for purification of the Devatā whilst repeating the Mūla-Mantra, the Sadhaka should sprinkle thrice the water of the special oblation<sup>8</sup> over the Devī, and next make

<sup>1</sup> Life individualised.

<sup>2</sup> Prānāh (see note 7, p. 159).

<sup>3</sup> The Ever-glorious Primordial Devī Kālī—i.e., Ādyā Kālī Devatā.

<sup>4</sup> Prāna-pratishthā.

<sup>5</sup> Diagram.

<sup>6</sup> Literally, showing the Lelihāna-Mudra. Lelihāna is derived from the root Liha=to lap, to lick. It is also a name of Shīvā. Lelihāna-Mudrā is of two kinds. In the *Dakṣhiṇā-mūrti-Samhitā* it is described to be as follows: Hold the index, middle, and ring finger straight downward; hold the little finger out straight. The thumb should touch the root of the ring finger. Bhāratī refers to the *Dakṣhiṇā-mūrti-Samhitā*. The other kind is as follows: The two closed fists are placed near the two ears, the mouth is opened wide, and the tongue protruded and moved about. In the notes in the Edition of Bhakta it is said by Tarkālangkāra that it is the practice among worshippers to show Lelihāna-Mudrā, Khadga (sword) Mudrā, Munda (head) Mudrā, Vara-Mudrā, and Abhaya-Mudrā after Prāna-pratishthā.

<sup>7</sup> A usual form of welcome.

<sup>8</sup> Visheshhārghya.

Nyāsa<sup>1</sup> with the six limbs of the Devī. This ceremony is called Sakalīkriti. Then Devī should be worshipped with all the sixteen offerings (77). These are: water for washing the feet, water for the offering, water for rinsing the mouth and for Her bath, garments, jewels, perfume, flowers, incense-sticks, lights, food, water for washing the mouth,<sup>2</sup> nectar,<sup>3</sup> *pān*,<sup>4</sup> water of oblation,<sup>5</sup> and obeisance. In worship these sixteen offerings are needed (78-79).<sup>6</sup>

Uttering the Ādyā Bija,<sup>7</sup> and then saying "This water is for washing the feet of the Ādyā: To the Devatā Namaḥ," offer the water at the feet of the Devī. In making the offering of Arghya the same should be placed at the head of the Devī and the Mantra should end with Svāhā (80). Then the Sādhaka versed in Mantra should offer the water for rinsing the mouth<sup>8</sup> to the mouth of the Devī and the Mantra should end with the word Svadhā and then the worshipper should offer to the lotus-mouth of the Devī, Madhu-parka<sup>9</sup> with the Mantra ending with the word Svadhā. He should then offer water to rinse the mouth a second time with the Mantra ending with "Vang

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<sup>1</sup> See "Shakti and Shākta". This is the Shakalīkriti or Sakalī-karana rite: "Devatāṅge śhaḍaṅgānāṅ nyāsaḥ syāt sakalīkritih."

<sup>2</sup> There are two offerings of this water Āchamaniya, as water is used for rinsing the mouth both before and after the repast of the guest, to whom also water is offered for washing the feet.

<sup>3</sup> Wine.

<sup>4</sup> Tāmbūla—i.e., Areca nut, lime, catechu, cardamum, cinnamon etc., wrapped up in betel-leaf and fastened with a clove.

<sup>5</sup> Tarpana—literally, satisfaction, or satisfying act.

<sup>6</sup> If the rite is performed in the day time Madhuparka is substituted for wine. For as the Tantrāntara says the night rites should be done according to Kulāchāra and during the day according to Vedāchāra: Rātrau kulakriyāṅ kuryāt divā kuryāchcha vaidikīm.

<sup>7</sup> i.e., Hrīṅ Shrīṅ Krīṅ Parameshvari Svāhā.

<sup>8</sup> Āchamaniya.

<sup>9</sup> A mixture of curd, ghee, and honey.

Svadhā" (81). Then the Sādhaka should offer water for bathing, apparel and jewels, saying the

MANTRA

Hrīṅ Shrīṅ Krīṅ Parameshvari Svāhā : I offer this water for bathing, this apparel, these jewels, to all parts of the body of the Primordial Kālīkā, Svāhā (82).

Then the worshipper should, with the same Mantra, but ending with Namaḥ, offer scent with his middle and third finger to the heart-lotus (of the Devī), and with the same Mantra, but ending with Vauśat, he should similarly offer to Her flowers<sup>1</sup> (83). Having placed the burning incense and lighted lamp in front of Devī, and sprinkling them with water, they should be given away to Her with the

MANTRA

Hrīṅ Shrīṅ Krīṅ Parameshvari Svāhā : This incense-stick and this light I humbly offer to Ādyā Kālīkā.

MANTRA

After worship of the Bell with scent and flower and with the

MANTRA

The scent and flower are offered to the Mantra which is sound and rings the triumph of the Mother, Svāhā.

he should ring the bell with his left hand, and, whilst so ringing it, he should take up the incense-stick with his right hand, and wave it up to the nostrils of the Devī.<sup>2</sup>

<sup>1</sup> Bael-leaves are also offered.

<sup>2</sup> Ārati is done by waving the light and incense-stick in an elliptical circle in front of the image, the top of the circle being under the nostrils or the eyes (see next verse).

Then, placing the incense-stick on Her left, he should raise and wave the light ten times before the Devī<sup>1</sup> from Her feet up to Her eyes (84-86). Then, taking the Cup and the Shuddhi<sup>2</sup> in his two hands, the Sādhaka should, whilst uttering the Mūla-Mantra, offer them to the centre<sup>3</sup> of the Yantra (87).

### MANTRA

O Thou who hast brought to an end a crore<sup>4</sup> of Kalpas!<sup>5</sup> take this excellent wine,<sup>6</sup> as also the Shuddhi, and grant to me endless Liberation (88).

Then, drawing a figure (in front of the Yantra), according to the rules of ordinary worship, place the plate with food thereon (89). Sprinkle the food (with the Mantra

<sup>1</sup> And then, according to the ritual, he should place it on the right.

Tarkālangkāra says: After recitation of the Bija say: This Pādya (water for the feet) to the Ādyā Kālīka Devatā Namah. Then place it at Her feet. The Bija should be repeated at every offering. Thus "This Arghya to—Namah and then the Arghya should be offered to Her head: Then Āchamaniya should be offered to Her mouth with the Mantra This Āchamaniya to—Svāhā. Then offer Madhuparka to the mouth to—Svadhā. Similarly with the second Āchamaniya. In offering bathing water sprinkle it all over Her. In offering wearing apparel (Vasana) cover Her therewith. Dedicate ornaments to Her and place them on different parts of the body. Then offer scent, flower and sandal paste. Bael leaves should be offered and then incense and light.

<sup>2</sup> Vide p. 104, note 5.

<sup>3</sup> i.e., to the Devī in the Yantra (diagram).

<sup>4</sup> Ten millions.

<sup>5</sup> Duration of the life of Brahmā, or 4,320,000 human years at the end of which the universe comes to an end. By Kotikalpāntakārini is meant that the Devī is the cause of endless creations, maintenance and withdrawal thereof.

<sup>6</sup> Vārunī-kalpa is "like Vārunī". It is excellent because it is like Vārunī. Vārunī is like the Shakti of Varuna, Deva of Ocean by the churning of which nectar was produced. Vārunī = Varunastri (Vāchaṣ-patya) Vārunīpriya and Vārunīkānta are names of Vishnu. Vārunī = Lakshmi who also came out of the water at the churning of the ocean. Vārunī is liquor made from rice.



Phat) and veil it with the *Avagunthana-Mudrā*<sup>1</sup> (and the Mantra *Hūṅg*<sup>2</sup>), and then again protect it (by the Mantra *Phat*<sup>3</sup>). (Saying *Vaṅg*<sup>2</sup> and exhibiting the *Dhenu-Mudrā*<sup>3</sup> over it), it should be made into nectar of immortality.<sup>4</sup> Then, after recitation of the *Mūla-Mantra* seven times, it should be offered to the *Devī* with the water taken from the vessel of offering<sup>5</sup> (90).

The worshipper, after reciting the *Mūla-Mantra*,<sup>6</sup> should say: "This cooked food, with all other necessities, I offer to the *Ādyā-Kālī*, my *Ishta-devī*." He should then say: "O *Shivā*! partake of this offering" (91). Then he should make the *Devī* eat the offering by means of the five *Mudrās* called *Prāṇa*, *Apāṇa*, *Samāna*, *Vyāna*, and *Udāna*<sup>7</sup> (92).

Next, form with the left hand the *Naivedya*<sup>8</sup>-*Mudrā*, which is like a full-blown lotus. Then, whilst reciting the *Mūla-Mantra*, the jar filled with wine should be offered to the *Devī* for Her to drink. After that again offer of water for rinsing the mouth, and following that a threefold oblation should be made to the *Devī* with wine from the

<sup>1</sup> Gesture of veiling.

<sup>2</sup> The Mantras are not in the text, but are in fact those used with sprinkling, veiling, and protecting.

<sup>3</sup> See notes under vv. 74 and 85, ch. v.

<sup>4</sup> *Amṛita*.

<sup>5</sup> *Arghya*. That is *Arghya* water.

<sup>6</sup> See p. 161, note 7.

<sup>7</sup> It is said that there are five different kinds of *Vāyus*, working various functions in the human body—manifestations of *Prāṇa* in its generic sense, constituting a part of the life sac or *Prāṇamaya-kosha*. In the *Prāṇa Mudrā* the tip of thumb, middle, and third finger are joined together; in *Apāṇa Mudrā* the thumb, index, and middle finger are similarly joined; in *Samāna Mudrā* the little finger, third, and thumb are so joined; in the *Udāna Mudrā* the thumb, index, middle, and third; and in the *Vyāna Mudrā* all the fingers are so joined. After the *Mudrās* is said *Apāṇāya*, etc., *Svāhā*.

<sup>8</sup> With left hand the palm is shown, and all fingers kept straight.

cup of the Shri-pātra<sup>1</sup> (93-94). Then, reciting the Mūla-Mantra, let the Sādhaka offer five handfuls of flowers to the head, heart, Mūlādhāra Lotus,<sup>2</sup> the feet, and all parts of the body of the Devī (95), and thereafter with folded palms he should pray to his *Ishta-devatā* thus :

### MANTRA

O *Ishta-devatā*! I am now worshipping the Devatās who surround Thee,<sup>3</sup> *Namah* (96).

The six parts of the body<sup>4</sup> of the Devī should then be worshipped at the four corners of the Yantra,<sup>5</sup> and in front and behind it in their order; and then the lines of Gurus should be worshipped<sup>6</sup> (97). Then, with scent and flowers,

<sup>1</sup> See p. 110, note 10.

<sup>2</sup> See p. 80, note 6.

<sup>3</sup> *Āvarana-devatā*—i.e., the minor Devatās accompanying the Devī. The worshipper asks the leave of the Devī to worship them.

<sup>4</sup> The six *Angas* are the heart, head, tuft (*Shikhā*)—when Hindu women worship they gather together a lock of their hair, and knot it as their *Shikhā*—*Kavacha* (see note under III, 57), three eyes (see note under ch. v, 125), and two sides of the hand (palm and back). The Mantras for the worship of the six limbs of the Devī are: (1) *Hrāṅg Hṛidayāya Namah*, (2) *Hrīṅg Shirase Svāhā*, (3) *Hrūṅg Shikhāyai Vashat*, (4) *Hraṅg Kavachāya Hūṅg*, (5) *Hraung Netratrayāya Vashat*, (6) *Hrṇah Karatala-prishthā bhyām Phat*.

<sup>5</sup> Diagram—i.e., at Agni, S.E.; *Nairṛita*, S.W.; *Vāyu*, N.W.; and *Īshāna*, N.E. Agni is Fire, *Nairṛita* is a name of Yama, *Vāyu* is Wind, and *Īshāna*, Shiva as Ruler.

<sup>6</sup> There are three lines of Guru—*Divyaugha* (Heavenly line). *Siddhaugha* (*Siddha* line), *Mānavaugha* (Human line or type). The Gurus of the first class are four—*Mahādevānanda-nātha*, *Mahākālānanda-nātha*, *Bhairavānanda-nātha*, *Vighneshvarānanda-nātha*. There are five of the second, class, and ten of the third class. Of the second class are—*Brahmānanda-nātha*, *Pūrnadevānanda-nātha*, *Chalachchittānanda-nātha*, *Chalāchalānanda-nātha*, *Kumārānanda-nātha*. Of the third class are—*Vimalānanda-nātha*, *Bhīmasenānanda-nātha*, *Sudhākarānanda-nātha*, *Nilānanda-nātha*, *Gorakṣhānanda-nātha*, *Bhoja-devānanda-nātha*, *Vighneshvarānanda-nātha*, *Hutāshanānanda-nātha*, *Samayānanda-nātha*, and *Nakulānanda-nātha*. See also *Tantrarāja*, Ch. II, Introduction, Vol. 8, A. Avalon's *Tantrik Texts*. *Jñānārṇava Tr.*, XVI,

worship the four Kula-gurus—namely, Guru, Parama-guru, Parāpara-guru, Parameshthi-guru<sup>1</sup> (98).

Then, with the wine in the Gurupātra make three Tarpanas<sup>2</sup> to each, and on the lotus of eight petals worship the eight Mothers, who are the eight Nāyikās—namely, Maṅgalā, Vijayā, Bhadrā, Jayantī, Aparājita, Nandinī, Nārasimhī, and Kaumārī<sup>3</sup> (99-100), and on the tips of the petals worship the eight Bhairavas—Asitāṅga, Ruru, Chanda, Krodhonmatta, Bhayaṅkara, Kapālī, Bhīṣhana, and Saṁhāra<sup>4</sup> (101-102). Indra and the other Dik-pālas<sup>5</sup> should be worshipped in the Bhū-pura,<sup>6</sup> and their

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50, *et seq.*, gives both additions and variations of these. These are the names of the three classes of Gurus for Sādhakas of Ādyākālī. For Sādhakas of other Devatās the name differs. See Tantrarāja, Ch. I, where names of the Gurus of the Sādhakas of Tripurā are given. These three lines are Āvarana of the Ishtadevatā. When a Sādhaka does Sannyāsa then the Guru selects for him out of the names of his Ishtadevatā group (the Kaulāvadhūta need not do Sannyāsa) such name as he is qualified to receive. Some Gurus select a name from the eight Bhairavas and add ānandanātha to it.

<sup>1</sup> *Vide* p. 154, note 5.

<sup>2</sup> Oblation.

<sup>3</sup> *Cf.* Chapter v, verse 134.

Tarkālangkāra gives the Mantras for the Tarpana of the four Kulagurus. He says that in almost all Tantras the rule is to worship and do Tarpana of the fifteen Yoginīs and eight Shaktis. The former are Kālī, Kapālīnī, Kullā, Kurukullā, Virodhinī, Viprachittā, Ugrā, Ugraprabhā, Dīptā, Nilā Ghanā, Valākā, Mātrā, Mudrā, Mitā. The latter are Brāhmī, Nārayanī, Māheshvarī, Chāmundā, Kaumārī, Aparājitā, Vārāhī and Nārasimhī. The Mantra for worship is Ong Kālīdevyambā Shripādūkāṅg pujayāmi Namaḥ Svāhā and so with the rest, when saying the Mantra wine is taken from the Yoginipātra and cup is held in the left hand with Tattva Mudrā. The Shuddhi is similarly held in the right hand. The two hands are united and Tarpana is done on an inverted triangle drawn on the Sādhaka's heart. The Tarpana of the other Yoginīs is done in the same way.

<sup>4</sup> *Cf.* Chapter v, verse 135.

<sup>5</sup> Protectors of the ten sides—that is, North, East, South, West, Above and Below, South-East, South-West, North-East and North-West. The Dikpālas are Indra, Agni, Yama Yaksha, Varuna, Vāyu, Kuvera, Īshāna, Brahmā, Ananta.

<sup>6</sup> See Introduction to Prapanchasāra (vol. III, Tantrik Texts).

weapons<sup>1</sup> outside the Bhū-pura, and then Tarpana should be made to them (103).

After worshipping the Devī with all the offerings,<sup>2</sup> the Sādhaka should make sacrifice of an animal to Her (104). The ten approved beasts which may be sacrificed are—deer, goat, sheep, buffalo, hog, porcupine, hare, iguana,<sup>3</sup> tortoise and rhinoceros (105); but other beasts may also be sacrificed if the worshipper so desires (106). The Sādhaka versed in the rules of sacrifice should select a beast free from disease and defect, and, placing it before the Devī, should sprinkle it with the water from the Visheshārghya,<sup>4</sup> and by the Dhenu-Mudrā<sup>5</sup> should make it into nectar.<sup>6</sup>

Let him then worship the goat (sheep, or whatever other animal is being sacrificed) with (the Mantra) “*Namah*”<sup>7</sup> to the goat, which is a beast,” and with perfumes, flowers, vermillion, food, and water. Then he should whisper into the right ear of the beast the Gāyatrī Mantra, which severs the bond of its life as a beast ((107-108). The Pashu-Gāyatrī, which liberates a beast from its life of a beast,<sup>8</sup>

<sup>1</sup> The weapons are, Vajra of Indra, Shakti of Vahni, Danda of Yama, Khadga of Yaksha, Pāsha of Varuna, Angkusha of Vāyu, Gadā of Kuvera, Shūla of Ishāna, Padma of Brahmā, Chakra of Ananta.

<sup>2</sup> Upachāra, that is offerings beginning with Pādya.

<sup>3</sup> Godhā (in Bengali, Go-sarpa). Sometimes cocks and pigeons are sacrificed. According to the Nīla Tantra and Annadā-kalpa, a triangular Yantra representing the Yoni of the Devī is drawn on a mud platter, and the head of the bird is held in such a way that when severed the blood falls on the Yantra, and is then offered to Vatuka, the Yoginīs, etc.

<sup>4</sup> *i.e.*, Special offering, at the same time saying the Mantra “Phat”.

<sup>5</sup> Cow Mudrā (see p. 104, note 3).

<sup>6</sup> Amṛita—*i.e.*, food fit for the Immortals (Immortalising Food).

<sup>7</sup> *Namah Chhāgāya pashave.*

<sup>8</sup> The sacrifice is as much for the benefit of the beast sacrificed as for the benefit of the sacrificer, since the beast, though sacrificed,

is as follows: After the word "Pashupāshāya" say "Vidmahe," then, after the word "Vishvakarmane," say "Dhīmahi," and then "Tanno jīvaḥ prachodayāt".<sup>1</sup>

### MANTRA

Let us bring to mind the bonds of the life of a beast. Let us meditate upon the Creator of the Universe. May He liberate thee from out of this life (of a beast) (109-110).

Then, taking the sacrificial knife,<sup>2</sup> the excellent Sādhaka should worship it with the Bija "Hūṅg," and worship Vāgīshvarī and Brahmā at its end, Lakṣmī and Nārāyaṇa<sup>3</sup> at its middle, and Umā and Maheshvara<sup>4</sup> at the handle (111-112). Then the sacrificial knife should be worshipped with the

### MANTRA

Namaḥ: To the sacrificial knife infused with the presence of Brahmā, Viṣṇu, Shiva, and their Shaktis (113).

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attains after death a higher state of existence. The sacrificer says to the beast the Gāyatrī of release.

<sup>1</sup> Translation follows.

<sup>2</sup> Khadga: A heavy knife with a straight blade and a curved end like a crescent. The cutting is done with the straight blade.

<sup>3</sup> Viṣṇu—a compound word made of Nāra (water) and Ayana (abode)—"He Whose abode was in water in the beginning of the creation." The Supreme Lord first created water, on which He reposed Himself. It is said also that the Lord descended on earth as the Sages Nara and Nārāyaṇa, sons of Mūrti—daughter of Dakṣha and Dharmma (Śrīmad-bhāgavata, ii, 77). According to the Kālikā Purāṇa, Nārāyaṇa is the Simha portion of the Nara-simha Avatāra. Vāgīshvarī is a name of Sarasvatī.

<sup>4</sup> Shiva—"the Great Lord."

Then, dedicating it with the Mahāvākya<sup>1</sup> he should with folded hands, say: "May this dedication to Thee be according to the ordained rites" (114).

Having thus offered the beast to the Devī, it should be placed on the ground<sup>2</sup> (115). The worshipper then, with devotion to the Devī, should sever the head of the beast with one sharp stroke. This may be done either by the worshipper himself or by his brother, brother's son, a friend,<sup>3</sup> or a kinsman,<sup>4</sup> but never by one who is inimical (116). The blood, when yet warm, should be offered to the Vatukas.<sup>5</sup> Then<sup>6</sup> the head with a light on it<sup>7</sup> should be offered to the Devī with the following:

### MANTRA

"Kṛing: This head with the light upon it I offer to the Devī: Namaḥ"<sup>8</sup> (117).

<sup>1</sup> Mahā-vākya—ordinarily means a great Vedic saying pre-eminently "Tat tvam asi"; but here Vākya=Samkalpa, declaration, expression of purpose of rite, *i.e.*, the following Mantra: *Vishnurong tatsat adya* (to-day; here the worshipper inserts the date, month, Paksha, or half of the lunar month, and the position of the Sun in the Zodiac) *samastā-bhīpsita-padārtha-siddhi-kāmaḥ* (desirous of obtaining success and the object of all desires; here is given the name and Gotra of the performer of the sacrifice) *aham Ishṭa-devatāyai pashum imam sampradade* (I give away to the Ishṭa devatā this beast). Hariharānanda Bhāratī.

<sup>2</sup> Hitherto the animal has been standing, but before sacrifice it is raised and held before the Devī, and then placed on the ground.

<sup>3</sup> Su-hrid—a well disposed person.

<sup>4</sup> Sapinda—an agnate.

<sup>5</sup> See p. 28, note 1. The Mantra for offering to the Vatukas is: *Ong eṣaḥ kavoshna-rudhira-valih Vatukādibhyo Namaḥ*.

<sup>6</sup> Kṛing.

<sup>7</sup> After the head is severed, a light is placed on it between the horns.

<sup>8</sup> Kṛing *Eṣaḥ sa-pradipa-shīrsha-valih: Śhrīmadādyā-Kalikāyai Devyai Namaḥ*.

This is the sacrificial rite of the Kaulikas<sup>1</sup> in Kaula worship. If it be not observed, the Devatā is never pleased (118). After this, Homa<sup>2</sup> should be performed. Listen, O Beloved One! to the rules which relate to it (119). The worshipper should, with sand, make on his right a square, each side of which is one cubit. Let him, then, while reciting the Mūla-Mantra,<sup>3</sup> gaze at it, stroke it with a wisp of Kusha grass, uttering the Weapon-Bija,<sup>4</sup> and then sprinkle it with water to the accompaniment of the same Bija (120).

Then, veiling it with the Kūrchcha<sup>5</sup> Bija, he should say: "Obeisance to the Sthandila of the Devī," and with this Mantra worship the square<sup>6</sup> (121). Then, inside the square three lines should be drawn from East to West, and three lines from South to North, of the length of a Prādesha.<sup>7</sup> When this has been done, the following Devatās, (whose names are hereinafter given) should be worshipped over these lines (122). Over the lines from West to East worship Mukunda,<sup>8</sup> Īsha,<sup>9</sup> and Purandara:<sup>10</sup> over the lines from South to North, Brahmā, Vaivasvata,<sup>11</sup> and Indu<sup>12</sup> (123).

<sup>1</sup> Tāntrikas of that Āchāra.

<sup>2</sup> Sacrifice in fire.

<sup>3</sup> See ante, ch. v, 66, and note.

<sup>4</sup> Phat.

<sup>5</sup> Hūṅ. It is to be veiled by the veil (Avagunthana) Mudrā.

<sup>6</sup> Sthandila—i.e., the square piece of raised ground marked off as above. The Mantra here for worshipping it is: Shrimadādyā-Kālikā-devatā-sthandilāya Namaḥ. The worship is with scent and flower.

<sup>7</sup> i.e., the length between the tip of the thumb and that of the first finger when fully stretched out.

<sup>8</sup> Vishnu—"Giver of liberation."

<sup>9</sup> Shiva—Īsha is God, the Ruler.

<sup>10</sup> Indra, so called as destroying the Asura Tripura.

<sup>11</sup> Yama—Son of the Sun.

<sup>12</sup> Chandra—the Moon, the pleasing one.

Then a triangle should be drawn within the square, and within the triangle the Bija Hsau<sup>1</sup> should be written. Outside the triangle draw a hexagon, outside this a circle, and outside the circle a lotus with eight petals, and outside this a (square) Bhū-pura,<sup>2</sup> with four entrances; so should the wise one draw the excellent Yantra<sup>3</sup> (124). Having worshipped, with the Mūla-Mantra<sup>4</sup> and with offerings of handfuls of flowers, the space thus marked off<sup>5</sup>, and washed the articles<sup>6</sup> for the Homa sacrifice with the Pranava,<sup>7</sup> the intelligent one, should, after first uttering the Māyā Bija,<sup>8</sup> worship in the pericarp of the lotus the Ādhāra-shakti<sup>9</sup> and others,<sup>10</sup> either individually

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<sup>1</sup> This is the Mahā-preta Bija, the formation of which is shown in the eighth verse of the Ānanda-laharī of Shangkarāchārya and in the 2nd Ch. of Jñānārṇava Tantra. The Mahā-Pretas are the five Shivas—Brahmā, Viṣṇu, Rudra, Īshāna and Sadāshiva (Rudra-yāmala Tantra). Ha-kāra=Shiva, and Sa-kāra=Shakti, Au-kāra=Sudhā-sindhu. (Ocean of Nectar).

<sup>2</sup> Bhū (Earth), Pura (town, city, etc.). This is the part of the diagram outside the drawing, the marked-off space within which the special diagram is drawn (see Introduction).

<sup>3</sup> Diagram.

<sup>4</sup> See note under ch. v, 66, 67.

<sup>5</sup> Mandala, or Yantra.

<sup>6</sup> i.e., Ghee, plantain, rice, fried paddy (Bengali khaī, or Lāja in Sanskrit), bael-leaf, flowers, curd, and charu (rice boiled with milk), stick of Palāsha-tree, and leaves of Shamī (a thorn).

<sup>7</sup> Om.

<sup>8</sup> Hring.

<sup>9</sup> Shakti of the Support.

<sup>10</sup> i.e., Prakṛiti, Kūrma (tortoise), Ananta (Serpent), Prithivī (Earth), Sudhāmbudhi (Ocean of Nectar), Mani-dvīpa (Island of Gems), Chintāmani-griha (Room of Chintāmani stones, which grant all desires), Pārijāta (Tree so called), Kalpa-vriksha (The tree which grants all desires), Ratnā-vedikā (Jewelled altar), Ratna-simhāsana (Lion seat of gems), Mani-pīṭha (Gem-set seat)—all to be worshipped in the pericarp (see *ante*, p. 118). To which Tarkālangkāra adds Muni, Deva Vahumāmsāsthimodamānashivā (she-jackals), Shavamunda (Head of a corpse), Chitāngkāṛāsthi (fuel and bones from the funeral pyre), Dharma, Jñāna, Vairāgya, Aishvarya, Adharma, Ajñāna, Avairāgya,



or collectively (125). Piety, Knowledge, Dispassion, and Dominion<sup>1</sup> should be worshipped in the Agni, Īshāna, Vāyu, and Nairrita corners of the Yantra respectively,<sup>2</sup> and the negation of the qualities in the East, North, West, and South respectively, and in the centre Ananta and Padma<sup>3</sup> (126-127). Then let him worship Sun with his twelve digits, and Moon with her sixteen digits,<sup>4</sup> and, on the filament commencing from the East,<sup>5</sup> worship Pītā, and then Shvetā, Arunā, *Krishnā*, Dhūmrā, Tivrā, Sphulinginī, Ruchirā, in their order, and in the centre Jvalinī<sup>6</sup> (128-129). In the worship of these Pranava<sup>7</sup> should

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Anaishvarya, Samvinnāla (the stalk which is Samvid), Prakriti-maya-patra (the leaves which are Prakriti), Vikāra-maya-keshara (the filaments which are Vikāra), Tattva-mayakarnikā (the Tattva which is the pericarp) Arkamandala (the solar circle with 12 Kalās), Soma-mandala (Lunar circle with 16 Kalās), Vahni-mandala (the fire circle with 10 Kalās), Sattva, Rajas, Tamas, Ātmā, Antarātmā, Paramātmā, Jnānātmā (see "Shakti and Shākta," Ch. 1), Ichchhā, Jnāna, Kriyā, Kāminī, Kāmadāyinī, Rati, Ratipriyā, Ānandā, Manonmanī, Parā, Parāparā, Sadashiva-mahāpretapadmāsana.

These are given from the Shyāmārāhasya, Shyāmapradīpa and other Tāntrik works.

<sup>1</sup> *i.e.*, Dharma, Jnāna, Vairāgya, Aishvarya. The latter term, which comes from Īshvara (Lord, God), a divine attribute of Īshvara, of which there are eight (see p. 5, note 5). It means also the prosperity, power, might.

<sup>2</sup> *i.e.*, the South-East, North-East, North-West, South-West, of which the Devas named are regents.

<sup>3</sup> Ananta, the endless one—*Vishnu*. Padma, the lotus from navel of *Vishnu*.

<sup>4</sup> Kalās. See for the Kalās of Sun and Moon, pp. 107, 108.

<sup>5</sup> Prāgādi-keshara. The others are Īshāna (Shiva), North-East, Uttara (North), Vāyu (Wind), (North-West), Pashchima (West), Nairrita (South-West, whose regent is Yama), Dakshina (South), Agni (Fire), or South-East.

<sup>6</sup> *i.e.*, Yellow, White, Tawny-red, Black, Smoky (Red seen through smoke), Fierceness, Having Sparks of Fire, Brilliant, Flaming, the names of Fire. Shvetā is worshipped in N.E., Arunā in N., *Krishnā* in N.W., Dhūmrā in W., Tivrā in S.W., Sphulinginī in S., and Ruchirā in S.E.

<sup>7</sup> Ong.

commence the Mantra, and Nama<sup>h</sup> should end it. The seat of Fire<sup>1</sup> should be worshipped with the

## MANTRA

Rang : Salutation to the seat of Fire.<sup>2</sup>

Then the Mantrin<sup>3</sup> should meditate upon the Devī Vāgīshvarī as after She has bathed,<sup>4</sup> with eyes like the blue lotus, on the seat of Fire in the embrace of Vāgīshvara ;<sup>5</sup> and worship them in the seat of Fire with the Māyā-Bīja<sup>6</sup> (130, 131).

After worshipping Vāgīshvarī and Vāgīshvara on the seat of fire with the Māyā Bīja the Sādhaka should bring Fire in the manner prescribed,<sup>7</sup> and gaze intently on it, and, whilst repeating the Mūla-Mantra, invoke Vahni into it with the Mantra Phat<sup>8</sup> (132). Then the seat of Fire should be worshipped in the Yantra with the

## MANTRA

Ong : Salutation to the Yoga-pīṭha of Fire,<sup>9</sup>

<sup>1</sup> Vahni.

<sup>2</sup> Rang Vahner āsanāya Nama<sup>h</sup>.

<sup>3</sup> One versed in the Mantras—the worshipper, sacrificer.

<sup>4</sup> Ritu-snātā Vāgīshvarī. This refers to the first bath after the monthly period, during which no bath of immersion is taken, such as bathing in the river, tank, etc. Vāgīshvarī or Sarasvatī—Devī of Speech, Learning, Fine Arts, etc.

<sup>5</sup> i.e., Brahmā.

<sup>6</sup> Hrīng.

<sup>7</sup> i.e., either on a mud or bell-metal platter.

<sup>8</sup> Tarkālangkāra says that "Phat" is here incongruous in that it is the Astra or Weapon Mantra used to avert danger, and there can be no invocation by Phat. He would therefore read "phatā tāḍanam," or "phatā rakṣhanam," in lieu of "phatāvāhanam". It would then mean driving out or protecting by Phat.

<sup>9</sup> Ong Vahner Yoga-pīṭhāya Nama<sup>h</sup>. Yoga-pīṭha is Yoga Seat.

and on the four sides, beginning on the East and ending on the South, Vāmā,<sup>1</sup> Jyeshthā,<sup>2</sup> Raudrī,<sup>3</sup> Ambikā,<sup>4</sup> should be worshipped in the order given (133).

Then the marked-off space<sup>5</sup> should be worshipped with the

### MANTRA

Salutation : To the Sthandila of the revered Devatā, the Primeval Kālikā<sup>6</sup>

and then within this place the worshipper should meditate upon the Devī Vāgīshvarī<sup>7</sup> under the form of the Mūla-Devatā.<sup>8</sup> After lighting the Fire with the Bija Rang, and reciting the Mūla-Mantra, and then the

### MANTRA

Hūṅg Phat : To the eaters of raw flesh<sup>9</sup>, Svāhā,

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<sup>1</sup> and <sup>2</sup> See next note. Vāmā is Ichchhā, Jyeshthā Jnāna, and Raudrī is Kriyā Shakti.

See Ch. I. Yoginīhṛidaya Tantra, vv. 36-42.

<sup>3</sup> Cf. Bhūta-shuddhi Tantra, chap. iv : " O Maheshāni ! Vāmā is Brahmā and Jyeshthā is called Vishnu, and by Raudrī is to be understood Rudra. Vāmā dwells in the navel, Jyeshthā in the heart, and Raudrī always in the head. These are the Bindus from which everything has originated. Brahmā, Vishnu, and Rudra are Prakṛiti Herself. And O Parameshāni ! it is the Bindu which prompts them to action. It is by Bindu that everything is created, protected, and absorbed (Sṛishti, Sthiti, Laya). The Bindu is the Bija (Cause) of Brahmā, Vishnu, and Mahesha." Possibly "navel" may indicate the whole region from Mūlādhāra to the heart.

<sup>4</sup> Mother. Here the state when the creative Shakti first saw Her own Sphurana.

<sup>5</sup> Sthandila.

<sup>6</sup> Shrīmad-Adyā-Kālikāyāḥ Devatāyāḥ Sthandilāya Namaḥ.

<sup>7</sup> Devī of Speech—Sarasvatī.

<sup>8</sup> i.e., Kālī.

<sup>9</sup> Kravyādebhyah—that is, to the Demonic, Rākshasas. Hūṅg is Kūrchha Bija.

the share of the raw meat eaters (*Rākshasas*) should be put aside. Gaze at the Fire, saying the Weapon-Mantra,<sup>1</sup> and surround it with the Veil Mudrā,<sup>2</sup> uttering the Bīja Hūṅ (134-136). Make the Fire into nectar with the Dhenu-Mudrā.<sup>3</sup> Take some Fire in both palms, and wave it thrice in a circle over the *Sthandila* from right to left. Then with both knees on the ground, and meditating on Fire as the male seed of Shiva, the worshipper should place it into that portion of the Yoni Yantra<sup>4</sup> which is nearest him (137-138). Then, the *Sādhaka* should first worship the Image of Fire with the

## MANTRA

Hrīṅ : Salutation to the Image of Fire,<sup>5</sup> *Namah*  
and after that the Spirit<sup>6</sup> of Fire with the

## MANTRA

Rang : to the Spirit of Fire, *Namah*<sup>7</sup> (139).

The Mantrin<sup>8</sup> will then think in his mind of the awakened form of Vahni,<sup>9</sup> and kindle Fire with the following (140)

<sup>1</sup> *i.e.*, *Phat*.

<sup>2</sup> *Avaganthana-Mudrā* (see note under ch. v, 192).

<sup>3</sup> *Cow Mudrā* (see p. 104, note 3).

<sup>4</sup> Female organ diagram—*i.e.*, the triangle, which is symbolical of the Yoni.

<sup>5</sup> *Hrīṅ Vahni-mūrtaye Namah*.

<sup>6</sup> *Chaitanya* derived from *chit*=to awaken, to be conscious.

<sup>7</sup> *Rang Vahni-chaitanyāya Namah*.

<sup>8</sup> See p. 173, note 2.

<sup>9</sup> Fire.

## MANTRA

Ong : Ruddy Spirit of Fire, which knows all, destroy, destroy, burn, burn, ripen, ripen,<sup>1</sup> command : Svāhā.

This is the Mantra for kindling Fire. After this, with folded hands, Fire should again be adored (141-142).

## MANTRA

I adore the lighted and kindled Fire of the colour of gold, free from impurity, burning, Jāta-veda,<sup>2</sup> the devourer of oblations,<sup>3</sup> which faces every quarter<sup>4</sup> (143).

After adoration of Fire in this manner, cover the marked-off space<sup>5</sup> with Kusha grass, and then the worshipper, giving Fire the name of his own, *Ishta-devatā*,<sup>6</sup> should worship<sup>7</sup> him with the (144).

<sup>1</sup> Ong chit-piṅgala, hana hana, daha daha, pacha pacha, sarvajnā-jnāpaya : Svāhā. "Ripen," either in the sense that Fire should assimilate the oblation, or convey them matured to the other Devas.

<sup>2</sup> See p. 177, n. 1, and *Rig-veda* (x, 79, 80).

<sup>3</sup> Hūtāshana is a name of sacrificial Fire.

<sup>4</sup> Agning prajvalitang vande Jāta-vedang Hūtāshanang :  
Suvarṇa-varṇam amalāṅ samiddhaṅ sarvatomukham.

<sup>5</sup> Sthandila.

<sup>6</sup> See note under ch. v, 83. This is done thus : " Agne ! tvam Ādyā-Kālikā-nāmāsi " = Agni, Thy name is Ādyā Kālikā.

<sup>7</sup> Archchanā : in external Archchanā scent and flower are offered. The Mantra is : " Ete gandha-puṣṭhe Ādyā-Kālikā-nāmāgnaye Namaḥ " (These the flower and scent are to Agni, whose name is Ādyā Kālikā) ; and before Archchanā the Deva must be invoked with the Āvāhana Mantra, which is as follows : " Ādyā-kālikā-nāmagne ! ihāgachchha ihāgachchha ; iha tiṣṭha iha tiṣṭha, iha sannidhehi, iha sannidhehi ; iha sammukhībhava, iha sammukhībhava ; iha sanniruddho bhava, iha sanniruddho bhava ; mama puṣṭāṅ grihāna " (O Agni ! whose name is Ādyā-Kālikā, come here, come here, stay here, stay here, fix thyself here, fix thyself here, be here and face towards me, be here and face towards me, be here detained, be here detained. Accept my worship.)

MANTRA

Ong, Vaishvānara, Jāta-veda, come here, come here, O Red-eyed One, accomplish all works : Svāhā.<sup>1</sup>

In this way the seven Tongues<sup>2</sup> of Fire, Hiranya and others, should be worshipped (145-146). The worshipper should next adore the six Limbs of Vahni,<sup>3</sup> uttering the word "of a thousand rays" in the dative singular, and also "obeisance to the heart".<sup>4</sup>

Then the wise one should worship the forms of Vahni (147). The eight<sup>5</sup> forms are Jāta-veda and others (148). Then the eight Shaktis—namely, Brāhmī<sup>6</sup> and others,

<sup>1</sup> Ong Vaishvānara Jātaveda ihāvaha ihāvaha; lohitaśha, sarva-karmāni sādahaya : Svāhā. Vishvānara = "Ruling or benefiting all men," is a name of Savitrī. Vaishvānara = Son of Vishvānara, an epithet of Agni. As to Jātaveda, see below, note 5.

<sup>2</sup> i.e., Kālī, Karālī, Mano-javā, Su-lohitā, Sudhūmra-varnā, Ugrā or Sphulīnginī, Pradīptā. The Mantra is Ong Vahner Hiranyādi-sapta-jihvābhyo Namah.

<sup>3</sup> Fire. The worshipper should do Hridayādi-shaḍaṅga-nyasa of Fire. The first Mantra applicable to the heart is given. The rest is understood (see next note).

<sup>4</sup> The full Mantra runs thus : Om Sahasrārchishe Hridayāya Namah (Om salutation to the heart of a thousand rays), Om Svasti-pūrnāya Shirase Svāhā (salutation to the head full of prosperity), Om Uttishtha-purushāya Shikhāyai Vashat (salutation to the crown lock where abides the Supreme Purusha or Being), Om Dhūma-vyāpine Kavachāya Hūng (to the smoke-spreading body), Om Sapta-jihvāya Netra-trayāya Vashat (to the seven-tongued and three-eyed), Om Dhanurdharāya Astrāya Phat (carrying the bow and his weapon).

<sup>5</sup> The eight forms of Vahni (Fire) are—(1) Jāta-veda (which, according to the Nirukta=all knowing (Sarvajna); (2) Saptajihva (Seven-tongued); (3) Vaishvānara (from Vishvānara, see note 1, above); (4) Havya-vāhana (Carrier of oblations); (5) Ashvodara-ja (Bāḍavānala, or Bāḍavāgni—literally, Mare's fire=Submarine fire said to come from a cavity called the mare's mouth); (6) Kaumāra-tejah (The Fire or Seed from which Kumāra or Kārttikeya was born, see note to Shlokas 14-16, Chapter I, ante); (7) Vishvamukha (since it can devour the universe); (8) Deva-mukha (because as all oblations are offered to him he is the mouth of the Devas).

<sup>6</sup> i.e., Brāhmī, Nārāyanī, Māheshvarī, Chāmundā, Kaumārī, Aparājītā, Vārāhī, Nārasimhī (cf. Ashta-nāyikās, Ch. v, 184 and Ch. vi, 100). The Ashta-nāyikās are also Ashta-mātris, or eight Mothers.

the eight Nidhis<sup>1</sup>—namely, Padma and others, and the ten Dik-pālas<sup>2</sup>—namely, Indra and others should be worshipped (149).

After worshipping the Thunderbolt and other weapons,<sup>3</sup> the sacrificer should take two blades of Kusha grass of the length of the space between his stretched-out thumb and forefinger,<sup>4</sup> and place them lengthwise in the Ghee<sup>5</sup> (150). He should meditate on the Nāḍī Idā<sup>6</sup> in the left part of the Ghee, and on the Nāḍī Pīṅgalā<sup>7</sup> in the right portion, and on the Nāḍī Sushumnā<sup>8</sup> in the centre, and with a well-controlled mind take Ghee from the right side, and offer it to the right eye of Fire<sup>9</sup> with the following

<sup>1</sup> Treasures of Kuvera (Deva of Wealth), of which mention is made of eight—Padma, Mahā-padma, Shamkha, Makara, Kachchhapa, Mukunda, Nanda, and Nīla. Tarkālangkāra quoting Mārkaṇḍeya Purāṇa says these are the Ādhāra of Lakshmī.

<sup>2</sup> Regents of the Quarters—Indra, Agni, Yama, Nairrita, Varuna, Vāyu, Kuvera, Īshāna, Brahmā, and Vishnu (Ananta).

<sup>3</sup> Of the guardians or regents (Dik-pālas) of the quarters—*viz.*, Indra's Vajra (thunderbolt), Agni's Shakti (spear, dart), Yama's Danda (staff or stick), Nairrita's Khadga (sword), Varuna's Pāsha (fetter), Vāyu's Angkusha (hook), Kuvera's Gadā (mace), Īshāna's Trishūla (trident), Brahmā's Padma (lotus), Vishnu's Chakra (discus).

<sup>4</sup> Prādesha.

<sup>5</sup> Clarified butter used for oblation in the Homa sacrifice. The two blades of grass should be placed in such a way as to divide the ghee into three equal parts.

<sup>6</sup> Idā and Pīṅgalā are the two Yoga-"nerves" (Nāḍī) on each side of the central Sushumnā Nāḍī. See "Serpent Power" by A. Avalon.

<sup>7</sup> See last note.

<sup>8</sup> See *ibid.*

<sup>9</sup> Hutaśhitā=Easter of oblations. Fuel is the ear of fire, the smoky part is the nose; where the flame is dim that is the eye. The head is the glowing coal and the light flame is the tongue of Fire. If Homa be done without knowing this and the order in which the offering is to be made then harm results; see Tantrasāra,

## MANTRA

Om : to Agni Svāhā.<sup>1</sup>

Then, taking Ghee from the left side, offer it to the left eye of Vahni with the

## MANTRA

Om : to Soma Svāhā<sup>2</sup> (151-153).

Then, taking Ghee from the middle portion, offer it to the forehead of Vahni with the

## MANTRA

Om : to Agni and his flame Svāhā<sup>3</sup> (154).

Then, saying *Namah*, take the Ghee again from the right side, say first the *Pranava*,<sup>4</sup> and then the

## MANTRA

To Agni the *Svishti-krit*<sup>5</sup> Svāhā.

With this Mantra he should offer oblation to the mouth of Vahni.<sup>6</sup> Then, uttering the *Vyāhritis*<sup>7</sup> with the *Pranava* at the commencement, and *Svāhā* at the end, the

<sup>1</sup> Om Agnaye Svāhā.

<sup>2</sup> Om Somāya Svāhā.

<sup>3</sup> Om Agni-*shomābhyām* Svāhā.

<sup>4</sup> Om.

<sup>5</sup> Om Agnaye *svishti-krite* Svāhā. *Svishti-krit* = one who causes good sacrifice ; a form of Fire.

<sup>6</sup> Fire.

<sup>7</sup> The names of the three worlds,—*Bhūh* (Earth), *Bhuvah* (Space between Earth and Heaven), and *Svah* (Heaven). These, with Om and the *Gāyatrī*, are according to Manu, the principal part of the Vedas. By these, says Yājñavalkya, the Most High, the Source of all, should be worshipped. To remove doubt whether or not that cause,



Homa sacrifice should be performed (155-156). Then he should offer oblations thrice with the

### MANTRA

Om, O Vaishvānara, Jātaveda, come hither, come hither, O Red-eyed One! fulfil all my works Svāhā<sup>1</sup> (157).

Then, invoking the *Ishta-Devatā* with the proper Mantra into the Fire, let him worship Her and the *Pitha-Devatā*.<sup>2</sup> Twenty-five oblations should then be offered uttering the *Mūla-Mantra* with Svāhā at the end, and, contemplating on the union (or identity) of his own Self with Vahni and the Devī, eleven more oblations should be offered with the *Mūla-Mantra*. Oblations should next be made to the *Aṅga-Devatās* (158-159).

Then, with a mixture of Ghee, Tila-seed, honey, or with flowers and bael-leaves, or with (other prescribed) articles, oblation<sup>3</sup> should be made for the attainment of one's desire. This oblation should be made according to one's ability not less than eight times, and with every attention and care (160-161). Then, reciting the *Mūla-Mantra* ending with Svāhā, complete oblation should be made (with a full ladle<sup>4</sup>) with fruits and leaves.<sup>5</sup> Then the worshipper, with the

signified by Om, exists separately from the effects, the text of the *Vyāhṛiti* is next read explaining that God, the sole Cause, eternally exists pervading the Universe (Rām Mohan Rāy, "Prescript for Worship by Means of the *Gāyatrī*," 1827).

<sup>1</sup> Om Vaishvānara! Jātaveda! ihāvaha ihāvaha: Lohitāksha sarva-karmāṇi sādhasya: Svāhā. See p. 177, notes 1 and 5.

<sup>2</sup> The *Ishta-devatā* is here the Primordial Kālī. The Mantra is given by Tarkūlangkāra. As to *Pitha Devatā*, see p. 147, note 3. But here *Ādhārashakti*, *Shesha* and the rest are meant.

<sup>3</sup> This should also be with the *Mūla-Mantra* ending with Svāhā.

<sup>4</sup> Literally, *Pūrṇāhuti* should be offered—i.e., complete oblation made with a full ladle, in testimony of the completion of the rite,

<sup>5</sup> Leaf: *Tāmbula* or *Pān-leaf* (*Bhārātī*).

Samhāra-Mūdrā,<sup>1</sup> transferring the Devī from the Fire to the lotus of his heart (162), should say "Pardon me," and dismiss<sup>2</sup> Him who feeds on oblations.<sup>3</sup> Then, distributing presents,<sup>4</sup> the Mantrin should consider that the Homa has been duly performed (163). Then the excellent worshipper should place between the eyebrows what is left over of the oblations<sup>5</sup> (164). This is the ordinance relating to Homa in all forms of Āgama<sup>6</sup> worship.

After performance of Homa the worshipper should proceed to do Japa<sup>7</sup> (165). Now, listen, O Queen of the Devas! to the mode of doing Japa by which the Vidyā<sup>8</sup> is pleased. During Japa, the Devatā, the Guru, and the Mantra should be fully realised as one (166). The letters of the Mantra are the Devatā, and the Devatā is in the form of the Guru. He who worships them as one and the same, his is the highest success<sup>9</sup> (167).

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<sup>1</sup> Samhāra-Mūdrā. Left hand placed with palm downward, the right hand is placed on it, the back of the right hand touching the back of the left. The fingers of one hand are placed between the fingers of another; then the hands are given a turn, and the two index fingers are joined. In bringing the Devī to the heart a flower from those offered should be taken up with the tips of the index fingers, and brought near the nose, and, when smelling it, the worshipper should think that he has brought Her to the heart.

<sup>2</sup> Visarjana.

<sup>3</sup> Hutāshana—*i.e.*, Vahni, Fire.

<sup>4</sup> Dakṣiṇā. At the conclusion of Homa the officiating priest tells the assembled people to consider that everything has been faultlessly done. This is Achchhidrāvadhārana ("Kṛitam idam homakarmā-chchhidram astu").

<sup>5</sup> *i.e.*, he should mark his forehead with the mixture of ashes and Ghee left. This is called Tilaka.

<sup>6</sup> Tāntrika.

<sup>7</sup> Part of Mantra-sādhana.

<sup>8</sup> *i.e.*, the Devi Ādyā Shakti.

<sup>9</sup> Siddhi. As the Mantra is made of letters, the Devatā has a celestial and the Guru a human body it may be asked, says Tarkālangkāra, where is their identity. He answers. Suppose in three houses three images of Jagaddhātṛī are worshipped. If I bow to the materials

The worshipper should then meditate upon his Guru as being in his head, the Devī in his heart, the Mūla-Mantra in the form of Tejas<sup>1</sup> on his tongue, and himself as identified<sup>2</sup> with the glory of all three (168). Japa should then be done of the Mūla-Mantra seven times adding to the beginning and at the end of it the Tāra.<sup>3</sup> Having done this, Japa should be done of it with the Mātrikā letters placed before and after it<sup>4</sup> (169). The wise worshipper should make Japa of the Māyā-Bīja<sup>5</sup> over his head ten times, and of the Pranava ten times over his mouth, and of the Māyā-Bīja again seven times in the lotus of his heart, and then perform Prāṇāyāma<sup>6</sup> (170).

of these images then obeisance to them is obeisance to three separate things. But I did not bow to the materials. I do not bow before life is placed in the image (Jivanyāsa). I bow to the one Jagaddhātṛi who is invoked into all the three images. The Guru again is not merely a human being. As the material of the image is the place of the Devatā so is the human form of the Guru. The Mantra is the body of the Devatā and is therefore the place (Adhisṭhāna) of the Devatā. Now eliminate the material of the image, the human form, and the letter form or Shabdabrahman of the Mantra and look for the object of worship. That is the one Brahman in the form of all three. The Guru, Devatā, and Mantra are one and the same Brahman.

<sup>1</sup> Light, and energy. The Mantra is thought of at the root of the tongue.

<sup>2</sup> Mantra and Devatā are one: Mantrārṇā Devatā proktā, Devatā Gururūpini. See Woodroffe's "Garland of Letters".

<sup>3</sup> i.e., the Pranava—Om.

<sup>4</sup> A to Kṣha, the Anuloma and Kṣha to A, the Viloma Mātrikā.

<sup>5</sup> i.e., Hṛīṅ.

<sup>6</sup> Breath control (See "Serpent Power"). Making Japa (as in verse 169) of the Mūla-Mantra, preceded and followed by the Pranava, is called Ashaucha-bhaṅga (=breaking or removing uncleanness), and making Japa as above with the Mātrikā Bīja in the Mani-pūra is called Nirvāṇa. Making Japa over the head is Kullukā (see Chapter iii, 119); making Japa of the Pranava is Mukhashodhana (purification of the mouth); making Japa of Māyā-Bīja in the heart is Setu (bridge). Meditating on the Mūlamantra with the Bīja Hūm before and after it, in the Sahasrāra, in the Heart, in the Mūlādhāra and then again in the Sahasrāra is called Mantrachaitanya. To do Japa seven times of the Mūlamantra preceded and followed of the Bīja ṅg is Nidrābhaṅga.

Then, taking a rosary of coral, or other substance, let him worship it thus :

MANTRA

O Rosary,<sup>1</sup> O Rosary, O great Rosary, thou art the form of all Shaktis.<sup>2</sup> Thou art the repository of the fourfold blessings.<sup>3</sup> Do thou therefore be the giver to me of all success.<sup>4</sup>

Having thus worshipped the rosary, and also made oblation<sup>5</sup> to it thrice with wine taken from the Shri-pātra,<sup>6</sup> accompanied by recitation of the Mūla-Mantra, the worshipper should, with well-controlled mind, make Japa one thousand and eight, or at least one hundred and eight times (171-173). Then, doing Prānāyāma, he should offer into the left lotus-hand of the Devī the fruit of his Japa,

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To meditate on the *Ishtadevatā* from feet to head as composed of the letters of the Mantra is called Mantrārtha-bhāvanā.

To do Japa of the Bija Kṛīṅg or Ong Kṛīṅg in the heart or throat seven times is called Mahāsetu. To meditate on the Guru in the head and on the *Ishtadevatā* in the heart and to think of the Yonirūpā Bhagavati as pervading one from the head to the Mūlādhāra and the reverse and then doing Japa of the Bija Eng ten times is Yonimudrā. Doing Japa of the Mantra seven times formed by three repetitions of the Bija, three of the Pranava and three of the Bija again is Jihvā-shodhana. Prānāyoga is done by Japa seven times of the Bija preceded and followed each time by Hring. Dīpanī is Japa of the Bija seven times preceded and followed in each case by the Pranava. Doing this seven times is Ashaucha-bhaṅga. There are other terms such as Mantra-shikṣā which relate to Japa-rahasya.

<sup>1</sup> Mālā.

<sup>2</sup> Sarvashakti svarūpini, that is, all the Shaktis are in Thee.

<sup>3</sup> i.e., Dharma, Artha, Kāma, Moksha.

<sup>4</sup> Siddhi.

<sup>5</sup> Tarpana.

<sup>6</sup> See p. 146, note 2,

which is Tejas<sup>1</sup> together with water<sup>2</sup> and flowers from the Shri-pātra,<sup>3</sup> and, bowing down his head to the ground, say the following :

### MANTRA

O Great Queen !<sup>4</sup> Thou Who protectest that which is most secret, deign to accept this my Japa. May by Thy grace, success attend my effort.

After this, let him with folded hands recite the Hymn<sup>5</sup> and the Protective Mantra<sup>6</sup> (174-176). Then the Sādhaka with the special oblation<sup>7</sup> in his hand should go round the Devī, keeping Her to his right, say the following, and dedicate his Self<sup>8</sup> to Her by offering Vilomārghya<sup>9</sup> (177).

### MANTRA

Om : Whatsoever ere this I have done through the vital airs, mind or body, whether when awake, in dream or dreamless sleep, whether by mind, word or deed, whether by my hands, feet, belly, or organ of generation, whatsoever I have thought or said—may all that be an offering

<sup>1</sup> The fruit of the Japa, is like Tejas itself.

<sup>2</sup> *i.e.*, Jala, here Wine and water mixed.

<sup>3</sup> See p. 146, note 2.

<sup>4</sup> Maheshvarī.

<sup>5</sup> Stotra.

<sup>6</sup> Kavacha. The text of this and the hymn are given in the next Chapter.

<sup>7</sup> Visheshārghya.

<sup>8</sup> Ātma-samarpana. This should be done by reciting the Mantra in Verses 178-181.

<sup>9</sup> Vilomārghya is offering of Arghya at the feet of the Devī. Arghya is generally offered at the head, but the worshipper, in offering his own self as Arghya, offers same at the feet. Vilomārghya = reversed Arghya.

to Brahman. Me and all that is mine I lay at the lotus-feet of the Ādyā Kālī. Ong Tat Sat<sup>1</sup>. After saying this dedication should be made of the Self.<sup>2</sup> (178-181).

Then, with folded hands, let him supplicate his *Ishta-devatā*<sup>3</sup> and reciting the *Māyā-Mantra*,<sup>4</sup> say :

MANTRA

“O Primordial Kālikā! I have worshipped Thee with all my powers and devotion,” and then saying, “Forgive me,” let him bid the Devī go.<sup>5</sup> Let him then with his hands formed into *Samhāra-Mudrā*<sup>6</sup> take up a flower, smell it, and place it on his heart (182-183). A triangular figure well and clearly made should next be drawn in the North-East corner, and there he should worship the Devī *Nirmālya-vāsini*<sup>7</sup> with the

MANTRA

Hrīng To the Devī *Nirmālya-vāsini*<sup>8</sup> *Namah* (184).

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<sup>1</sup> *Itah pūrvam prana-buddhi-deha-dharmādhikārato jagratsvapna-sushuptyavasthāsu manasā vāchā karmanā hastābhyām padbhyām, udarena shishnayā yat kṛitam yat smṛitam yaduktam tat sarvaṁ brahmārpanam bhavatu mām madiyam sakalam Ādyā Kālīpadāmhoje arpayāmi. Om Tat Sat. See p. 21, note 2, as to the concluding words.*

<sup>2</sup> *Ātma-samarpanam.*

<sup>3</sup> The particular Deity of the worshipper ; here Kālī.

<sup>4</sup> *Hrīng.*

<sup>5</sup> *Visarjana.* This is the dismissal of the Devī to Her seat in the eight-petalled Lotus in the heart of the worshipper. He asks to be forgiven both because of the trouble he has given Her as also for his shortcomings in worship. At this time the jar is slightly tilted by the *Sādhaka*.

<sup>6</sup> The *Mudrā* of Dissolution (see p. 181, note 1).

<sup>7</sup> *Nirmālya* is the remains of the offerings made to a *Devatā*. The flowers, etc., used in the ceremony. These, too, are sacred, and of them *Nirmālya-vāsini* is the Devī.

<sup>8</sup> *Hrīng Nirmālya-vāsinyai Namah.*

Then, distributing Naivedya<sup>1</sup> to Brahmā, Vishnu, and Shiva, and all the other Devas, the Sādhaka and his Shakti should partake of it (185). Then, placing his Shakti<sup>2</sup> to his left, on a separate seat or on the same seat with himself, he should take a pleasing cup (186). The cup should be so formed as to hold not more than five and not less than three Tolās (about two ounces) of wine, and may be of either gold or silver (187), or crystal, or made of the shell of a cocoa-nut. It should be kept on a support<sup>3</sup> on the right side of the plate containing the Shuddhi<sup>4</sup> (188).

Then either the gentle Sādhaka himself or his brother's sons should serve the sacred food<sup>5</sup> and wine among the worshippers according to the order of their seniority<sup>6</sup> (189). The purified wine should be served in the drinking-cups, and the purified food in plates kept for that purpose,

<sup>1</sup> Anything offered to the deity, usually cooked or uncooked food.

<sup>2</sup> The wife or other woman with whom the worship is done.

<sup>3</sup> *i.e.*, a tripod.

<sup>4</sup> *i.e.*, the Shuddhi-pātra, or dish containing the prepared meat, fish, etc., the cup being called Pāna-pātra.

<sup>5</sup> Mahā-prasāda.

<sup>6</sup> Here, seniority=priority in initiation and not in years. The practice is, as given in the Kaulikārchana-dīpikā, as follows: The worshipper first serves his own Guru, then the Shakti of the Guru, then his own Shakti, then the elders on the right and the juniors on his left, and then he helps himself. In Kālīkula, the Shakti of the Guru is served before the Guru. If in a Chakra a Sādhaka has a Mahāpātra (cup made of human skull) the wine should be put into that first.

Manu says that a man is not old because his hairs are grey. The Devas call him old who though young in years is possessed of wisdom (Jñāna). In ascertaining seniority the Pūrṇābhishikta is senior to the Shaktābhishikta. The Kramadīkshita is senior to the Pūrṇābhishikta. The Sāmrajyābhishikta is senior to the Kramadīkshita. Mahāsāmrajya is superior to Sāmrajya, Sāmrajyātita is superior to Mahāsāmrajya. The Pūrṇadīkshita is superior to the former. Of the Pūrṇadīkshita, he who is a Pūrṇayogī, who is fully adept in Mantra and Yoga is above all. The Guru of the particular Chakra is above the Pūrṇayogī. He is above all as representing the Ādiguru.

and then food and drink should be taken with such as are present at the time (190). First of all, some Shuddhi should be eaten to make a foundation<sup>1</sup> (for the wine which is to be drunk). Let the assembled worshippers then joyously take up each his own cup filled with excellent nectar.

Then let them take up each his own cup and meditate upon the Kula-Kundalinī,<sup>2</sup> who is the Chit,<sup>3</sup> and who is spread from the Mūlādhāra<sup>4</sup> lotus to the tip of the tongue, and, uttering the Mūla-Mantra,<sup>5</sup> let each, after taking the others' permission, offer it as oblation to the mouth of the Kundalī<sup>6</sup> (191-193). When the Shakti is of the household,<sup>7</sup> the smelling of the wine is the equivalent of drinking it. Worshippers who are householders may drink five cups only (194).<sup>8</sup> Excessive drinking prevents the attainment of success by Kula worshippers<sup>9</sup> (195).

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<sup>1</sup> For drinking on an empty stomach would more strongly effect the worshipper and maybe render him unfit for worship. This practice is not (I am told) followed, at any rate at present, by the *Viśṇukrāntā* worshippers. They hold the cup of wine in the left, and the Shuddhi in the right, and as they drink they take the Shuddhi. With the first cup they take meat, with the second fish, with the third Mudrā, and with the fourth all these, and with the fifth cup anything they may desire.

<sup>2</sup> The Shabda-Brahman in bodies.

<sup>3</sup> Divine Consciousness as to which term, see "Shakti and Shākta".

<sup>4</sup> The abode of Kundalinī in the Pinda or body.

<sup>5</sup> See note under ch. v, 66.

<sup>6</sup> The offering to the mouth of the Kundalī is done by pouring the wine down the throat of the worshipper in whom the Kundalī resides.

<sup>7</sup> Kula-strī—i.e., where the wife of the worshipper is his Shakti, as opposed to cases where the Shakti is Parakiyā or Sādhārānī, a practice discountenanced by this Tantra.

<sup>8</sup> Sādhakānām grīhasthānām pancha-pātram prakīrtitam.

<sup>9</sup> Ati-pānāt kulīnānāṃ siddhi-hāniḥ prajāyate.



They may drink until the sight or the mind is not affected.<sup>1</sup> To drink beyond that is bestial<sup>2</sup> (196). How is it possible for a sinner who becomes a fool through drink and who maligns the Sādhaka of Shakti to say "I worship the Ādyā Kālikā"<sup>3</sup>? (197). As touch<sup>4</sup> cannot affect food and the like offered to Brahman, so there is no distinction of caste in food<sup>5</sup> offered to Thee (198).

As I have directed, so should eating and drinking be done. After partaking of food offered<sup>6</sup> to Thee, the hands should not be washed,<sup>7</sup> but with a piece of cloth or a little water remove that which has adhered to the hands (199). Lastly, after placing a flower from the Nirmālya<sup>8</sup> on his head, and wearing a Tilaka mark<sup>9</sup> made from the remnants of the oblation on the Yantra between his eyebrows, the intelligent worshipper may roam the earth like a Deva (200).

End of the Sixth Chapter, entitled "Placing of the Shri-pātra, Homa, Formation of the Chakra, and other Rites."

<sup>1</sup> Literally, "does not go round".

<sup>2</sup> Yāvan na chālayed *dṛshṭing*, yāvan na chālayen manah, Tāvat pānang prakurvīta, pashu-pānamatah param.

<sup>3</sup> Pāne bhrāntir bhaved yasya *ghrinī* cha shakti-sādhake. Sa pāpishtah kathang bruyāt ādyāng Kālikā bhajāmyaham.

<sup>4</sup> Of a person of an inferior caste.

<sup>5</sup> Prasāda.

<sup>6</sup> Naivedya.

<sup>7</sup> The hands are always washed after meals. It is customary to use water to wash and clear the throat and mouth after meals.

<sup>8</sup> Remnants of offerings (*vide* p. 185, note 7). By Nirmālya is usually meant flowers, but in some temples (as in Puri) food offerings are so called. The word is from Nir-mala=stainless or dirtless. Things offered to the Devatā become stainless.

<sup>9</sup> The sectarian mark.

## CHAPTER VII

### HYMN AND AMULET

PĀRVATĪ was pleased at hearing the revelation of the auspicious Mantra of the Ādyā Kālikā, which yields abundant blessings, is the only means of attaining to a knowledge of the Brahman and leads to prosperity and Liberation<sup>1</sup>; as also at hearing of the morning rites, the rules relating to bathing, Sandhyā, the purification of Samvid, the methods of external and internal Nyāsa<sup>2</sup> and worship, the sacrifice of animals,<sup>3</sup> Homa, the formation of the circle of worship,<sup>4</sup> and the partaking of the holy food.<sup>5</sup> Bowing low with modesty, the Devī questioned Śaṅkara (1-3).

Śrī Devī said :

O Sadāshiva!<sup>6</sup> Lord<sup>7</sup> and Benefactor of the Universe! Thou hast in Thy mercy spoken of the mode of worship of the Supreme Prakṛiti<sup>8</sup> (4), which benefits all being, is

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<sup>1</sup> Saubhāgya, Moksha.

<sup>2</sup> See " Shakti and Shākta ".

<sup>3</sup> Vali.

<sup>4</sup> Chakra (see *ibid.*).

<sup>5</sup> Mahā-prasāda. Any offering of food made to a Deva is called Prasāda which literally means graciousness or kindness : for the food on being offered to the Deva is infused with His grace. In Chakra worship the offering has the same sanctity.

<sup>6</sup> See p. 5, note 6.

<sup>7</sup> Jagannātha, Jagatām hitakāraka.

<sup>8</sup> Parā-prakṛiti-sādhana. Prakṛiti (Pra=before, kriti=creation). That which precedes creation. The Devī is so called. From Her, in association with Puruṣa, the creation (*Sṛṣṭi*) has come. The process by which She is realised is Sādhana.

the sole path both for enjoyment and final Liberation, and which gives, in this Age,<sup>1</sup> in particular, immediate success (5). My mind, immersed in the ocean of the nectar of Thy word, has no desire to rise therefrom, but craves for more and more (6). O Deva, in the directions Thou hast given relating to the worship of the great Devī, Thou hast but hinted at<sup>2</sup> the hymn of praise and of the protective Mantra.<sup>3</sup> Do Thou reveal them now (7).

Shrī Sadāshiva said :

Listen, then, O Devī, Who art the adored of the worlds, to this unsurpassed hymn, by the reciting of or listening to which one becomes the Lord of all the Siddhis<sup>4</sup> (8) (a hymn) which allays evil fortune, increases happiness and prosperity, destroys untimely death, and removes all calamities (9), and is the cause of the happy approach to the gracious Ādyā Kālikā. It is by the grace of this hymn, O Shivā, that I am Tripurārī<sup>5</sup> (10).

O Devī! the *Rishi*<sup>6</sup> of this hymn is Sadāshiva,<sup>7</sup> its metre is *Anushtup*,<sup>8</sup> its Devatā is the Ādyā Kālikā, and the object of its use is the attainment of Dharma, Artha, Kāma and Moksha<sup>9</sup> (11).

<sup>1</sup> Kali Yuga.

<sup>2</sup> See ch. vi, 176.

<sup>3</sup> Kavacha (see note under ch. iii, 57 and ch. vi, 176).

<sup>4</sup> " Powers " such as the eight—*Animā* and the rest.

<sup>5</sup> Tri-pura + ari (enemy). A title of Shiva as the destroyer of the Tri-pura, the Asura. It was by the Devī's grace that He became the Destroyer of the Tri-pura. Tripura was so called because he conquered the heaven, earth and nether world and held them as his three cities.

<sup>6</sup> Or Revealer. He sees and reveals to others.

<sup>7</sup> Shiva. See p. 5, note 6.

<sup>8</sup> *Vide*, p. 115, note 5.

<sup>9</sup> Morality and Piety, Wealth, Fulfilment of Desire, Liberation,

HYMN ENTITLED ĀDYĀ-KĀLĪ-SVARŪPA<sup>1</sup>

Hṛīṅ,<sup>2</sup> O Destroyer of Time,<sup>3</sup>  
 Shrīṅ,<sup>4</sup> O Terrific One,<sup>5</sup>  
 Krīṅ,<sup>6</sup> Thou Who art beneficent,<sup>7</sup>  
 Possessor of all the Kalās,<sup>8</sup>  
 Thou art Kamalā,<sup>9</sup>

<sup>1</sup> See v. 51 *post*. It will be observed that all the names of the Devī here commence with K. Hence it is called Kādistotra. Kādi is that which has Kā in the beginning. In the Tantrarāja Shiva says to Devī : "The syllable Kādi is in Thy form, and that Shakti confers all Siddhis" (see Lalitā-sahasra-nāma, verse 18, where a number of the following names appear). See as to the letter Ka and Kādimata, A. Avalon's Introduction to Tantrarāja, Vol. 8, Tāntrik Texts.

<sup>2</sup> Māyā-Bīja (see Chapter v, verse 10). H. (= Shiva) and R. (= Fire) and Ī (Mahāmāyā) and Ng (= Nāda visvamātā and Bindu Duḥkha-hara).

<sup>3</sup> Kālī (see Chapter IV, verse 30 *et seq.*) She is thus also called Kāla-karshinī. Lakṣmīdhara in his commentary to Saundarya-laharī, says that Kālī is Samharana Shakti.

<sup>4</sup> Bīja of Lakṣmī, Goddess of Prosperity.

<sup>5</sup> Karālī.

<sup>6</sup> Ka = Kālī, Ra = Brahmā, I = Mahāmāyā (She Who conquers Māyā). The half-circle of Chandra Bindu (∪) is the Universal Mother and the point is the Destroyer of misery (Bijābhidhāna).

<sup>7</sup> Kalyānī—*i.e.*, She Who utters words of kindness and bestows peace, happiness and Liberation. According to the Padma Purāna, Devī is worshipped as Kalyānī in the Malaya Mountain (see also Lalitā-sahasra-nāma, verse 73).

<sup>8</sup> Kalā-vatī (see *ibid.*, verse 74). As to Kalās in the Mantra Shāstra sense, see "Garland of Letters," by Woodroffe. Kalā also means the Arts which are sixty-four in number. The Shakti should always be Kalā-vatī. Devī is also called Kalā-mālā, or Garland of the Kalās (Lalitā-sahasra-nāma, verse 151). Kalā-vatī may also mean "possessed of all Kalās, complete, perfect." For She as Brahman is Pūrṇā, the whole.

<sup>9</sup> Kamalā is a name of Lakṣmī, (see Lalitā-sahasra-nāma, verse 73, where the Devī is called Kāma-kalā-rūpā). On this Bhāskararāya says that there are three Bindus and the Hārdhakalā. The first Bindu, is Kāma, and the last Kalā; according to the rules of Pratyāhāra, Kamalā includes all four who are seated on a Lotus (Kamala). The Kālikā purāna says Devī alone is indicated by Kāma. Devī is Kamalā, as She is all Shaktis,

Destroyer of the pride of the Kali Age,<sup>1</sup>  
 Who art kind to Him of the matted hair,<sup>2</sup> (12)  
 Devourer of Him Who devours,<sup>3</sup>  
 Mother of Time,<sup>4</sup>  
 Thou Who art brilliant as the Fires of the final  
 Dissolution,<sup>5</sup>  
 Consort of Him of the matted hair,<sup>6</sup>  
 O Thou of formidable countenance,<sup>7</sup>  
 Ocean of the nectar of compassion,<sup>8</sup> (13)  
 Merciful,<sup>9</sup>  
 Vessel of Mercy,<sup>10</sup>  
 Whose Mercy is without limit,<sup>11</sup>  
 Who art attainable alone by Thy mercy,<sup>12</sup>  
 Who art Fire,<sup>13</sup>  
 Tawny,<sup>14</sup>  
 Black of hue,<sup>15</sup>

<sup>1</sup> Kali-darpa-ghnī.

<sup>2</sup> Kapardīsha-kripānvitā. Kapardīsha is a title of Shiva, derived from His matted hair.

<sup>3</sup> Kālikā, because She devours Shiva as Mahā-kāla (see Chapter IV, verse 31).

<sup>4</sup> Kāla-mātā. Time devours all things. She devours Time which again issues from Her.

<sup>5</sup> Kālānala-sama-dyuti.

<sup>6</sup> Kapardinī, wife of Shiva, so called Kapardī from His matted hair (see Lalitā-sahasra-nāma, verse 151). The Vishva says that Kaparda means the matted hair of Shiva.

<sup>7</sup> Karālāsyā. Literally with protruding teeth.

<sup>8</sup> Karunāmrita-sāgarā (see Lalitā-sahasra-nāma, verse 78).

<sup>9</sup> Kripā-mayī.

<sup>10</sup> Kripādhārā.

<sup>11</sup> Kripāpārā.

<sup>12</sup> Kripāgamā, that is through Shakti-pāta or descent of grace.

<sup>13</sup> Krishānu. Krishānu-retas is an epithet of Shiva whose male seed is fire. See notes under I, 14.

<sup>14</sup> Kapilā. Kapilā is also Queen of the Eastern and Southern corners.

<sup>15</sup> Krishnā,

Thou Who increasest the joy of the Lord of Creation,<sup>1</sup>  
(14)

Night of Dissolution,<sup>2</sup>

In the form of (creative) Desire,<sup>3</sup>

Yet Liberator from the bonds of (earthly) desire,<sup>4</sup>

Thou Who art (dark) as a bank of Clouds,<sup>5</sup>

And are sustainer of all Kalās,<sup>6</sup>

Destructress of sin in the Kali Age,<sup>7</sup> (15)

Thou Who art pleased by the worship of virgins,<sup>8</sup>

<sup>1</sup> *Krishnānanda-vivardhinī*. *Krishna* here is apparently the Supreme Lord.

<sup>2</sup> *Kāla-rātri*. *Lalitā-sahasra-nāma*, verse 101, speaks of the Devī as attended by hosts of Shaktis, *Kāla-rātrīs*, etc.—that is, the twelve Shaktis from *Kāla-rātri* to *Tamkāri*, one in each petal of *Anāhata Padma*. The *Varāha Purāna* says that *Randri* (the Shakti causing dissolution), who was born from darkness and went to the Blue Mountains to perform penance, is called *Kāla-rātri*. She absorbs all things.

<sup>3</sup> *Kāma-rūpā* (see *Lalitā-sahasra-nāma*, verse 73). The *Kālikā Purāna* says that Devī is called *Kāmā* because she came to the secret place in the Blue peak of the Great Mountain (*Kailāsa*) along with Shiva for the sake of desire, and because She fulfils desires and destroys and restores the body of *Kāma*. As to *Kāma-rūpa* see p. 147, n. 4. *Kāma* also = *Ichchha* or Creative Will. Devī first manifests as *Kāmeshvarī* in the *Śrīchakra*. See Introduction, *Tantrarāja*, Vol. 8, *Tantrik Texts*, ed. A. Avalon and *Kāmakalāvīlāsa*, vol. 10 in same series.

<sup>4</sup> *Kāma-pāsha-vimochinī*.

<sup>5</sup> *Kādambinī*. In the heat of India the rain-cloud is welcomed.

<sup>6</sup> *Kalādhārā*. As to *Kalā* see Avalon's "Garland of Letters," *Kalā* is a fraction of the total Shakti, a division or aspect of the temporal process in its cause and the 64 Arts. In the *Lalitā* (v. 210) Devī is called *Kalāmitrā* where *Kalā* is defined as the *Kalās Nivṛitti*, *Pratishthā*, etc., also *Kalānidhi* where *Kalā* is said to refer to "Sun," "Moon" and "Fire".

<sup>7</sup> *Kali-kalmasa-nāshinī* (see *Lalitā-sahasra-nāma*, verse 113). The *Kūrma Purāna* says that the repetition of the names of Devī destroys the multitude of sins in the Kali Age.

<sup>8</sup> *Kumārī-pūjana-pritā*. The *Kumārī Pūjā*, or worship of virgins, is a *Pūjā* common among *Shāktas*. The worship is by men, whereas the *Sadhavā-pūjā*, or worship of married women, is done by women. A girl in her eighth year is called *Gaurī*. The Devī as *Pārvatī* was married to Shiva in her eighth year. Girls of eight are considered *Gaurīs* and forms of the Devī. Or *Kumārī* may refer directly to the

Thou Who art the Refuge of the worshippers of  
 virgins,<sup>1</sup>  
 Who art pleased by the feasting of the virgins,<sup>2</sup>  
 Who art in the form of the virgin,<sup>3</sup> (16)  
 Thou Who wanderest in the Kadamba forest,<sup>4</sup>  
 Who art pleased with the flowers of the Kadamba  
 forest,<sup>5</sup>  
 Who hast Thy abode in the Kadamba forest,<sup>6</sup>  
 Who wearest a garland of Kadamba flowers,<sup>7</sup> (17)  
 Thou Who art youthful,<sup>8</sup>

Devī Herself. She is known as the "Virgin" (Kumārī). One of the Shiva Sūtras runs: "Ichchhā-shakti/ Umā Kumārī" (the power of Will is Umā, the Virgin). Bhāskara-rāya, in his Commentary, in the Lalitā-sahasra-nāma, pp. 54, 76, gives the following explanations: As play She creates the Universe, Kumāra = to sport, hence She is Kumārī, or She destroys (Mārayati) the ground (Ku) of the Great illusion, hence She is Ku-mārī. Kumārī is the Enjoyer, and not to be enjoyed, as She is One with the Yogī, Who is the Enjoyer. These interpretations are taken by him from the Shiva-sūtrā vimarshinī (under Sūtra 13).

<sup>1</sup> Kumārī-pūjakālayā.

<sup>2</sup> Kumārī-bhojanānanda. At the Kumari-pūjā sweets, a basket made of shells, and a new Sari are given to the little girls, the soles of whose feet are then painted with Alakṭa (lac-dye).

<sup>3</sup> Kumārī-rūpa-dhārinī.

<sup>4</sup> Kadamba-vana-sanchārā. It was under and on the Kadamba-trees, with their beautiful yellow blossom, that *Krishna* played with the Gopinis. Tantrarāja, ch. xxxiv, 84, speaks of Devī Tripurā becoming *Krishna*.

<sup>5</sup> Kadamba-pushpa-santoshā (see Lalitā-sahasra-nāma, verse 23).

<sup>6</sup> Kadamba-vana-vāsinī (see Lalitā-sahasra-nāma, verse 23). The palace of Chintāmani is surrounded by a wall of gems (Maṇi-mantapa). Around this is the grove of Kadamba-trees, which in the Purāṇas are said to be seven Yojanas in height in the space between the walls of gold and silver. The Bhairava-yāmala says: "The abode of Bindu is the ocean of nectar. The five Yonis—that is, five Shakti angles in the Shri-chakra—are the divine trees. There is the grove of Nīpa-trees. Within that is the wall of gems. Within that is the palace of Chintāmani."

<sup>7</sup> Kadamba-pushpa-mālinī. The Lalitā-sahasra-nāma, verse 8, speaks of Devī as decked above her ears with clusters of Kadamba flowers.

<sup>8</sup> Kishorī.

Deep throated,<sup>1</sup>  
 Whose voice is resounding,<sup>2</sup>  
 Who drinkest<sup>3</sup> and art pleased with the Kādambari  
 wine,<sup>4</sup> (18)  
 Whose favoured cup is a skull,<sup>5</sup>  
 Who wearest a garland of bones,<sup>6</sup>  
 Who art pleased with,<sup>7</sup>  
 And Who art seated on the Lotus,<sup>8</sup> (19)  
 Who abidest in the midst of the Lotus,<sup>9</sup>  
 Whom the fragrance of the Lotus pleases,<sup>10</sup>  
 Who movest with the swaying gait of a Hangsa,<sup>11</sup>  
 Destroyer of fear,<sup>12</sup>

<sup>1</sup> Kāla-kanthā. Bhāratī gives the meaning as Kala=Gambhīra-shabda-yukta. She is also Kāla-kanthī (Lalitā-sahasra-nāma, verse 96), or wife of Kāla-kantha, a name of Shiva, whose throat was coloured by poison. According to the Devī Purāna, Kāla-kantha was worshipped at Kālanjara.

<sup>2</sup> Kala-nāda-ninādinī : as in fighting uttering Hūṅ see p. 198, n. 6.

<sup>3</sup> Kādambari-pāna-ratā.

<sup>4</sup> Kādambari-priyā (see Lalitā-sahasra-nāma, verse 74). Kādambari is a kind of wine distilled from the Kadamba flower, it is Uttamā madirā. The Tripurā Upanishad refers to wine, fish, flesh, cooked cereals being offered in the Yantra to the Great Devī. Bhāskara-rāya's Commentary on this Upanishad says that it enjoins those who are allowed to take wine, flesh, etc., that they should do so first after dedicating them to the Devī, and minimize the habit by gradation. The same idea is expressed in Manu Smṛiti, verse 56; Bhāgavata Purāna, xi, 5-11.

<sup>5</sup> Kapāla-pātra-niratā.

<sup>6</sup> Kaṁkāla-mālya-dhārinī.

<sup>7</sup> Kamalāsana-santushtā.

<sup>8</sup> Kamalāsana-vāsinī. Kamalāsana is a name of Brahmā whose Shakti as Brāhmī She is.

<sup>9</sup> Kamalālaya-madhyā-sthā. Kamalālaya may mean Vishnu out of whose navel the Lotus came or the ocean in which He lay in either of which cases Vaiṣṇavī Shakti is referred to.

<sup>10</sup> Kamalāmoda-modinī.

<sup>11</sup> Kala-hangsa-gati. Hangsa is variously translated goose, swan, etc. A swaying waddle like that of a duck is admired,

<sup>12</sup> Klaibya-nāshinī.



Who assumest all forms at will,<sup>1</sup>  
 Whose abode is at Kāma-rūpa,<sup>2</sup> (20)  
 Who ever plays at the Kāma-pīṭha,<sup>3</sup>  
 O beautiful One,<sup>4</sup>  
 O Creeper Which givest every desire,<sup>5</sup>  
 Who art decked with beautiful ornaments,<sup>6</sup> (21)  
 Adorable as the Image of all tenderness,<sup>7</sup>  
 Thou with a tender body,<sup>8</sup>  
 And Who art slender of waist,<sup>9</sup>  
 Who art pleased with the nectar of purified wine,<sup>10</sup>  
 Giver of success to them whom purified wine rejoices,<sup>11</sup>  
 (22)

<sup>1</sup> Kāma-rūpinī. See Lalita, 146.

<sup>2</sup> Kāmarūpa-kṛitāvāsā. Kāma-rūpa, the great Shākta centre in Assam, one of the Mahā-pīṭhas, where the genital organ of the Devī fell on the severance of Her body by Vishnu. Kāma-rūpa is also one of the Ādi-pīṭhas, which are in the Mūlādhāra and other power centres (see Lalitā-sahasra-nāma, p. 159). In external creation (Bāhyasṛishti) it is the first, esoterically it is in the Mūlādhāra. See p. 147, note 3, as to Kāma-rūpa being representative of Ambikā, an aspect of Vimarsha Shakti.

<sup>3</sup> Kāma-pīṭha-vilāsini—that is, the Yoni-pīṭha at Kāma-rūpa in Assam and also Mūlādhāra where She is as Kundalini, or the Kāmakalā may be meant.

<sup>4</sup> Kamanīyā.

<sup>5</sup> Kalpa-latā. The Kalpa-tree is a tree in the heaven of Indra, which yields whatever one desires. Woman is likened to a creeper (see note under i, 53). See also Lalitā-sahasra-nāma, where the Devī is called Bhakti-mat-kalpa-latikā—the Kalpa creeper of the devotee. Latā is by some defined as Ishtadevatā.

<sup>6</sup> Kamanīya-vibhūshanā.

<sup>7</sup> Kamanīya-guṇārādhya; or it may mean that the Devī is to be worshipped by the worshipper with all best and tender feeling.

<sup>8</sup> Komalāṁgī.

<sup>9</sup> Krishodarī, literally, small of belly. Cf. Ā-pīvara-stana-tatīm tanuvṛitta-madhyām (Bhuvaneshvarī Stotra): Tanu-madhyā (Lalitā-sahasra-nāma, verse 79).

<sup>10</sup> Kāranāmṛita-santoshā. Kārana is the name given to the purified wine used in the Tāntrika ritual. Kārana=Cause. Wine is the cause of material bliss. When the Sādhaka drinks he thinks of the Cause of all causes or Brahman as Kārana.

<sup>11</sup> Kāranānanda-siddhi-dā.

The own Deity of those who do Japa of Thee when  
 joyed with wine,<sup>1</sup>  
 Who art gladdened by the worship of Thyself with  
 purified wine,<sup>2</sup>  
 Who art immersed in the Ocean of Kārana,<sup>3</sup>  
 Who art the Protectress of those who accomplish  
 Vrata with wine,<sup>4</sup> (23)  
 Whom the fragrance of musk gladdens,<sup>5</sup>  
 And Who art bright with a tilaka-mark of musk,<sup>6</sup>  
 Who likest worship with musk,<sup>7</sup>  
 Who lovest those who worship Thee with musk,<sup>8</sup> (24)  
 Who art a Mother to those who burn musk as  
 incense,<sup>9</sup>  
 Who art fond of the musk-deer<sup>10</sup> and art pleased to  
 eat its musk,<sup>11</sup>  
 Whom the scent of camphor gladdens,<sup>12</sup>  
 Who art adorned with garlands of camphor,<sup>13</sup>

<sup>1</sup> Kāranānanda-jāpeshtā.

<sup>2</sup> Kāranārchchana-harshitā.

<sup>3</sup> Kāranārnava-sangmagnā. Throughout there is a play on the word Kārana as Brahman and as wine.

<sup>4</sup> Kārana-vrata-pālinī.

<sup>5</sup> Kastūrī-saurabhāmodā. Musk is used in worship to scent Chandana, etc. See Lalitā, 5. Some say Kastūrī=Saffron.

<sup>6</sup> Kastūrī-tilakojjvalā. The Tilaka is the mark worn by sectarian Hindus on the forehead. Men of different sampradāyas wear different marks and use different materials.

<sup>7</sup> Kastūrī-pūjana-ratā.

<sup>8</sup> Kastūrī-pūjaka-priyā.

<sup>9</sup> Kastūrī-dāha-janani.

<sup>10</sup> Kastūrī-mrīga-toshinī.

<sup>11</sup> Kastūrī-bhojana-prītā. Musk is powdered and put into wine. It is a stimulant.

<sup>12</sup> Karpūrāmoda-moditā. (Camphor is burnt in worship during Āratī, and is used to scent the Pādya, betel-leaf, etc., offered to the Devī.) Medicinally in small quantities it is a stimulant but in excess produces impotence.

<sup>13</sup> Karpūra-mālābharanā.

And Whose body is smeared with camphor and sandal  
paste,<sup>1</sup> (25)

Who art pleased with purified wine flavoured with  
camphor,<sup>2</sup>

Who drinkest purified wine flavoured with camphor,<sup>3</sup>

Who art bathed in the ocean of camphor,<sup>4</sup>

Whose abode is in the ocean of camphor,<sup>5</sup> (26)

Who art pleased when Japa is done with the Bija  
Hũng,<sup>6</sup>

Thou Who threatenest with the Bija Hũng,<sup>7</sup>

Kulinā,<sup>8</sup>

Adored by Kāulikas,<sup>9</sup>

Benefactress of the Kaulikas,<sup>10</sup> (27)

Observant of Kulāchāra,<sup>11</sup>

Joyous One,<sup>12</sup> Revealer of the path of the Kaulikas,<sup>13</sup>

Queen of Kāshī,<sup>14</sup>

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<sup>1</sup> Karpūra-chandanokṣhitā or sprinkled with powdered camphor and sandal.

<sup>2</sup> Karpūra-kāranāhlādā.

<sup>3</sup> Karpūrāmṛita-pāyinī.

<sup>4</sup> Karpūra-sāgara-snātā.

<sup>5</sup> Karpūra-sāgarālayā.

<sup>6</sup> Kūrčcha-bija-japa-prītā. "Hũng" is the Kūrčcha Bija.

<sup>7</sup> Kūrčcha-japa-parāyanā—that is, She Who mutters Hũng. When conquering the demons, the Goddess constantly made the Hũng-kāra, the threatening roaring sound.

<sup>8</sup> Kulīnā (see Lalitā-sahasra-nāma, p. 71). Kula, according to the Tantra, means Shakti, Akula=Shiva, and the union of Kula with Akula is called Kaula. Hence Devī is called Kaulinī or Kulīnā. Commonly Kulīnā means 'one of noble family'. As to the use of Kula see Lalitā, verses 87, 88, 190, 217. Kula also=Sajatiya-samūha, consisting in the equality of Jnātā, Jnāna and Jneya.

<sup>9</sup> Kaulikārādhyā; and so also in the Lalitā-sahasra-nāma, verse 71, the Devī is addressed as Dakṣhinādakṣhinārādhyā.

<sup>10</sup> Kaulika-priya-kārinī.

<sup>11</sup> Kulāchārā.

<sup>12</sup> Kautukinī.

<sup>13</sup> Kula-mārga-pradarshinī.

<sup>14</sup> Kāshīśvari. Kāshī is Benares, the sacred city of Shiva.

Allayer of sufferings,<sup>1</sup>  
 Giver of blessings to the Lord of Kāshī,<sup>2</sup> (28)  
 Giver of pleasure to the Lord of Kāshī,<sup>3</sup>  
 Beloved of the Lord of Kāshī,<sup>4</sup> (29)  
 Thou Whose toe-ring bells resound as Thou movest,<sup>5</sup>  
 Who art adorned with a girdle of tinkling bells,<sup>6</sup>  
 Who abidest in the mountain of gold,<sup>7</sup>  
 Who art the moon-beam on the mountain of gold,<sup>8</sup> (30)  
 Who art gladdened by the recitation of the Mantra  
 Klīng,<sup>9</sup>  
 Who art the Kāma Bija,<sup>10</sup>  
 Destructress of all evil inclinations,<sup>11</sup>  
 And of the afflictions of the Kaulikas,<sup>12</sup>  
 Lady of the Kaulas,<sup>13</sup> (31)  
 Who by the three Bījas, Krīṅg, Hrīṅg, Shrīṅg, art the  
 Destructress of the fear of Death.<sup>14</sup> (To Thee I make  
 obeisance.)

<sup>1</sup> *Kashṭa-hartrī*—and thus the *Lalitā*, verse 79, speaks of the *Devī* as “the moonlight which soothes those burned by the triple fire of misery”.

<sup>2</sup> *Kāshīsha-vara-dāyini*. Lord of Kāshī=Shiva.

<sup>3</sup> *Kāshīshvara-kṛitāmodā*.

<sup>4</sup> *Kāshīshvara-manoramā*.

<sup>5</sup> *Kala-manjira-charanā*.

<sup>6</sup> *Kvanat-kāñchī-vibhūṣanā*

<sup>7</sup> *Kāñchanādrī-kṛitāgārā*, the mountain *Kāñchana*—i.e., *Sumeru*.

<sup>8</sup> *Kāñchanāchala-kaumudī*.

<sup>9</sup> *Kāma-bīja-japānandā*. *Klīng* is the *Kāma Bija*. When *Ka* and *La* are eliminated, the remaining *ṅg* is called *Kāma-kalā*, which is in the *Turiya* state. In the *Lalitā-sahasra-nāma*, verse 125, *Devī* is called “The form of the Mantra *Klīng*” (*Klīng-kāri*). *Klīng-kāra* is *Shiva-Kāma*, and She is his Spouse.

<sup>10</sup> *Kāma-bīja-svarūpinī*—that is, She is *Klīng* itself.

<sup>11</sup> *Kumati-ghnī*. *Devī* is also (*Lalitā*, verse 78) *Sadāchāra-pravarṭakā*, because She incites to right action.

<sup>12</sup> *Kulīnārtī-nāshinī*.

<sup>13</sup> *Kula-kāminī*.

<sup>14</sup> *Krīṅg*, *Hrīṅg*, *Shrīṅg*, *mantra-varṇena kāla-kantaka-ghātini*—literally, “Thorn of Death”.

These are proclaimed as the Hundred Names of Kālikā (32). They begin with the letter Ka and hymn the nature of Kālī<sup>1</sup> (33). He who in worship recites these names with his mind fixed on Kālikā, for him Mantrasiddhi<sup>2</sup> is quickly obtained, and with him Kālī is pleased (34). By the mere bidding of his Guru he acquires intelligence, knowledge, and becomes wealthy, famous, munificent, and compassionate (35). Such an one enjoys life happily in this world with his children and grandchildren with wealth and dominion (36). He who, on a new moon night,<sup>3</sup> when it falls on a Tuesday, worships the great Ādyā Kālī, Mistress of the three worlds, with the five Ma-kāras,<sup>4</sup> and repeats Her hundred names, becomes suffused with the presence of the Devī,<sup>5</sup> and for him there remains nothing in the three worlds which is beyond his powers<sup>6</sup> (37-38).

He becomes in learning like Brihaspati<sup>7</sup> himself, in wealth like Kuvera.<sup>8</sup> His profundity is that of the ocean, and his strength that of the wind (39). He shines with the blinding brilliance of the Sun, yet pleases with the soft glamour of the Moon. In beauty he becomes like the Deva of Love,<sup>9</sup> and reaches the hearts of women (40). He comes forth as conqueror everywhere by the grace<sup>10</sup> of this

<sup>1</sup> Kālirūpasvarūpakam.

<sup>2</sup> Mantra-success, proficiency in Mantra.

<sup>3</sup> Nishā—that is, Mahā-nishā=Midnight.

<sup>4</sup> The five M's (Pancha-ma-kāra) of worship—Wine, Meat, Fish, Parched Food, and Woman, or Pancha-tattva.

<sup>5</sup> Sākshāt Kālīmayo bhavet. Literally he is directly Kālī himself.

<sup>6</sup> Asādhya—Impracticable, Inaccessible.

<sup>7</sup> The Guru of the Celestials.

<sup>8</sup> Deva of Wealth.

<sup>9</sup> Kāma.

<sup>10</sup> Stava.

hymn of praise.<sup>1</sup> Singing this hymn, he attains all his desires (41). All these desires he shall attain by the grace of the gracious Ādyā, whether in battle, in seeking the favour of Kings, in wagers, or in disputes, and when his life be in danger (42) at the hands of robbers, amidst burning villages, lions, or tigers (43), in forests and lonely deserts, when imprisoned, threatened by Kings or by adverse planets, in burning fever, in long sickness, when attacked by fearful disease (44), in the sickness of children caused by the influence of adverse planets,<sup>2</sup> or when tormented by evil dreams, when fallen in boundless waters, and when he be in some storm-tossed ship (45). O Devī! he who with firm devotion meditates upon the Paramā Māyā<sup>3</sup> who is the Supreme Ādyā Kālī—is without a doubt relieved of all dangers. For him there is never any fear, whether arising from sin<sup>4</sup> or disease (46-47). For him there is ever victory, and defeat never. At the mere sight of him all dangers flee (48). He expounds all Scriptures, enjoys all good fortune, and becomes the leader in all matters of caste and duty, and the lord among his kinsmen (49). In his mouth Vānī<sup>5</sup> ever abides, and in his home Kamalā.<sup>6</sup> Men bow with respect at the mere mention of his name (50). The eight Siddhis,<sup>7</sup> such as Animā and others, he looks upon as but mere bits of grass.<sup>8</sup>

<sup>1</sup> See verses 2 and 22 of the Karpūrādi-stotra.

<sup>2</sup> Bāla-graha, or Planets malignant to children.

<sup>3</sup> The Devī as one with the Supreme Brahman.

<sup>4</sup> Pāpa.

<sup>5</sup> Vānī, or Saraswatī, is the Devī of Speech. It is commonly said that learning and wealth do not go together. Here they do.

<sup>6</sup> Kamalā, or Lakshmī, is the Devī of Prosperity. Cf. Karpūrādi Stotra, verse 6—"In their moonlike face the Devī of Speech ever wanders, and in their lotus-like eyes Kamalā ever plays."

<sup>7</sup> i.e., the eight Powers—Animā, Mahimā, Laghimā, Garimā, Prāpti, Prākāmya, Īshitva, Vāshitva.

<sup>8</sup> i.e., as mere trifles, they being to him so easy of accomplishment.

This hymn of a hundred names, is called “Ādyā-Kālī-svarūpa”<sup>1</sup> (51).

Purashcharana<sup>2</sup> of this hymn, which is its repetition one hundred and eight times, yields all desired fruit (52). This hymn of praise of a hundred names, which is the Primeval Kālī Herself, if read, or caused to be read, if heard, or caused to be heard, frees from all sins and leads to union with Brahman (53-54).

Shri Sadāshiva said:<sup>3</sup>

I have spoken of the great hymn of the Prakriti<sup>4</sup> of the Supreme Brahman,<sup>5</sup> hear now the Protective Mantra<sup>6</sup> of the sacred Ādyā Kālīkā (55). The name of the Mantra is “Conqueror of the three Worlds,”<sup>7</sup> its *Rishi*<sup>8</sup> is Shiva, the verse is *Anushtup*,<sup>9</sup> and its Devatā is Ādyā Kālī (56).

Its Bīja<sup>10</sup> is the Māyā Bīja,<sup>11</sup> its Shakti<sup>12</sup> is Ramā Bīja,<sup>13</sup> and its Kīlaka<sup>14</sup> is Krīṅg. It should be used for the attainment of all desired objects<sup>15</sup> (57).

<sup>1</sup> Ādyā-Kālī-svarūpa—name of the Hymn. It is to be observed that the letter Ka which begins each name has in Bengali a triangle (ক). This triangle=Yoni=Shakti. The three sides are Brahmā, Vishnu, Rudra.

<sup>2</sup> This is a ritualistic method in Mantra Sāadhanā. See *ante*, ch. III, vv. 114 *et seq.*, also *post*, v. 75.

<sup>3</sup> He is now about to speak of the Kavacha Mantra.

<sup>4</sup> Shakti as material cause of the World.

<sup>5</sup> Or Prakriti, who is the Shakti aspect of Brahman.

<sup>6</sup> Kavacha (see p. 46, note 4).

<sup>7</sup> Trailokya-vijaya.

<sup>8</sup> Revealer.

<sup>9</sup> See p. 41, note 1.

<sup>10</sup> Seed Mantra.

<sup>11</sup> Hrīṅg.

<sup>12</sup> That is, greatness (Prābhāva).

<sup>13</sup> Shrīṅg.

<sup>14</sup> Literally, the bolt--that is, that which shuts out, closes, and finishes the Mantra.

<sup>15</sup> Kāmya-siddhi.

## THE PROTECTIVE MANTRA (KNOWN AS TRAILOKYA-VIJAYA)

Hring,<sup>1</sup> may the Ādyā protect my head ;  
 Shring,<sup>2</sup> may Kālī protect my face ;  
 Krīng,<sup>3</sup> may the Supreme Shakti protect my heart ;  
 May She Who is the Supreme of the Supreme<sup>4</sup> protect  
 my throat (58) ;  
 May Jagaddhātṛī<sup>5</sup> protect my two eyes ;  
 May Shamkarī<sup>6</sup> protect my two ears ;  
 May Mahāmāyā<sup>7</sup> protect my power of smell ;  
 May Sarva-maṅgalā<sup>8</sup> protect my taste (59) ;  
 May Kaumārī<sup>9</sup> protect my teeth ;  
 May Kamalālayā<sup>10</sup> protect my cheeks ;  
 May Kshamā<sup>11</sup> protect my upper and lower lips ;  
 May Chāru-hāsinī<sup>12</sup> protect my chin (60) ;  
 May Kuleshānī<sup>13</sup> protect my throat ;  
 May Kripā-mayī<sup>14</sup> protect the nape of my neck ;  
 May Bāhu-dā<sup>15</sup> protect my two arms ;

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<sup>1</sup> The Māyā Bija.

<sup>2</sup> Bija of Lakṣmī.

<sup>3</sup> The Supreme Shakti is the Ādyā Kālī. Krīng is the Kālī Bija.

<sup>4</sup> Parātparā. She as one with Para Brahman.

<sup>5</sup> The Devī, as Producing Mother and Supporter of the Universe.

<sup>6</sup> Consort of Shamkara—epithet of Shiva—He Who confers prosperity or who does good.

<sup>7</sup> The Devī as Māyā is one with and veils the greatness of the Brahman.

<sup>8</sup> Epithet of Devī as "The All-auspicious".

<sup>9</sup> Devī as Shakti of Kumāra, or Kārtikeya, Deva of War, Son of Shiva.

<sup>10</sup> Devī in the form of Lakṣmī, "Whose abode is the lotus."

<sup>11</sup> Benevolence, or Forgiveness—a title of Devī.

<sup>12</sup> Devī, "Sweetly smiling."

<sup>13</sup> The Sovereign Mistress of the Kaulas.

<sup>14</sup> The Merciful One.

<sup>15</sup> Bāhu-dā="Arm-Giver:" Who gives strength to the arms.



May Kaivalya-dāyini<sup>1</sup> protect my two hands ; (61)  
 May Kapardinī<sup>2</sup> protect my shoulders ;  
 May Trailokya-tārinī<sup>3</sup> protect my back ;  
 May Aparnā<sup>4</sup> protect my two sides ;  
 May Kamathāsana<sup>5</sup> protect my hips (62) ;  
 May Vishālākshī<sup>6</sup> protect my navel ;  
 May Prabhā-vatī<sup>7</sup> protect my organ of generation ;  
 May Kalyānī<sup>8</sup> protect my thighs ;  
 May Pārvatī<sup>9</sup> protect my feet ;  
 May Jaya-durgā<sup>10</sup> protect my vital breaths ;  
 And Sarva-siddhi-dā<sup>11</sup> protect all parts of my body (63).

As to those parts as have not been mentioned in the Kavacha, and are unprotected, may the Eternal Primeval Kālī protect all such (64).

I have now spoken to Thee of the wonderful heavenly Protective Mantra of the Ādyā Devī Kālikā, which is known as the "Conqueror of the three Worlds" (65). He who repeats it at his devotions with his mind fixed upon the

<sup>1</sup> Giver of Emancipation. Kaivalya is the fifth state. Bhoja-rāja, Commentator on the Yoga Sūtra, chap. iv, sūtra, 33, explains Kaivalya to be that state in which mental modification (Vritti) is extinct, and when the Self remains alone with its own nature.

<sup>2</sup> Feminine of Kapardin, an epithet of Shiva, "The wearer of knotted or braided hair" (Jatā). *Vide ante*, p. 192, note 6.

<sup>3</sup> Saviour of the three Worlds.

<sup>4</sup> She Who had not even leaves for food during the performance of her austerities prior to the birth of Kārtikeya.

<sup>5</sup> She who is in Kamatha, the Tortoise on which the world rests is emblem of patience. She is sustainer of the universe.

<sup>6</sup> Large-eyed, Beautiful-eyed—an epithet of Pārvatī.

<sup>7</sup> The Radiant One.

<sup>8</sup> The Propitious One, Giver of Liberation or who is Liberation itself.

<sup>9</sup> Daughter of Himālaya (*vide* p. 2, note 9).

<sup>10</sup> The Conquering Durgā.

<sup>11</sup> The Giver of all kinds of Siddhi.

Ādyā<sup>1</sup> obtains all his desires, and She becomes propitious unto him (66). He quickly attains Mantra-siddhi.<sup>2</sup> The lesser Siddhis<sup>3</sup> become, as it were, his slaves (67). He who is childless gets a son, he who desires wealth gains riches. The seeker of learning attains it, and whatsoever a man desires he attains the same<sup>4</sup> (68).

The Purashcharana<sup>5</sup> of this Protective Mantra<sup>6</sup> is its repetition a thousand times, and this gives the desired fruit (69). If it be written on birch-bark,<sup>7</sup> with the paste of sandal, fragrant aloe, musk, saffron, or red sandal, and encased in a golden ball, worn either on the right arm, round the neck, in the crown lock,<sup>8</sup> or round the waist, then the Ādyā Kālī becomes devoted to its wearer, and grants him whatsoever he may desire (70-71). Nowhere has he fear. In all places he is a conqueror. He becomes ready of speech,<sup>9</sup> free from ailments, long-lived and strong, endowed with all power of endurance<sup>10</sup> (72), and an adept in all learning. He knows the meaning of all Scriptures,<sup>11</sup> has kings under his control, and holds both Enjoyment and Liberation in the hollow of his hand (73).

<sup>1</sup> Ādyādhikṛita-mānasa=(His) mind occupied by the Ādyā.

<sup>2</sup> Mantra-success, Control over the Mantra (see p. 200, n. 2).

<sup>3</sup> Kṣudra-siddhī=*i.e.*, the eight siddhis—Animā, Laghimā, etc. They are lesser as compared with the Great Siddhi—Liberation.

<sup>4</sup> Kāmī kāmān avāpnuyāt.

<sup>5</sup> See 'Shaktī and Shākta,' Tarkālamkāra says 1,008 times.

<sup>6</sup> Varman=Armour, or Kavacha (see p. 46, note 4).

<sup>7</sup> Birch-bark—Bhūrjja—is brought from the Himālaya, and is used for the writing of Mantras instead of paper, etc., an 'account of its sanctity.

<sup>8</sup> Shikhā, the long tuft of hair which is left uncut at the tonsure ceremony, and which is retained by the orthodox through life. Like a flag-staff it indicates the presence of the Brahman in the Brahmarandhra.

<sup>9</sup> Kavi, which also means Poet, wise. *Cf.* Karpūrādi-Stotra, verse 1.

<sup>10</sup> Dhāraṇa-kṣama, which however, Tarkālamkāra interprets to mean "Master of various Shāstras".

<sup>11</sup> Sarva-shāstrārtha-tattva-vid=One who knows the meaning (Artha) and essence (Tattva=true significance) of all the Shāstras.

For men affected with the taint of the Kali Age it is a most excellent Mantra for the attainment of final Liberation <sup>1</sup> (74).

Shrī Devī said :

Thou hast, O Lord ! in Thy kindness told me of the Hymn and Protective Mantra ; I now desire to hear of the rules relating to Purashcharana <sup>2</sup> (75).

Shrī Sadāsiva said :

The rules relating to Purashcharana in the worship of the Ādyā Kālikā are the same as those relating to the Purashcharana in the worship with the Brahma-Mantra <sup>3</sup> (76). For Sādhakas who are unable to do them completely, both Japa, Pūjā and Homa, and Purashcharana <sup>4</sup> may be curtailed (77), since it is better to observe these rites on a small scale than not to observe them at all.

Now listen, O Gentle One ! the while I describe to Thee the shortened form of worship (78). Let the wise one rinse his mouth with the Mūla-Mantra, and then perform *Rishi-nyāsa*.<sup>5</sup> Let him purify the palms of the hands, and proceed to Kara-nyāsa <sup>6</sup> and Aṅga-nyāsa <sup>7</sup> (79). Passing the hands all over the body,<sup>8</sup> let him practise

<sup>1</sup> *Niḥshreyasakara*.

<sup>2</sup> Purashcharana, or Purashkarana, means literally "the act of placing in front". By repetition of the name or Mantra of the Deity, His or Her presence is invoked before the worshipper. See as to the rite the "Purashcharyānava" of the King of Nepal. As a term of social usage, Purashkāra means the singling out of a person from a number, and placing him in a position of honour. The word in the text is Purashcharyā-vidhi = Method of Purashcharyā (=Purashcharana). Tarkālaṁkāra says that in wearing or reciting Kavacha, Purashcharana must be done without which no fruit is attained.

<sup>3</sup> See Chapter III, verse 114, *ante*.

<sup>4</sup> For the meaning of these terms, see "Shakti and Shākta".

<sup>5</sup> See *ibid*.

<sup>6</sup> *Ibid*.

<sup>7</sup> *Ibid*.

<sup>8</sup> This is called Vyāpaka-nyāsa. After this Prānāyāma is to be done.

Prānāyāma,<sup>1</sup> and then meditate,<sup>2</sup> worship,<sup>3</sup> and inwardly repeat the Mantra.<sup>4</sup> This is the ceremonial for the shortened form of worship (80).

In this form of Purashcharana, in lieu of Homa<sup>5</sup> and other rites, the Mantras should be recited four times the number prescribed for the particular rite itself (81). There is also another mode of doing Purashcharana. A Sādhaka who, when the fourteenth day of the dark half of the lunar month<sup>6</sup> falls on a Tuesday or Saturday, worships Jagannmayī<sup>7</sup> on any such day with the five elements of worship,<sup>8</sup> and recites with fully attentive mind the Mantra ten thousand times at midnight and feasts believers in the Brahman has performed Purashcharana (82-83). By doing Japa of the Mantra from one Tuesday to another Tuesday daily a thousand times, the Mantra having thus been recited eight thousand times is (also) the performance of Purashcharana (84-85).

In all Ages, O Devī! but particularly in the Kali Age, the Mantras of the Sacred Ādyā Kālīkā are of great efficacy, and yield complete success (85-86). O Pārvatī! in the Kali Age, Kālī in her various forms is ever watchful,<sup>9</sup> but when the Kali Age is in full sway, then the form of Kālī Herself is for the benefit of the world (87). In initiation

<sup>1</sup> See "Serpent Power".

<sup>2</sup> Dhyāna.

<sup>3</sup> Pūjā.

<sup>4</sup> Japa. These terms are explained in "Shakti and Shākta".

<sup>5</sup> Homa is necessary and the alternative of additional Japa is for one who cannot for some reason do it.

<sup>6</sup> *Krishnā chaturdashī*, the fortnight in which the Moon wanes.

<sup>7</sup> A name of Devī as pervading the Universe, which is Her form.

<sup>8</sup> *Pancha-tattva*—i.e., wine, meat, fish, parched grain, and Shakti.

<sup>9</sup> In this Kali Age (says Shiva-chandra Bhattachārya Vidyārnava) only Kālī, *Krishna*, *Gopāla*, and Kālīkā are Jāgrata (awakened, watchful, efficacious) *Devatās* (Principles of Tantra).

into this Kālikā Mantra there is no necessity to determine whether it be Siddha or Su-siddha, or the like, or favourable or inimical.<sup>1</sup> If Japa is made of it, whether according to Niyama<sup>2</sup> or not<sup>3</sup> the Ādyā Devī is pleased (88). The mortal, by the grace of the glorious Ādyā, attains Brahman Knowledge<sup>4</sup> and, possessed of such knowledge, is, without a doubt, liberated even while living<sup>5</sup> (89). Beloved, there is no need here for much exertion or endurance or penances. The

<sup>1</sup> See p. 85, note 4. Cf. Chapter III, verse 15. The manner in which the successful, friendly, or inimical character of the Mantra is determined is described in the Tantra-sāra in dealing with the A-ka-tha-ha, A-ka-da-ma and Siddhāsiddha Chakras at p. 84. Calculations are made with reference to the "house" of the Chakra within which the first letter of the worshipper's name and the first letter of the Mantra respectively fall. The Mantra which falls within a certain "house" is called Siddha, that on the next house Sādhya, that in the next Susādhya, and that in the fourth Ari. Siddha and Susādhya Mantras are favourable, and of easy accomplishment. Sādhya is difficult of accomplishment. Ari is inimical, and leads to disaster. These and the like calculations are not necessary either in the Brahman (Chapter III) or the Ādyā Mantras of the present chapter. These Mantras are always favourable.

<sup>2</sup> Niyama=Prescribed rules—that is, Japa should first be done according to the Pashu method (Pashvāchāra) by living on Havishyānna (a pure form of food), continence, restraint of the senses, and so forth.

<sup>3</sup> Aniyamena=Literally not according to the prescribed form. It may mean that in this Sādhana strict observance of rules is not necessary. Tarkālamkāra reads "Niyama" and Aniyama" in which case the dual form should be used. According to him Aniyama means, not according to the ordinary prescribed rules, but according to Vīrāchāra, by drinking wine, eating meat and fish, and union with Shakti. The Karpūrādi-Stotra says: "O Mother! he who during the day remains self-controlled, lives on Havishyānna, and, meditating on Thy two feet, does Japa of Thy Mantra one lakh times, and thereafter (abandoning his Pashu-bhāva) at night unclothes, and whilst with Shakti does Japa another lakh times, shall become on earth like the Destroyer of Smara (Kāma)—i.e., Shiva, who destroyed Kāmā, Deva of Desire)." It is elsewhere said: "In the daytime remaining chaste, Japa should be done one lakh of times, and at night in bed, with mouth full of pān, another lakh of Japas should be done" (See ante, Chapter III, verse 14, also 'Purashcharana-rasollāsa, Durgārchana-mukūra, Āgama-tattva-vilāsa, Kālikārchana-dīpikā). By "mouth full of pān" is implied that Japa is done after a meal, and whilst enjoying oneself in a restful position,

<sup>4</sup> Brahma-jnāna.

<sup>5</sup> Jīvan-mukta.

religious exercises of the worshippers of the Ādyā Kālī are pleasant to accomplish (90). By the mere purification of the heart and mind<sup>1</sup> the worshipper attains all that he desires (91). So long, however, as the impurity of the heart is not removed, so long must the worshipper practise the rites with devotion to Kula.<sup>2</sup> (92).

The carrying out of the practices ordained, verily produces purification of the heart. The Mantra should, however, first be received from the mouth of the Guru as in the case of the Brahma-Mantra (93). O Great Queen! Purashkriyā<sup>3</sup> should be done after the performance of the necessary worship and of other prescribed rites.<sup>4</sup> In the purified heart knowledge of Brahman grows.<sup>5</sup> And when Knowledge of Brahman is attained, there is neither that which should, nor that which should not, be done<sup>6</sup> (94).

Shrī Pārvatī said:

O Great Deva! what is Kula, and what is Kulāchāra? O Great Lord! what is the sign<sup>7</sup> of each of the five elements of worship?<sup>8</sup> I desire to hear the truth relating to these (95).

Shrī Sadāshiva said:

Thou hast asked well, O Sovereign Lady of Kula.<sup>9</sup> Thou art indeed the Benefactress of the Sādhakas. Listen!

<sup>1</sup> Chitta. By Chitta-shuddhi is here meant the removal from the mind and heart of all that is impure and likely to interfere with devotion.

<sup>2</sup> i.e., Brahma sanātanam, also see *post*, vv. 96, 97.

<sup>3</sup> i.e., Purashcharana.

<sup>4</sup> Prātaḥ-kṛityādi-niyamān = rules relating to morning and other daily rites.

<sup>5</sup> Chitte shuddhe Maheshāni! Brahma-jnānang prajāyate.

<sup>6</sup> Brahma-jnāne samutpanne kṛityākṛityang na vidyate: All ritual rules are then surpassed.

<sup>7</sup> Lakshana.

<sup>8</sup> Pancha-tattva (Wine, Meat, Fish, Parched Food, and Woman).

<sup>9</sup> Kuleshāni = Directrix of Kulāchāra,

For Thy pleasure I shall accurately describe to Thee these things (96). Kula is Prakṛiti, Jīva, Space, Time, Ether, Earth, Water, Fire, and Air<sup>1</sup> (97). O Primeval One! the looking upon all these as Brahman is Kulāchāra, and produces Dharma, Artha, Kāma, and Mokṣha<sup>2</sup> (98). Those whose sins are washed away by merits acquired in various previous births by penances, alms, and faithful observance of worship, it is they whose minds are inclined to the Kaula way<sup>3</sup> (99). When the mind<sup>4</sup> realizes the essence of Kula Āchāra, it becomes at once purified, and inclines to the lotus-feet of the Primeval Kālī (100). The excellent Sādhaka versed in Kaula doctrine, who has received this most excellent Vidyā<sup>5</sup> by the service of a good spiritual teacher,<sup>6</sup> if he remains firmly attached to the Kaula path<sup>7</sup> and to the worship, with the five elements<sup>8</sup>, of the Primeval

<sup>1</sup> i.e., Jīva, Prakṛiti-tattva, Dik (literally, points of the compass), Kāla, Ākāśa, Kṣhiti, Ap, Tejah, and Vāyu. Jīva is the embodied spirit. As to Prakṛiti, see "Shakti and Shākta". The produced principles are, as the Vāmakeshvara Tantra says, the displayed form of the Avyakta Prakṛiti. Kula is Brahman (see Ed. Bhakta, p. 299). Kula is Kundalinī Shakti, Shiva is Akula (*ibid.*, p. 102).

<sup>2</sup> Piety, Wealth, Fulfilment of desire, and Emancipation (see Introduction).

Brahma-buddhyā nirvikalpam eteshvācharanam cha yat,  
Kulācharaḥ sa ev' Ādye dharma-kāmārtha-mokṣa-daḥ.

"The conduct of the Sādhaka based on the certainty of his belief in the oneness of all these with the Brahman gains for him Dharma, etc."

<sup>3</sup> Appertaining to the Kaulas: Tāntrika worshippers according to Kulāchāra (Āchāra). According to Kulāchāra all men and things are manifestations of Brahman and must be so treated.

<sup>4</sup> Buddhi.

<sup>5</sup> Bhārati says Vidyā here = Mantra. Vidyā is technically Mantra of a Devī.

<sup>6</sup> Guru-sevā. It was by service that disciples in olden time secured the favour of their Guru. And even now, when the Guru visits and stays with the disciple, all that is done for the Guru is considered to be the service (Sevā) of Brahman, and daily practices are in consequence dispensed with during the time the Guru is with his disciple.

<sup>7</sup> See note 3, above.

<sup>8</sup> Pancha-tattva: Wine, Meat, Fish, Parched Food, and Woman,

Kālikā, the Queen of Kula, will enjoy all blessings in this life, and attain final Liberation at its close <sup>1</sup> (101-102).

The characteristic of the first element <sup>2</sup> is that it is the great medicine for humanity, helping it to forget deep sorrows, and is the cause of joy (103). But, O Dearest One! the element which is not purified stupefies and bewilders, breeds disputes and diseases, and should always be rejected by the Kaulas (104). Beasts bred in villages,<sup>3</sup> in the air <sup>4</sup> or forest,<sup>5</sup> which are nourishing, and increase intelligence, energy, and strength. are the second element <sup>6</sup>, (105). O Beautiful One! of the animals bred in water, that which is pleasing and of good taste, and increases the generative power of man, is the third element <sup>7</sup> (106). The characteristics of the fourth element <sup>8</sup> are that it is easily obtainable, grown in the earth, and is the root of the life of the three worlds (107). And, O Devī, the signs of the fifth element <sup>9</sup> are that it is the cause of intense pleasure, is the origin of all breathing creatures and the root of the world which is without either beginning or end <sup>10</sup> (108).

<sup>1</sup> Brajantyaṁte nirāmayam : *lit.* goes to where there is no ailment and pain.

<sup>2</sup> Wine.

<sup>3</sup> Such as Goat and Sheep.

<sup>4</sup> Birds.

<sup>5</sup> Deer and the like.

<sup>6</sup> Meat,

<sup>7</sup> Fish.

<sup>8</sup> Mudrā—Parched Food.

<sup>9</sup> Sexual intercourse called as part of worship (Latā-Sādhana).

<sup>10</sup> Mahānanda-karaṅg Devī ! Prānināṅg *sriṣhti-kāraṇam*,  
Anādyanta-jaganmūlaṅg *shesha-tattvasya lakṣaṇam*.

Sexual union is the root of all which breathes. As the Universe is without beginning or end, so is this energy, which is the root of it. It is in the microcosm (*Kṣudrabrahmāṇḍa*) a particle of the supreme creative energy. Seed (*Retas*) is a material precipitate of the Will to Life.



Know, Dearest One! that the first element is fire, the second is air, the third is water, the fourth is the earth (109), and, O Beauteous Face! as to the fifth element, know it to be ether, the support of the Universe (110). O Sovereign Mistress of Kula, he who knows Kula,<sup>1</sup> the five Kula-tattvas,<sup>2</sup> and Kula worship, is liberated whilst yet living<sup>3</sup> (111).

End of the Seventh chapter entitled "Hymn of Praise (Stotra), Amulet (Kavacha), and the description of the Kula-tattva."

<sup>1</sup> *i.e.*, the matters mentioned in verse 97.

<sup>2</sup> Wine, Meat, Fish, Parched Food and Woman.

<sup>3</sup> Jivan-mukta. He is then possessed of Supreme or Tāttvika knowledge, and freed from the necessity of all rites.

## CHAPTER VIII

### CASTES AND ASHRAMAS

AFTER hearing of the various forms of Dharma, Bhavānī,<sup>1</sup> Mother of the worlds, Destructress of all worldly bonds, spoke again to Śaṅkara (1).

Śrī Devī said :

I have heard of the different Dharmas which bring happiness in this world and the next, and bestow piety,<sup>2</sup> wealth, fulfilment of desire, ward off danger, and are the cause of the realisation of oneness with the Supreme<sup>3</sup> (2). I wish now to hear of the castes<sup>4</sup> and of the stages of life.<sup>5</sup> Speak in Thy kindness, O Omnipresent One! of these, and of the mode of life which should be observed therein (3).

Śrī Sadāśhiva said :

O Thou of auspicious Vows! in the Satya and other Ages there were four castes; in each of these were four stages of life; and the rules of conduct varied according to the caste and stages of life.<sup>6</sup> In the Kali Age, however, there are five castes—namely, Brāhmaṇa, Kshatriya, Vaishya, Shūdra, Sāmānya.<sup>7</sup> Each of these five castes,

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<sup>1</sup> Feminine of Bhava—a title of Shiva.

<sup>2</sup> Dharma.

<sup>3</sup> Nirvāṇa-kāraṇam.

<sup>4</sup> Varna.

<sup>5</sup> Āshrama, that is of Student (Brahmacharya), Householder (Grihastha), Forest dweller (Vānaprastha), and Mendicant (Bhikṣu, Avadhūta, Sannyāsi). <sup>6</sup> *Ibid.*

<sup>7</sup> The ordinary division is into the first four castes. The Tantra adds a fifth—Sāmānya—which means common, or low-born. The new caste is not based on any essential difference, but is a hybrid from the others. *Vide post*, v. 118.

O Great Queen! <sup>1</sup> have two stages of life.<sup>2</sup> Listen then, O Ādyā! whilst I narrate to Thee their mode of life, rites, and duties<sup>3</sup> (4-6). I have already spoken to Thee of the ways of men born in the Kali Age. Unused as they are to penance,<sup>4</sup> and devoid of learning in the Vedas, incapable of doing the rites, short-lived, and incapable of strenuous effort,<sup>5</sup> how can they endure bodily labour? (7)

O Beloved! there is in the Kali Age no Brahmachārya<sup>6</sup> nor Vānaprastha.<sup>6</sup> There are two stages only, those of Grīhastha and Bhikṣhuka<sup>7</sup> (8). O Auspicious One! in the Kali Age the householder<sup>8</sup> should in all his acts be guided by the rules of the Āgamas.<sup>9</sup> He will never attain success<sup>10</sup> by other ways<sup>11</sup> (9). And, O Devī! at the stage of the mendicant<sup>12</sup> there is no carrying of the staff as enjoined in the Veda, since, O Thou Who knowest the Truth! <sup>13</sup> that is a practice which is Vedic<sup>14</sup> (10). O Gentle One! the adoption

<sup>1</sup> Maheshvarī.

<sup>2</sup> *i.e.*, Gārhaṣṭhya and Sannyāsa. The first Brahmachārya and the third Vānaprastha are abrogated, owing to the strictness of their rules and the conditions they involve. The latter does not exist, and the morally and physically weak and fallen beings of the Kali Age are incapable of observing the former as was done in better ages.

<sup>3</sup> Dharma.

<sup>4</sup> Tapas.

<sup>5</sup> *i.e.*, such performances as involve great physical labour beyond the capacity of the weaklings of the Kali Age.

<sup>6</sup> See p. 213, n. 5.

<sup>7</sup> Householder and mendicant.

<sup>8</sup> Grīha-stha.

<sup>9</sup> *i.e.*, the Tantras to use in a generic sense a more commonly known term.

<sup>10</sup> Siddhi.

<sup>11</sup> *i.e.*, by following Vedic or Smārta rites.

<sup>12</sup> Bhikṣhuka.

<sup>13</sup> Tattva-jñe.

<sup>14</sup> Shrāuta-saṃskṛiti. Shrāuta is the adjective derived from Shruti (the Vedas), and Saṃskṛiti, or Saṃskāra, are the purificatory ceremonies of the twice-born castes. The Tantra thus further emphasizes

of the life of an Avadhūta,<sup>1</sup> according to the Shaiva rites,<sup>2</sup> is in the Kali Age equivalent to the entry into the life of a Sannyāsin<sup>3</sup> (11). When the Kali Age is in full sway, the Vipras<sup>4</sup> and the other castes have equal right to enter into both these stages of life (12). The purificatory rites of all are to be according to the rules ordained by Shiva, though the particular practices of the Vipras and other castes vary (13).

A man becomes a householder the moment he is born. It is by Samskāra,<sup>5</sup> that he enters upon the other stage of life.<sup>6</sup> For this reason, O Great Queen!<sup>7</sup> one should first be a householder, following the rules of that mode of life (14). When, however, the Brahman is known and one is

the degeneracy of the Kali Age, since even in those two stages (Āshrama) which are prescribed during its continuance, there is a dispensation from rites which the men of that Age are incapable of observing. The Āshrama is in vogue in the Kali Age but the carrying of the staff (*Danda dhārana*) is not permitted, as the rites attending investiture with the *Danda* are Vedic. Some however do carry the *Danda*.

<sup>1</sup> Literally, shaken off, cast aside, washed off, one who has separated from the world. An Avadhūta has been thus defined :

Yo vilanghyāshramān varnān ātmanyeva sthitaḥ pumān,  
Ati-varnāshramī yogī avadhūtaḥ sa uchyate.

"A man who is above both caste and stage of life (āshrama), and ever contemplating the Supreme Soul only, he is called Avadhūta". The Brāhmana must study, teach, give and take alms, worship and perform worship for others. The Avadhūta, if a Brāhmana, however, does not follow these injunctions, or, if he is a Kṣatriya or Vaishya, the duties laid down for these castes (see "Shakti and Shākta").

<sup>2</sup> Shaiva-Samskāra—i.e., purificatory ceremonies according to the Shaiva rites. I.e., in the Kali Age the broad principles are to be found in the Shaiva rules, though there must be differences of ritual in the different sects.

<sup>3</sup> One who adopts Sannyāsa—renunciation ; an ascetic.

<sup>4</sup> Brāhmanas.

<sup>5</sup> A Consecratory rite.

<sup>6</sup> i.e., marrying and living the ordinary life of society is the usual destiny of man. It is his exertions and merit which determine the possibility of his entrance into the other Āshrama.

<sup>7</sup> Maheshvarī.

freed of worldly desires,<sup>1</sup> it is then that one should abandon all and seek refuge in the life of an ascetic <sup>2</sup> (15). In childhood one should acquire knowledge; in youth, wealth and wife. The wise man in middle age will devote himself to acts of charity and piety, and in his old age he should retire from the world (16).

No one should retire from the world who has an old father or mother, a devoted and chaste wife, or young and helpless children <sup>3</sup> (17). He who becomes an ascetic <sup>4</sup> leaving mothers,<sup>5</sup> fathers,<sup>6</sup> infant children, wives, agnates and cognates,<sup>7</sup> is guilty of a great sin (18). He who becomes a mendicant without first satisfying the need of his own parents and relatives is guilty of the sins of killing his father and mother, a woman, and a Brāhmana <sup>8</sup> (19). The Brāhmanas and men of other castes should perform their respective purificatory rites according to the ordinances laid down by Shiva. This is the rule <sup>9</sup> in the Kali Age (20).

Shrī Devī said :

O Omnipresent One ! tell Me what is the rule of life <sup>10</sup> for the householder and mendicant, and what are the purificatory rites <sup>11</sup> for the Vipras <sup>12</sup> and other castes (21).

<sup>1</sup> Tattva-jñāne Samutpanne vairāgyam jāyate Yadā.

<sup>2</sup> Sannyāsin.

<sup>3</sup> Before renouncing the world the Avadhūta must take care to see that no one suffers by such renunciation.

<sup>4</sup> Yāh prabrajati, who goes forth, that is, out of the world.

<sup>5</sup> *i.e.*, the Mother and all who occupy the same place as the Mother —*e.g.*, Aunt.

<sup>6</sup> See last note —*e.g.*, Uncle.

<sup>7</sup> *i.e.*, the helpless and dependent on him.

<sup>8</sup> These are called Mahā-pātākas, " great sins ".

<sup>9</sup> Dharma.

<sup>10</sup> *Ibid.*

<sup>11</sup> Saṃskāra.

<sup>12</sup> Brāhmanas.

Shrī Sadāshiva said :

The state of an householder is for all the descendants of Manu<sup>1</sup> the first duty. I shall, therefore, first speak of it, and do Thou listen to Me, O Lady of the Kaulas<sup>2</sup> (22). A householder should be devoted to the Brahman and have his mind turned towards the knowledge of Brahman, and should dedicate whatever he does to Brahman (23). He should not tell an untruth, or practise deceit, and should ever be engaged in the worship of the Devatās and guests<sup>3</sup> (24). Regarding his father and mother as to visible incarnate deities, he should ever and by every means in his power serve them<sup>4</sup> (25). O Shivā! O Pārvatī! if the mother and father are pleased, Thou too art pleased, and the Supreme Being<sup>5</sup> is propitious to him (26). O Primeal One! Thou art the Mother of the Worlds, and the supreme Brahman is the Father; what better religious act<sup>6</sup> can there be than that which pleases You both? (27). One should offer, as desired, seats, beds, clothes, drink, and food

<sup>1</sup> The representative man and father of the human race. There are fourteen mentioned in the Manu Smṛiti.

<sup>2</sup> Kaulinī. This word is defined by Bhāskara-rāya under verse 88 of Lalitā as follows :

Kula=Shakti, Akula=Shiva. The relation between these two is Kaula, Kaula=Shiva-Shakti-Sāmarasya. She who is possessed of this is Kaulinī.

<sup>3</sup> Atithi. Tithi is a lunar day, and the A-tithi is the stranger guest seeking shelter and a meal, who stays not longer than one Tithi.

<sup>4</sup> It is said :

Pitā svargah pitā dharmah, pitā hi paramam tapah,  
Pitari prītim āpanne prīyante sarva-devatāh.

*i.e.*, Father is heaven, father is Dharma, father is the highest Tapas or object of devotion. When father is pleased, all Devas are pleased. But the mother is even more honoured. Garbha-dhārana-poshābhyām pitur mātā garīyasī—*i.e.*, Mother is superior to father on account of her bearing and also nourishing the child. Also Jananī janma-bhūmish cha svargād api garīyasī: Mother and the land of one's birth are superior to heaven itself.

<sup>5</sup> Para-brahman.

<sup>6</sup> Tapas : penance.

to mother and father. They should always be spoken to in a gentle voice, and their children's demeanour should ever be agreeable to them. The good son who ever obeys the behests of his mother and father hallows the family (28-29). If one desires one's own welfare, all arrogance, mockery, threats and angry words should be avoided in the parents' presence (30). The son should remain obedient to his parents and should, on seeing them bow to them and out of reverence to them, stand up in their presence, and should not take his seat without their permission (31). He who, intoxicated with the pride of learning or wealth, slights his parents, is beyond the pale of all Dharma, and goes to a terrible Hell (32). Even if the vital breath were to reach his throat,<sup>1</sup> the householder should not eat without first feeding his mother, father, son, wife, guest, and brother<sup>2</sup> (33). The man who, to the deprivation of his elders and equals, fills his own belly is despised in this world, and goes to Hell in the next (34). The householder should cherish his wife, educate his children, and support his kinsmen and friends. This is the eternal duty<sup>3</sup> (35). The body is nourished by the mother. It originates from the father. The kinsmen, out of love, teach. The man, therefore, who forsakes them is indeed vile (36). For their sake should an hundred pains be undergone. With all one's ability they should be pleased. This is the eternal duty<sup>3</sup> (37). That man who in this world turns his mind to Brahman and adheres faithfully to the Truth in his conduct is above all a man of good deeds, and knows the Supreme, and is blest in all the worlds (38). The householder should never punish his wife, but should cherish her

<sup>1</sup> *Prāṇaih kanthagatairapi*=Even if the vital airs stick inside the throat and cannot be drawn into the lungs. This is called *Kantha-shvāsa*, the stage before death.

<sup>2</sup> Uterine—Sodara : "Born from the same womb."

<sup>3</sup> *Sanātana Dharma*.

like a mother. If she is virtuous and devoted to her husband, he should never forsake her even in times of greatest misfortune (39). The wise man, whilst his own wife is living, should never with wicked intent touch another woman, otherwise he will go to hell (40). The wise man should not, when in a private place, live and sleep or lie down close to another man's wife. He should avoid all improper speech and braggart boldness in her presence (41). By riches, clothes, love, respect and pleasing words should one's wife be pleased. The husband should never do anything displeasing to her (42). The wise man should not send his wife to any festival, concourse of people, pilgrimage or to another's house, except she be attended by his son or an inmate of his own house <sup>1</sup> (43).

O Maheshvarī! that man whose wife is both faithful and happy is surely looked upon as if he had performed all Dharma, and is truly Thy favourite also (44). A father should fondle and nurture his sons until their fourth year, and then until their sixteenth they should be taught learning and their duties <sup>2</sup> (45). Up to their twentieth year they should be kept engaged in household duties, and thenceforward, considering them as equals, he should ever show affection towards them (46). In the same manner a daughter should be cherished and taught with great care, and then given away with money and jewels to a good husband <sup>3</sup> (47).

The householder should in the same way also cherish and protect his brothers and sisters and their children, his

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<sup>1</sup> Amātya—Friend, or counsellor.

<sup>2</sup> Charity, self-abnegation, self-control, truthfulness, beneficence, etc.

<sup>3</sup> Vara (Bridegroom), from "Vri" = "to adore," because the bride's father pays homage to him. Vara also means the "Chosen One". The girl should be married before puberty but the Shāstras say that the girl should be kept unmarried unless a qualified husband be secured. (Tarkālamkāra).



kinsmen, friends, and servants (48). He should also maintain his fellow-worshippers,<sup>1</sup> fellow-villagers, guests and unexpected strangers<sup>2</sup> (49). If the wealthy householder does not so act, then let him be known as a beast, a sinner, and one despised in the worlds (50). The householder should not be inordinately addicted to sleep, idling, care for the body, dressing his hair, eating or drinking, or attention to his clothes (51). He should be moderate as to food, sleep, speech, and sexual intercourse, and be sincere, humble, pure,<sup>3</sup> free from sloth,<sup>4</sup> and perserving<sup>5</sup> (52). Chivalrous to his foes, modest before his friends, relatives, and elders, he should neither respect those who deserve censure nor slight those who are worthy of respect (53). Men should only be admitted to his trust and confidence after association with them and observation of their nature, inclination, conduct, and friendly character (54). Even an insignificant enemy should be feared, and one's own power<sup>6</sup> should be disclosed only at the proper time. But on no account should one deviate from the path of duty<sup>7</sup> (55). He who knows Dharma<sup>8</sup> should not speak of his own fame and prowess, of what has been told him in secret, nor of the good that he has done for others (56). A man of good name should not engage in any quarrel with an unworthy

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<sup>1</sup> Sva-dharma-nirata, which, however, may also mean "faithful to one's own religious observances and duties".

<sup>2</sup> Udāsīna—one who is neither a friend nor an enemy (Bhāratī).

<sup>3</sup> Shuchi = Vāhyābhyantara-shaucha-sampanna (Bhāratī)—i.e., should be outwardly and inwardly clean.

<sup>4</sup> Dakṣha = Nirālasya (Bhāratī).

<sup>5</sup> Yukta = Udyogavān (Bhāratī).

<sup>6</sup> Ātma-bhāva—i.e., one's own intentions, power, resources, etc. Bhāratī says that the term equals Sva-prabhāva. According to the *Amara-kosha*, Pra-bhāva is the power arising from wealth or ability to inflict punishment.

<sup>7</sup> Dharma.

<sup>8</sup> Dharma-jña.

motive,<sup>1</sup> nor when defeat is certain, nor with one who is either superior or inferior to himself (57). He should diligently earn knowledge, wealth, fame, and religious merit,<sup>2</sup> and avoid all vicious habits,<sup>3</sup> the company of the wicked, falsehood, and treachery<sup>4</sup> (58). Ventures should be undertaken according to the circumstances and one's condition in life, and actions should be done according to their season. Therefore, in everything that a man does he should first consider whether the circumstances and time are suitable<sup>5</sup> (59). The householder should employ himself in the acquisition of what is necessary and in the protection of the same. He should be judicious, pious, good to his friends. He should be moderate in speech and laughter, in particular in the presence of those entitled to his reverence<sup>6</sup> (60). He should hold his senses under control, be of cheerful disposition, think

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<sup>1</sup> In Bhakta's edition it is said: "An unworthy quarrel should be avoided, even if victory is certain." There is, however, an "And" (Cha). Tarkālangkāra renders the verse thus: "The man possessed of a good name should not, even when victory is certain, engage in a dispute with his superior or inferior with an unworthy motive."

<sup>2</sup> Dharma.

<sup>3</sup> Vyāsana. Defined in the *Amara-kosha*: Vyāsanaṁ vipadī bhrangśhe doṣhe kāmaja-kopaje—i.e., calamity or disaster, fall or defeat, and vicious habits engendered by lust or anger, of which there are ten and eight kinds respectively. The last-mentioned meaning is applicable here. There are various kinds, such as excessive addiction to women, intoxicating drinks, gambling, hunting, etc. (see *Kāmaṇḍakīya-Nītisāra*, Chapter XI, verse 12). The term is a comprehensive one, and is sometimes used generally for all defects—sleeping in the day, over-addiction to dancing and singing, etc.

<sup>4</sup> Or unjust persecution of others.

<sup>5</sup> It is a common saying that an action should only be undertaken after considering *Desha* (place), *Kāla* (season), and *Pātra* (the party concerned in it).

<sup>6</sup> The rules of etiquette amongst the ancient Hindus were rigorous, as amongst other races during the past age of manners. Yawning, loose speech, or postures were forbidden.

of what is good,<sup>1</sup> be of firm resolve, attentive, far-sighted, and discriminating in the use of his senses<sup>2</sup> (61).

The wise householder's speech should be truthful, mild, agreeable, and salutary, yet pleasing, avoiding both self-praise and the disparagement of others<sup>3</sup> (62). The man who has dedicated tanks, planted trees, built rest-houses on the roadside, or bridges, has conquered the three worlds<sup>4</sup> (63). That man who is the happiness of his mother and father, to whom his friends are devoted, and whose fame is sung by men, he is the conqueror of the three worlds (64). He who has taken the vow of truth, whose charity is ever for the poor, who has mastered lust and anger,<sup>5</sup> by him are the three worlds conquered (65). He who covets not others' wives or goods, who is free of deceit and envy, by him the three worlds are conquered (66). He who is not afraid in battle nor to go to war when there is need, and who dies in battle undertaken for a sacred cause, by him the three worlds are conquered (67). He whose soul is free from doubts, who is devoted to and

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<sup>1</sup> Which Bhāratī explains as meaning "keep his thoughts fixed on the Shāstras," etc.

<sup>2</sup> The senses are the doors through which the mind perceives the outer world. It should be cautious as to the objects with which it brings itself in contact, and not expose itself to temptation. Bhāratī says, *Mātrā*=*Indriyavritti* and *Spārsha* is the relationship of the senses to external objects.

<sup>3</sup> So it is said: *Satyam bruyāt priyam bruyāt na bruyāt satyam apriyam* (Say what is true and pleasant, but not what is unpleasant even if true); also, *Hitam manohāri cha durlabham vachak* (*Kirātārjunīya* of Bhāravi)—*i.e.*, Rare is the word both salutary and pleasing.

<sup>4</sup> By pleasing others the *Paramātmā*, who is in all, is pleased. When any of these acts is done, it is accompanied by the *Pratishthā* ceremony. The tree, pond, etc., are dedicated to the Deity, and the consecrated object becomes public property. Public utility is served and religious merit is acquired by the dedication. Would that such acts were done in our day!

<sup>5</sup> The first two of the six sins—*Kāma*, *Krodha*, *Lobha*, *Moha*, *Mada*, *Mātsarya*.

a faithful follower of the ordinances of Shiva, and remains under My control, by him the three worlds are conquered (68). The Knower<sup>1</sup> who looks upon all alike and acts merely for the guidance of his fellowmen, has conquered the three worlds (69).

O Devī! purity is of two kinds, external and internal. The dedication of oneself to Brahman is known as internal purity (70) and the cleansing of the impurities of the body by water or ashes, or any other matter which cleanses the body, is called external purity (71). O Dearest One! the waters of Gaṅgā, or of any other river, lake, tank, pond, well, or pool, or of the celestial River, are equally purifying<sup>2</sup> (72). O Thou of auspicious Vows! the ashes from a place of sacrifice and cleansed earth or excellent, and the skin of an antelope, a clean cloth and grass are as purifying as earth (73). O Auspicious One!<sup>3</sup> what need is there to say more about the rules of purity and impurity? Whatever<sup>4</sup> purifies the mind that the householder should do (74). Let there be external purification upon awakening from sleep, after sexual intercourse, making water, voiding the bowels, and at the close of a meal, and whenever dirt of any kind has been touched (75).

Sandhyā, both Vaidika and Tāntrika,<sup>5</sup> should be performed thrice daily, and according as the worship<sup>6</sup> changes

<sup>1</sup> Jnānī—he who has Brahman Knowledge or Tattvajñāna.

<sup>2</sup> i.e., Water everywhere is as purifying as that of the sacred Ganges, which cleanses one of sin. The celestial Ganges is Mandākinī, or the Milky Way. The translation follows Tarkālamkāra's interpretation. <sup>3</sup> Shivā.

<sup>4</sup> Whatever purifies the mind—*Manah-pūtam bhaved yena*. This is a common expression used to signify anything which brings a feeling of satisfaction to the mind, a feeling that the thing is rightly done.

<sup>5</sup> Sandhyā, the three daily (at Prātaḥ, Madhyāhna, Sāyam) and obligatory ceremonies (see "Shakti and Shākta") which are either Vaidika (which again varies according to the Veda followed) and according to the Tāntrika ritual.

<sup>6</sup> Upāsana.

so does the ritual<sup>1</sup> (76). The Sādhakas of the Brahma Mantra have performed their Sandhya when they have made Japa of the Gāyatrī realizing within themselves the identity of the Gāyatrī and Brahman (77).<sup>2</sup> In the case of those who are not Brahma-worshippers, Vaidika Sandhya consists of the recitation of the Gāyatrī after offering of oblations to the Sun<sup>3</sup> (78).

O Gentle One! in all daily prayers<sup>4</sup> Japa should be done one thousand and eight, or a hundred and eight, or ten times (79). O Devi! the Shūdras and Sāmānyas<sup>5</sup> may observe any of the rites proclaimed by the Āgamas, and by these they attain that which they desire (80). The three times (of performance of Sandhyā) are at sunrise, at noon, and at sunset (81).

Shrī Devī said :

Thou hast Thyself said, O Lord! that when the Kali Age is in full sway then for all castes, commencing with the Vipras, Tāntrika rites are alone appropriate. Why, then, dost Thou enjoin on the Vipras<sup>6</sup> the Vedic rites? It behoveth Thee to explain this fully to Me (82-83).

Shrī Sadāshiva said :

O Thou Who knowest the essence of all things! truly hast Thou said that Tantrik rites produce enjoyment and Liberation for all men in all observances (84). The

<sup>1</sup> Pūjā. Both terms refer to worship, but here the former term has reference to the Deva adored, and the latter to the mode or material of the Upāsana. So the worship of Shiva is Shiva-upāsana, and his pūjā consists of special Mantras and special offerings, such as the leaf of the bael-tree, etc.

<sup>2</sup> By the knowledge that the Gāyatrī proves the Brahman (Bhāratī)

<sup>3</sup> Sūrya.

<sup>4</sup> Ahnika-karma.

<sup>5</sup> See p. 213, note 7.

<sup>6</sup> Brāhmanas,

Brahma-Sāvitṛī,<sup>1</sup> is as much Vaidika, as Tāntrika, and is appropriate in both Vaidika and Tāntrika rites (85). It is, therefore, O Devī ! that I have said that when the Kali Age is in full sway, the twice-born shall alone be entitled to the Gāyatrī, but not the other Mantras<sup>2</sup> (86). In the Kali Age the Sāvitṛī<sup>3</sup> should be said by the Brāhmanas, preceded by the Tāra,<sup>4</sup> and by the Kshatriyas and Vaishyas, preceded by the Kamalā<sup>5</sup> and Vāgbhava<sup>6</sup> Bījas respectively (87). In order, O Supreme Devī ! that a distinction may be drawn between the twice-born and the Shūdras, the daily duties<sup>7</sup> are directed to be preceded by Vaidika Sandhyā<sup>8</sup> (88). Success, however, may also be attained by the mere following of the ordinances of Shambhu.<sup>9</sup> This is verily true, and I repeat it is true and very true, and there is no doubt about it (89). O Adored of the Devas ! even if the stated time for the doing of the daily Sandhyā is past, all, who desire Emancipation but are otherwise prevented, should do it by saying, "Om̐ That Ever-lasting Brahman"<sup>10</sup> (90). The seat, clothes, vessels, bed, carriages, residence, and

<sup>1</sup> i.e., The great Vaidika Gāyatrī :

Om̐ bhūr bhuvah svaḥ :

Tat savitur varenyam bhargo devasya dhīmahi :

Dhiyo yo nah prachodayāt.

(See "Garland of Letters".)

<sup>2</sup> That is, to the Gāyatrī preceded by Om̐. The Hangsa-vatī and other Vaidik Mantras have been included in the Tantras, but the privilege of the twice-born to the Gāyatrī is retained.

<sup>3</sup> i.e., Brahma-Gāyatrī.

<sup>4</sup> Om̐.

<sup>5</sup> i.e., Shrīng.

<sup>6</sup> i.e., Aing.

<sup>7</sup> Āhnikā-karma. When one says of another that he is at his "Āhnikā," it is understood that the latter is saying his prayers or doing his Pūjā.

<sup>8</sup> i.e., only the first three castes are entitled to the Vaidika Sandhyā.

<sup>9</sup> i.e., the Tāntrika ritual ordained by Shiva.

<sup>10</sup> Om̐ Tat Sat Brahma=That, the Being, the Brahman.

household furniture of the worshipper should be as clean as possible (91). At the close of the daily prayers the householder should keep himself occupied with household duties or the study of the Vedas; he should never remain idle (92). In holy places, on holy days, or when the Sun or Moon is in eclipse,<sup>1</sup> he should do inward recitation,<sup>2</sup> and give alms, and thus become the abode of all that is good (93).

In the Kali Age, life is dependent on the food that is eaten<sup>3</sup> fasting is therefore not recommended;<sup>4</sup> in lieu of it, the giving of alms is ordained (94). O Great Queen!<sup>5</sup> in the Kali Age, alms are efficacious in the accomplishment of all things. The proper objects of such alms are the poor devoted to meritorious acts (95). O Mother!<sup>6</sup> the first days of the month, of the year, of the lunar half-months,<sup>7</sup> the fourteenth day of the lunar half-month,<sup>8</sup> the eighth day of the light half of the lunar month,<sup>9</sup> the eleventh day<sup>10</sup> of the lunar half-month, the new moon,<sup>11</sup> one's birthday, the anniversary of one's father's

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<sup>1</sup> When the Moon or Sun are devoured by Rāhu. One of the names of the latter is Bhū-chhāya (Earth-Shadow), which shows that the ancients were not so foolish in this respect as some suppose them to have been.

<sup>2</sup> Japa.

<sup>3</sup> The reference here is to the belief that in the Satya Yuga the vital functions were dependent on the brain, in the Tretā Age on the bones, in the Dvāpara on the blood, and in the Kali Age on food.

<sup>4</sup> Fasting is not prohibited, and those may do so who can. For those who cannot, acts of charity are substituted.

<sup>5</sup> Maheshvarī.

<sup>6</sup> Ambikā

<sup>7</sup> Paksha.

<sup>8</sup> Chaturdashī.

<sup>9</sup> Shuklāshṭamī.

<sup>10</sup> Ekādashī.

<sup>11</sup> Amāvasyā. The day on which the Sun and Moon dwell together or are in the same line.

death, and days fixed as those of festivals, are holy days (96-97).

The River Gaṅgā and all the great Rivers, the house of the religious Teacher, and the places of the Devas<sup>1</sup> are holy places. But for those who, neglecting the study of the Vedas, the service of mother and father, and the protection of their wife, go to places of pilgrimage, such holy places are changed to Hell (98-99). For women there is no necessity to go on pilgrimage, to fast, or to do other like acts, nor is there any need to perform any devotion except that which consists in the service of their husband (100). For a woman her husband is the place of pilgrimage, the performance of penance, the giving of alms, the carrying out of vows, and her spiritual teacher. Therefore should a woman devote herself to the service of her husband with her whole Self (101). She should ever by words and deeds of devotion act for the pleasure of her husband, and, remaining faithful to his behests, should please his kinsmen and relations (102).

A woman whose husband is her vow<sup>2</sup>, should not look at him with hard eyes, or utter harsh words before him. Not even in her thought should she do anything which is displeasing to her husband (103). She who by body, mind, and word, and by pleasant acts, ever pleases her husband, attains to the abode of Brahman<sup>3</sup> (104). Remaining ever faithful to the wishes of her husband, she should not look upon the face of other men, or have converse with them, or uncover her body before them (105). In childhood she should remain under the control of her parents, in her

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<sup>1</sup> Devatā-kshetra. When they are worshipped such as Shrikskheta (Puri) the land of Vishnu; Arkakshetra (Konarak) the land of the Sun God.

<sup>2</sup> Pati-vratā—i.e., a chaste and dutiful wife.

<sup>3</sup> Brahmapada = Brahmatva.



youth of her husband, and in her old age of the relatives of her husband. She should never be independent<sup>1</sup> (106).

A father should not marry his daughter if she does not know her duty to a husband and how to serve him, as also the other rules<sup>2</sup> of woman's conduct (107).

Neither the flesh of human beings, nor of the animals resembling them,<sup>3</sup> nor the flesh of the cow, which is serviceable in various ways, nor the flesh of carnivorous animals, nor such meat as is tasteless, should be eaten (108). O Auspicious One!<sup>4</sup> fruits and roots of various kinds, whether grown in villages or jungles, and all that is grown in the ground, may be eaten at pleasure (109).

Teaching and the performance of sacrifices are the proper duties of a Brāhmaṇa. But if he be incapable of these, he may earn his livelihood by following the profession of a Kshatriya or Vaishya (110). The proper occupation of a Rājanya<sup>5</sup> is that of fighting and ruling. But if he be incapable of these, he may earn his livelihood by following the profession of a Vaishya or Shūdra (111). If a Vaishya cannot trade, then for him the following of the profession of a Shūdra involves no blame. For a Shūdra, O Sovereign Queen!<sup>6</sup> service is the prescribed means of livelihood (112). O Devī! members of the Sāmānya<sup>7</sup> class may for their maintenance follow all occupations except such as are specially reserved for the Brāhmaṇa (113). The latter, void of hate and

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<sup>1</sup> *i.e.*, her own mistress, with none to guide and protect her. This is the text of Manu.

<sup>2</sup> Dharma.

<sup>3</sup> *i.e.*, apes, monkeys, etc.

<sup>4</sup> Shivā.

<sup>5</sup> Kshatriya.

<sup>6</sup> Parameshāni.

<sup>7</sup> *Vide* p. 218, note 7.

attachment,<sup>1</sup> self-controlled, truthful, the conqueror of his senses, free of envy and all guile, should pursue his own avocations (114). He should ever be the same to, and the well-wisher of, all men, and teach his well-behaved pupils as if they were his own sons (115). He should ever avoid falsehood, detraction, and vicious habits,<sup>2</sup> arrogance, friendship for low persons, the pursuit of low objects, and the use of language which gives offence (116). Where peace is possible, avoid war.<sup>3</sup> Peace with honour is excellent. O Beauteous One!<sup>4</sup> for the Rājanya it should be either death or victory in battle<sup>5</sup> (117). A man of the kingly caste should not covet the wealth of his subjects, or levy excessive taxes, but, being faithful to his promises, he should ever in the observance of his duty<sup>6</sup> protect his subjects as though they were his own children (118). In administration, war, treaties, and other affairs of State the King should take the advice of his Ministers (119). War should be carried on in accordance with Dharma.<sup>7</sup> Rewards and punishments should be awarded justly and in accordance with the Shāstras. The best treaty should be

<sup>1</sup> *Nirmama*. *Mama*, or *Mama-tā*, is a sense of "Mineness," attachment to self, to one's property, etc.

<sup>2</sup> *Vyasana* (see p. 221, note 3). *Manu* enumerates ten evil habits as arising from pleasure, and eight from anger. Under the first head are: hunting, gambling, sleeping in the daytime, gossip, women, intoxicants, dancing, singing, instrumental music, and idle roaming; and under the second: slander, violence, insidious injury, envy, detraction, unjust seizure of property, violent language and assault. The word translated as "falsehood" (*Mithyālāpa*) in the text may also mean "frivolous conversation."

<sup>3</sup> The Sanskrit may also mean, "Desire for war when there is peace is blameworthy".

<sup>4</sup> *Varānanā*.

<sup>5</sup> A *Kshatriya* should not flee from the field of battle.

<sup>6</sup> *Amṅikṛitaṁ dharman* i.e., duty undertaken or promise made.

<sup>7</sup> Because men have to fight, they should not do so like beasts.

concluded which his power allows (120). By stratagem<sup>1</sup> should the end desired be attained. By the same means should wars be conducted and treaties concluded. Victory, peace, and prosperity follow stratagem (121). He should ever avoid the company of the low, and be good to the learned. He should be of a calm disposition, judicious of action in time of trouble, of good conduct, and reasonable in his expenditure (122).

He should be an expert in the maintenance of his forts, well trained in the use of arms. He should ever ascertain the disposition of his army, and teach his soldiers military tactics (123). O Devi! he should not in battle kill one who is stunned, who has surrendered his arms, or is a fugitive, nor those of his enemies whom he has captured, nor their wives or children (124). Whatever is acquired either by victory or treaty should be distributed amongst the soldiers in shares according to merit (125).

The King should make known to himself the character and courage of each of his warriors, and if he would care for his interests he should not place a large army under the command of a single officer (126). He should not put his trust in any single person, nor place one man in charge of the administration, nor treat his inferiors as equals, nor be familiar with them<sup>2</sup> (127). He should be very learned, yet not garrulous; full of knowledge, yet anxious to learn; full of honours, yet without arrogance. In awarding both reward and punishment he should be calm and discriminating (128). The King should either himself or through his spies watch his subjects, kinsmen, and servants (129). A wise master should not either reward or punish anyone in a fit of passion or arrogance

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<sup>1</sup> Upāya.

<sup>2</sup> Nīchāik kṛīḍopahāsam vivarjayet = eschew playing and joking with the low.

and without due cause (130). Soldiers, commanders, ministers, wife, children and servitors he should protect. If guilty, they should be punished according to their deserts (131). The King should protect, like a father, the insane, the helpless, children and orphans,<sup>1</sup> and those who are old and infirm<sup>2</sup> (132).

Know that agriculture and trade are the appropriate callings of the Vaishya. It is by agriculture and trade that man's body is maintained (133). Therefore, O Devī! in agriculture and trade all negligence, vicious habits,<sup>3</sup> laziness, untruth, and deceit should be avoided in every way (134).

Shivā! when both buyer and seller are agreed as to the object of sale and the price thereof, and mutual promises have been made, then the purchase becomes complete (135). O Dearest One! the sale or gift of property by one who is a lunatic, out of his senses,<sup>4</sup> under age, a captive, or enfeebled by disease, is invalid (136). The purchase of things not seen is concluded by hearing the description thereof. If the article be found to differ from its description, then the purchase is of no effect (137). The sale of an elephant, a camel, and a horse is effected by the description of the animal. The sale is, however, set aside if the animal does not answer its description (138). If in the purchase of elephants, camels, and horses a latent vice becomes patent within the course of a year from the date of sale, then the purchase is set aside, but not after the lapse of one

<sup>1</sup> *Mrita-bāndhava*, those whose protectors are dead.

<sup>2</sup> The text is *Jvarābhibhūta*, but probably should be read (and is so translated) as *Jarābhibhūta*, the latter being the adjective of *Vriddha*. But, read as in the original, the meaning would be "stricken by disease".

<sup>3</sup> *Vyasana* (see p. 229, note 2).

<sup>4</sup> *e.g.*, by drink.

year (139). O Devī of Kula! the human body is the receptacle of piety, wealth, desires, and final Liberation. It should therefore never be the subject of purchase; and such a purchase is by reason of My commands invalid (140).

O Dear One! in the borrowing of barley, wheat, or paddy, the profit of the lender at the end of the year is laid down to be a fourth of the quantity lent, and in the case of the loan of metals one-eighth (141). In monetary transactions, agriculture, trade, and in all other transactions, men should ever carry out their undertakings. This is approved by the laws<sup>1</sup> (142).

A servant should be skilful, clean, truthful, wakeful, careful and alert, and possess his senses under control (143). He should, as he desires happiness in this and the next world, regard his master as if he were *Vishnu* Himself, his master's wife as his own mother, and respect his master's kinsmen and friends (144). He should know his master's friends to be his friends, and his master's enemies to be his enemies, and should ever remain in respectful attendance upon his master, awaiting his orders (145). He should carefully conceal his master's dishonour, the family dissensions, anything said in private or which would hurt the mind of his master (146). He should not covet the wealth of his master, but remain ever devoted to his good. He should not make use of bad words or laugh or play in his master's presence (147). He should not, with lustful mind, even look at the maidservants in his master's house, or lie down with them, or play with them in secret (148). He should not use his master's bed, seat, carriages, clothes, vessels, shoes, jewels, or weapons (149). If guilty, he should beg the forgiveness of his master. He should not be forward, impertinent, or attempt to place himself on an equal footing with his master (150).

<sup>1</sup> Shāstras.

Except when in the Bhairavī-chakra<sup>1</sup> or Tattva-chakra,<sup>1</sup> persons of all castes should marry in their caste according to the Brāhma form,<sup>2</sup> and should eat with their own caste people (151). O Great Queen! in these two circles,<sup>3</sup> however, marriage in the Shaiva form is ordained,<sup>4</sup> and as regards eating and drinking, no caste distinctions exist (152).

Shrī Devī said :

What is the Bhairavī-chakra, and what is the Tattva-chakra? I desire to hear about them, and it behoves Thee kindly to speak of them (153).

Shrī Sadāshiva said :

O Devī! in the ordinances relating to Kula worship I have spoken of the formation of Circles.<sup>5</sup> That should be done by the excellent worshippers at times of special worship (154). O Dear One! there is no strict rule relating to the Bhairavī-chakra. This auspicious Circle may at any convenient time be formed (155). I will now speak of the rites relating to this Circle, which benefits the worshippers, and in which, if the Devī be worshipped, She speedily grants the prayers of Her votaries (156).

The Kulāchārya<sup>6</sup> should spread an excellent mat in a beautiful place, and, after purifying it with the Kāma<sup>7</sup>

<sup>1</sup> See below.

<sup>2</sup> There are eight forms of marriage, of which the Brāhmodvāha is that most generally adopted.

<sup>3</sup> i.e., the Bhairavī-Chakra and Tattva-Chakra.

<sup>4</sup> Shaivodvāha prakīrtita. In the Tantrāntara it is said that in Shaiva marriage a Brāhmaṇa can marry a woman of all the classes, a Kshatriya can marry all classes except a Brāhmaṇa, a Vaishya all classes except Brāhmaṇa and Kshatriya. A Shūdra may marry a Shūdra or Sāmānya, a Sāmānya may marry a Sāmānya alone (ed. Bhakta, p. 338).

<sup>5</sup> Chakra.

<sup>6</sup> The instructor in Kula worship versed in the Tantras and Mantras and in the knowledge of the Brahman.

<sup>7</sup> i.e., "Kling."

and Astra<sup>1</sup> Bījas, should seat himself upon it (157). Then the wise one should draw a square with a triangle in it with either vermilion or red sandal-wood paste, or simply water (158). Then, taking a painted jar, and smearing it with curd and sun-dried rice, and placing a vermilion mark on it, let him put a bunch of leaves and fruit upon it<sup>2</sup> (159). Filling it with perfumed water whilst uttering the Pranava,<sup>3</sup> the worshipper should place it on the Mandala,<sup>4</sup> and exhibit before it lights and incense-sticks (160). The jar should then be worshipped with scent and flowers. The *Ishta-devatā*<sup>5</sup> should be meditated upon as being in the jar. The ritual according to the shortened form should then be done (of the *Ishta-devatā*) (161). Listen, O Adored of the Immortals ! whilst I speak to Thee of the peculiar features of this worship. There is no necessity of placing the nine cups for the Guru and others (162). The *Sādhaka* should then take such of the elements of worship as he wishes,<sup>6</sup> and place them in front of himself. Then, purifying them with the Weapon Mantra,<sup>7</sup> let him gaze upon them with steadfast eyes<sup>8</sup> (163).

Then, placing scent and flowers in the wine-jar, let him meditate upon the *Ānanda-Bhairavī*<sup>9</sup> and *Ānanda-Bhairava* in it (164).

<sup>1</sup> *i.e.*, "Phat."

<sup>2</sup> Usually a mango twig with leaves and a cocoa-nut is placed on the mouth of the jar. The water is perfumed with camphor and the like.

<sup>3</sup> Om. The first word : from Pra=before, Nu=to speak.

<sup>4</sup> *i.e.*, the square and triangle referred to in verse 158, which is ordinarily perfumed with camphor.

<sup>5</sup> The special form of Deity of the worshipper.

<sup>6</sup> *i.e.*, such Tattvas as one prefers if all cannot be had, but there should be the first (Wine) and one of the Shuddhis.

<sup>7</sup> "Phat."

<sup>8</sup> *Divya-drishti*.

<sup>9</sup> *Vide* p. 188, note 8.

DHYĀNA

He should meditate upon the Ānanda-Bhairavī as in the full bloom of youth, with a body rosy as the first gleam of the rising Sun. The light of nectarlike sweetness of Her charming smile illumines Her face as beautiful as a full-blown lotus.<sup>1</sup> Decked with jewels, clad in beauteous coloured raiment, delighting in dance and song,<sup>2</sup> She with the lotus of Her hands makes the signs which confer blessings and dispel fears (165-166).

After thus meditating on the Blissful Devī<sup>3</sup> let the worshipper thus meditate upon the Ānanda Bhairava (167).

DHYĀNA

I meditate upon the Deva Who is white as a Stream of camphor, Whose eyes are large and beautiful like lotuses, the lustre of Whose body is adorned with celestial raiments and jewels, Who holds in His left lotus-like hand the cup full of nectar, and in the right a ball of Shuddhi<sup>4</sup> (168).

Having thus meditated upon Them both, and thinking of Them in a state of union<sup>5</sup> in the wine-jar, the worshipper should then worship Them therein, with Mantra, beginning with the Pranava and ending with Namaḥ, the names of the Devatās being placed between,<sup>6</sup> and with perfume and flower. Let him then sanctify the wine (169).

<sup>1</sup> Bhārati reads it to mean, ' Her charming smile and the sweetness of her words illumine Her face '.

<sup>2</sup> The Shakti should be versed in the Arts (Kalā). There are sixty-four of these—learning, singing, dancing, playing, painting, kissing, embracing, collecting flowers, etc. (see Raghu-vangsha, Canto 8, verse 67).

<sup>3</sup> Ānanda-mayī.

<sup>4</sup> Shuddhi-gutikā—that is, a ball of purified Shuddhi or Tattva which is eaten.

<sup>5</sup> Sāmarasya, which means identity, or in the ordinary material sense sexual union.

<sup>6</sup> The Mantra would thus be Ete gandha-puṣṭiḥ : Ong Ānanda-Bhairavāya Namaḥ and Ete gandha-puṣṭiḥ Ong Ānanda-Bhairavayai Namaḥ.



The Kula worshipper should sanctify the wine by repeating over it the Pāshādi-trika Bija and Svāhā<sup>1</sup> a hundred and eight times (170). When the Kali Age is in full sway, in the case of the householder whose mind is entirely engrossed with domestic desires, the three sweets should be substituted in the place of the first element of worship (wine) (171). Milk, sugar, and honey are the three sweets.<sup>2</sup> They should be deemed to be the image of wine, and as such offered to the Deity (172). Those born in the Kali Age are by their nature weak in intellect, and their minds are distracted by lust. By reason of this, they do not recognize the Shakti to be the image of the Deity<sup>3</sup> (173). Therefore, O Pārvatī! for such as these let there be, in place of the last element of worship (sexual union), meditation upon the Lotus-feet of the Devī and the inward recitation of their<sup>4</sup> *Ishta-mantra*<sup>5</sup> (174).

Therefore such of the elements of worship as have been obtained should be consecrated by the recitation, over each of them, of the same Mantra one hundred times (175). Let the worshipper, with closed eyes, meditate upon them

<sup>1</sup> *i.e.*, the Mantra, consisting of three Bījas, beginning with Pāsha, or Āng—"Āng Hrīng Krong : Svāhā."

<sup>2</sup> Madhura-traya. Some say ghee, honey, sugar. It has been previously said that the Sādhaka householder may drink up to five cups. Here it is said that a householder is not to drink at all. The apparent contradiction is resolved by Tarkālakāra, who says that a householder whose mind is engrossed in his Sāadhanā may drink five cups but he whose mind is occupied with worldly matters and rites for the attainment of worldly advantages should not drink.

<sup>3</sup> Sva-bhāvāt kali-janmānaḥ kāma-vibhrānta-chetasah.  
Tadrūpeṇa na jānanti Shakting sāmānya-buddayah.

<sup>4</sup> 'Atasteshāṅg pratiniḍhau sheshā-tattvasya Pārvatī !  
Dhyānang Devyāḥ padāmbhoje sveshta-mantra-japas tathā.

<sup>5</sup> *i.e.*, the Mantra given at initiation. Here it is the Kālikā Mantra Hrīng, Shring, Kring, Ādyākālikāyai Namaḥ.

as suffused by Brahman,<sup>1</sup> then offer them as before to Kālī, and, lastly, eat and drink the consecrated elements (176). O Gentle One!<sup>2</sup> this is the Bhairavī-chakra, which is not revealed in the other Tantras. I have, however, spoken before Thee of it. It is the essence of essences, and more excellent than the best (177).

Pārvatī! in Bhairavī-chakra and Tattva-chakra the excellent worshipper should be wedded to his Shakti, according to the laws prescribed by Shiva<sup>3</sup> (178). The

<sup>1</sup> Brahma-maya.

<sup>2</sup> Bhadre.

<sup>3</sup> Vivāho bhairavī-chakre tattva-chakre'pi Pārvatī  
Sarvathā sādhanakendrena kartavyaḥ Shaiva-vartmanā.

Two forms of marriage are, Brāhma (the usual kind) and Shaiva. There is in the last no restriction as regards age or caste. A widow can also so marry. The only restriction is that the woman has not already a husband (ix, 279). The latter marriage is of two kinds, one terminated by the Chakra and the other lifelong (ix, 269 and in verse 280). The persons so married are Shaktis. A Shakti again may be Pūjyā or Bhogyā. The latter may be enjoyed and not the former who merely acts as Uttara-sādhikā, that is, assists in the ritual the man whose Shakti she is. A Pūjyā Shakti is never for life. The Bhogyā Shakti may be for life or for the Chakra only. In all cases some form of marriage precedes intercourse where it takes place. On verse 174 Tarkālamkāra says that the Brāhma wife is called Svashakti or Aparashakti (that is not Parashakt). The Shaiva wife is called Parashakti. The Brāhma wife, if purified by Shaiva marriage ritual or taken as a Shakti in the Bhairavī-chakra, becomes a Parashakti. Parashakti should (he says) be treated as the Sādhaka's mother and as Divinity (*Iṣṭa-devatā*). If the thought of wife relationship (*Bhāryābhāva*) arise in the mind there is a fall. Here (he says) Shiva has prohibited the last Tattva ere long for men of ordinary intelligence and weak control over their desire (*Kāma*). Such are not competent to take a Shakti. (This is not clear. But presumably what is meant is that they are now in a position to do Sādhanā with a Shakti. For such a man the presence of a woman is rather an obstacle—Vighna—than a help). Those, however, who by Sādhanā have conquered lust, may do Sādhanā with Shakti. The Uttara and other Tantras say that after doing Sādhanā with Svashakti and obtaining success (*Siddhi*) then when the mind is free of temptation, Sādhanā may be done with Parashakti. Guptasādhanā Tantra says that "in Kulāchāra the Siddhamantrin should worship (*Prapūjayet*) the Kula women."

I may add that the various grades of competency and Chakra must be considered. There are men who do Sādhanā with a woman

Vira<sup>1</sup> who without marriage worships by enjoyment of Shakti<sup>2</sup> is, without doubt, guilty of the sin of going with another man's wife<sup>3</sup> (179). When seated in the Bhairavi-chakra men of all castes composing it are like the best of the twice-born; but when the circle is broken, they revert again to their own respective castes (180). In this Circle there is no distinction of caste nor impurity of food.<sup>4</sup> The Vira worshippers in the Circle are My image; there is no doubt of that (181). In the formation of this Circle there is no rule as to time or place or question as to fitness.<sup>5</sup> The necessary articles may be used by whomsoever they may have been brought (182). Food brought from a long distance, whether it be cooked or uncooked,<sup>6</sup> whether brought by a Vira<sup>7</sup> or a Pashu,<sup>8</sup> becomes pure, immediately it is brought within the Chakra (183).

While the Chakra is being formed, all dangers flee in confusion, awed by the Brāhmanik<sup>9</sup> lustre of its Vīras (184).

who never have sexual intercourse with her nor thought of it. The Parashakti in human form is identified not the Parashakti in Supreme Power.

For status of Shaiva wife and her children, see Chapter IX, verse 267, *et seq.*

<sup>1</sup> See "Shakti and Shākta". The worshipper in whom the Rajoguna predominates, and for whom worship must be in the Virāchāra form.

<sup>2</sup> Shakti-sevā.

<sup>3</sup> Vinā Parinayang vīraḥ shakti-sevāṅ samācharan

Para-strī-gāminām pāpam prāpnuyān nātra samśhayaḥ.

<sup>4</sup> Literally, there is nothing to be considered Uchchhishta. This term means food left on the plate of a person after he has finished eating. These leavings are considered impure.

<sup>5</sup> Pātra-vichāraṇa.

<sup>6</sup> Pakka, a-pakka, which also means ripe or unripe, here means cooked or uncooked. Cooked food should not be taken from the place where it has been cooked; if so, it becomes impure.

<sup>7</sup> See "Shakti and Shākta".

<sup>8</sup> See *Ibid.* Cooked food should not be touched by a lower caste; if so, it becomes impure. But the rule does not apply to uncooked food.

<sup>9</sup> Brahma-tejas. The word Brāhmanik is here to be understood in its primary meaning, "Brahma jānāti sa Brāhmanah"—i.e., he who knows the Brahman is a Brāhmana, and not as signifying the Brāhmana caste,

Upon the mere hearing that a Bhairavī circle has been formed at any place, fierce Pishāchas, Guhyakas, Yakshas, and Vetālas<sup>1</sup> depart afar off in fear (185). Into the circle come all the holy places,<sup>2</sup> the great and holy places,<sup>3</sup> and with reverence Indra<sup>4</sup> and all the immortals (186). Shivā ! the place where a circle is formed is a great and holy place, more sacred than each and all the other holy places. Even the Thirty-three<sup>5</sup> desire the excellent offerings<sup>6</sup> made to Thee in this circle (187). Whatever the food be, whether cooked or uncooked, and whether brought by a Mlechchha,<sup>7</sup> Chandāla,<sup>8</sup> Kirāta,<sup>9</sup> or Hūna,<sup>10</sup> it becomes pure as soon as it is placed in the hand of a Vīra<sup>11</sup> (188). By the seeing of the circle and of the worshippers therein, who are but images of Myself, men infected with the taint of the Kali Age are liberated from the bonds of the life of a Pashu<sup>12</sup> (189). When, however, the Kali Age is in full sway, the circle should not be concealed. The Vīra should at all places and at all times practise Kula<sup>13</sup> rites and make Kula worship (190).

<sup>1</sup> See note under Ch. III, v. 25.

<sup>2</sup> Tīrtha—Shrines, places of pilgrimage.

<sup>3</sup> Mahā-tīrtha.

<sup>4</sup> King of the Celestials.

<sup>5</sup> Tri-dasha—i.e., the thrity-three Devas—viz., twelve Ādityas, eight Vasus, eleven Rudras, and two Ashvins. The word also means "Devas," as they do not go through the three (Tri) stages (Dashās) : growth, maturity, decay.

<sup>6</sup> Naivedya.

<sup>7</sup> Non-aryan.

<sup>8</sup> See p. 52, note 1.

<sup>9</sup> Untouchables, living by hunting.

<sup>10</sup> Hun.

<sup>11</sup> See "Shakti and Shākta".

<sup>12</sup> See "Shakti and Shākta". Man is liberated from the bonds which bind his humanity to the animal element in him. A Pashu is one in whom the Tamoguna is dominant. He is not fit for Vīra Sādhana.

<sup>13</sup> Tāntrika rites of the Kaula form.

In the Circle all distinction of caste, frivolous talk, levity, garrulity, spitting, and breaking wind should be avoided (191). Such as are cruel, mischievous, Pashu,<sup>1</sup> sinful, atheists, blasphemers of Kula doctrine, and calumniators of the Kula<sup>2</sup> Scriptures, should be kept far away from the Circle (192). Even the Vira<sup>3</sup> who, induced by affection, fear, or attachment, admits a Pashu<sup>1</sup> into the circle falls from his Kula duty,<sup>4</sup> and goes to hell (193). All who have sought refuge in the Kula Dharma, whether Brāhmanas, Kshatriyas, Vaishyas, Shūdras, or Sāmānyas, should ever be worshipped like Devas (194). He who, whilst in the Circle, makes, from pride in supremacy of his caste, distinctions of caste, descends to a terrible hell even though he should have gone to the very end of the Vedānta<sup>5</sup> (195). How within the Circle can there be any fear of sin for Kaulas,<sup>6</sup> who are good and pure of heart, and who are manifestly the very image of Shiva? (196). Vipras<sup>7</sup> and others who are followers of Shiva<sup>8</sup> should, so long as they are within the circle, follow the ordinance of Shiva<sup>9</sup> and the observances prescribed by Him<sup>10</sup> (197).

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<sup>1</sup> See "Shakti and Shākta" also see p. 239, note 12.

<sup>2</sup> See p. 239, note 13, *ante*.

<sup>3</sup> Tāntrika of the Vira class. The Vira is a man of strong impulses and passions. In him the Rajoguna is dominant. Tāntrik Sādhana is mainly aimed at using these impulses and passions in such a way that they help the man in the upward path.

<sup>4</sup> See "Shakti and Shākta".

<sup>5</sup> That is, his duty as a kulasādhaka.

<sup>6</sup> i.e., even though he be a master of Vedāntic doctrine.

<sup>7</sup> Here the word is used as the equivalent of the Brāhmanik caste.

<sup>8</sup> Shaiva-mārgin, he who follows the mode of life and worship ordained by Shiva.

<sup>9</sup> Shiva-shāsana.

<sup>10</sup> Shāmbhavāchāra. Emanating from Sambhu (Shiva) both words = beneficent.

Without the Circle each should follow his own calling according to his caste and stage of life,<sup>1</sup> and should discharge his respective duty for the ordered continuance of the world (198). One Japa<sup>2</sup> made by a devout<sup>3</sup> man, when seated within the circle, bears the fruit attainable by the performance of a hundred Purashcharana<sup>4</sup> and by Shavāsana Mundāsana, and Chitāsana<sup>5</sup> (199). Who can describe the glory of the Bhairavī-chakra? Its formation, though but once only frees of all sins (200). The man who for six months worships in such a circle will become a King, he who so worships for a year becomes the Conqueror of Death,<sup>6</sup> and by the daily performance of such worship he attains to Nirvāna (201).

What is the need, O Kālikā! of saying more? Know this for certain, that for the attainment of happiness in this or the next world there is only the Kula-dharma, and no other (202). When the Kali Age is dominant and men are devoid of all Dharma, even a Kaula merits hell by concealment of the Kula-dharma<sup>7</sup> (203).

I have spoken of the Bhairavī-chakra, which is the sole means of attaining enjoyment and final Liberation. I will now speak to Thee, O Queen of the Kaulas! of the Tattva circle. Do Thou listen (204).

The Tattva-chakra is the king of all Chakra. It is also called the Divine Circle.<sup>8</sup> Sādhakas who have not attained

<sup>1</sup> Āshrama.

<sup>2</sup> Repetition of Mantra.

<sup>3</sup> Sudhī (Su=good; dhi=intellect), or Wise.

<sup>4</sup> A Mantra rite. See *ante*, p. 56, n. 8.

<sup>5</sup> These are particular postures—on a corpse, on skulls, and funeral pyre respectively. In the case of Japa done on these the Mantra if of one letter should be said 10,008, if of two letters 8,008, if of three letters 5,008, and of more letters 1,008 times.

<sup>6</sup> Mrityunjaya, a title of Shiva, means "Conqueror of Death".

<sup>7</sup> Gopanāt kuladharmasya kaulo'pi nārakī bhavet.

<sup>8</sup> Divya-chakra: possibly so called because those who join it are of the Divyabhāva.

to a Knowledge of Brahman<sup>1</sup> may not take part in it (205). Only those worshippers of the Supreme Brahman<sup>2</sup> are competent to take part in this circle who have attained to Knowledge of Brahman, who are devoted to Brahman,<sup>3</sup> pure of heart, tranquil,<sup>4</sup> devoted to the good of all beings, who are unaffected by the external world,<sup>5</sup> who see no differences, but to whom all things are the same,<sup>6</sup> who are merciful, faithful to their vows,<sup>7</sup> and who have realized the Brahman<sup>8</sup> (206-207).

O Knower of That!<sup>9</sup> only those who, possessing the Knowledge of the Real,<sup>10</sup> look upon this moving and motionless Existence as one with Brahman, such men are competent to take part in this Circle (208). They who regard everything in the Tattva Circle as Brahman,<sup>11</sup> they alone, O Devī, are qualified<sup>12</sup> to take part therein (209). In the formation of this Circle there is no necessity for placing the wine-jar, no lengthy ritual. It can be formed everywhere in a spirit of devotion to Brahman (210). O Dearest One! the worshipper of the Brahma-Mantra<sup>13</sup> and a devout believer in Brahman should be the Lord<sup>14</sup> of the Circle,

<sup>1</sup> Brahma-jna.

<sup>2</sup> Parabrahmopasaka.

<sup>3</sup> Brahma-tatpara—He to whom the Brahman is his highest Aim.

<sup>4</sup> Thānta=Free from attachment and envy (Bhāratī).

<sup>5</sup> Nir-vikāra—Changeless.

<sup>6</sup> Nirvikalpa—no distinction, to whom there is no longer "I" and "Thou," "I" and "This," but to whom all things are the Brahman.

<sup>7</sup> Satya-saṁkalpaka.

<sup>8</sup> Brāhma.

<sup>9</sup> Tattva-jna. Tat=That=Brahman. Tattva=Brahman state or Thatness. Tattva is the real. Tattvajna=the knower of That.

<sup>10</sup> Tattva-vid=Tattva-jna, or Brahma-jna: Knower of the Brahman.

<sup>11</sup> Brahma-maya.

<sup>12</sup> Tattva-chakrinah.

<sup>13</sup> Brahma-Mantra—Oṅ Sachchidekāṅg Brahma,

<sup>14</sup> That is, Chakreshvara,

which he should form of other worshippers who know the Brahman<sup>1</sup> (211). In a beautiful and clean place, pleasant to the worshippers, should be spread beautiful carpets for seats<sup>2</sup> (212). There, O Shivā! the Lord of the Circle should seat himself with the worshippers of Brahman, and have the elements of worship brought and placed in front of him (213). The Lord of the Circle should inwardly recite the Mantra, beginning with the Tāra<sup>3</sup> and ending with the Prāṇa-bija,<sup>4</sup> a hundred times, and then pronounce the following Mantra over the elements (214):

MANTRA

The act of offering is Brahman. The offering itself is Brahman. Into the Fire which is Brahman offering is made by him who is Brahman. By him alone, who is absorbed in the offering to Brahman, is unity with Brahman attained<sup>5</sup> (215).

All the elements should be purified by the inward recitation of this Mantra seven or three times (216). Then, with the Brahma-Mantra,<sup>6</sup> making an offering of the food and drink to the Supreme Spirit, he should partake thereof with the other Sādhakas, Knowers of the Brahman (217).

<sup>1</sup> That is, who have realized the identity of all things with Brahman.

<sup>2</sup> Vichitra=Beautifully made or coloured-Āsana=mats, carpets.

<sup>3</sup> Om.

<sup>4</sup> That is, Hangsaḥ—the Mantra, “Ong Hangsaḥ.” The Hangsa Mantra is called Ajapā. Hangsa is Prāṇabīja (Life mantra). Ha is outgoing breath and Sa=Indrawn breath. Breathing is the Mantra which is constantly said of itself: Hangkārena Vahir yāti saḥ-kārena viśhet punaḥ. According to some Saḥ is the outgoing and Hang the indrawn breath.

<sup>5</sup> Brahmārpanam Brahma-havir Brahmāgnau Brahmanā hutam,  
Brahmaiva tena gantavyam Brahma-karma-samādhinā.

*vide ante*, p. 45.

<sup>6</sup> That is, Om sachchidekāṅg Brahma. The words “Brahmani arpanam astu” are also added,



O Great Queen!<sup>1</sup> there is no distinction of caste in the Brahma Circle,<sup>2</sup> nor rule as to place or time or cup.<sup>3</sup> The foolish men who in their ignorance, make distinctions of birth<sup>4</sup> or caste<sup>5</sup> when seated in the Divyachakra go upon the downward path<sup>6</sup> (218-219). And therefore should those excellent worshippers, possessed of the Knowledge that the Supreme Brahman pervades all things, perform the rites of the Tattva Circle with every care for the attainment of religious merit, fulfilment of desire, wealth, and Liberation<sup>7</sup> (220).

Shrī Devī said :

Lord ! Thou hast spoken in full of the duties of the householder ; it now behoves Thee kindly to speak of the duties appropriate to the ascetic life<sup>8</sup> (221).

Shrī Sadāshiva said :

Devī ! the stage of life of an Avadhūta<sup>9</sup> is in the Kali Age called Sannyāsa. Now listen while I tell Thee what should be done (222).

When a man who is versed in Spiritual Wisdom<sup>10</sup> acquires Brahman knowledge, and distaste for all Karma he should seek refuge in the life of an ascetic (223). If,

<sup>1</sup> Maheshāni.

<sup>2</sup> That is, Tattva-chakra.

<sup>3</sup> Pātra (Tarkālamkāra). It may also mean worthiness—that is, there is to be no distinction as to persons deserving, or undeserving, to take part in the Chakra. The expression Desha-kāla-pātra is very often used, and there it means the worth of the person one deals with.

<sup>4</sup> Kula—family, or rank.

<sup>5</sup> Varna.

<sup>6</sup> Adhamā gati.

<sup>7</sup> Dharma, Artha, Kāma, Moksha.

<sup>8</sup> Sannyāsa.

<sup>9</sup> Avadhūtāshrama (Avadhūta + Āshrama). Avadhūta = Ava + dhū + kta = Shaken off, rejected ; hence, one who has separated himself from the world (see p. 215, note 1, and " Shakti and Shākta.") Āshrama = hermitage, place of rest or refuge, also stage of life.

<sup>10</sup> Adhyātma-vidyā-nipuna = Ātmavidyābhijna.

however, one abandons an old mother or father, infant children and a devoted wife, or helpless dependents, and adopts the life of a wandering mendicant, one goes to Hell<sup>1</sup> (224). All, whether Brāhmana, Kshatriya, Vaishya, Shūdra, or Sāmānya, are equally entitled to take part in the purificatory ceremony of the Kula ascetic<sup>2</sup> (225).

After the performance of all the duties of a householder, and after satisfying all dependents and others,<sup>3</sup> one should go forth from his house, indifferent, free from desires, with all his senses conquered (226). He who wishes thus to leave his house should call together his kinsmen and friends, his neighbours and men of his village, and lovingly ask of them their permission (227). Having obtained it, and made obeisance to his *Ishta-devatā*,<sup>4</sup> he should go round his village, and then without attachment, set forth from his house (228). Liberated from the bonds of household life, and immersed in exceeding joy,<sup>5</sup> he should approach a Kula ascetic of divine knowledge, and pray to him as follows: (229)

O Supreme Brahman! all this life of mine has been spent in the discharge of household duties. Do Thou, O Lord! be gracious to me in this my adoption of the life of an ascetic (230).

<sup>1</sup> See Bhakta, p. 357. Tarkālamkāra says that Veda teaches that when there arises the sense of detachment in a man he should take the ascetic path (Sannyāsa). The verse may seem to conflict with this. But the answer is that the prohibition there does not apply where there is intense dispassion (Vairāgya such as that of Shuka-deva, Buddha-deva, Chaitanya, Shamkarāchārya and other great men like them.

<sup>2</sup> Kulāvadhūta-saṅgskāra, or purificatory rites upon entrance into life of an Avadhūta.

<sup>3</sup> Literally, persons outside the domestic circle.

<sup>4</sup> The text has Para-devatā, which literally means the Supreme Deva (Brahman), but which is translated by Tarkālangkāra as *Abhishta-devata* (or *Ishta-devatā*), such Devatā being to each worshipper his Supreme Devatā. So far as the Tantra is concerned the *Ishtadevatā* is either the Brahman or Supreme Devī Kālīkā.

<sup>5</sup> Paramānanda, or in the Brahman who is Supreme Bliss,

The religious Preceptor<sup>1</sup> should thereupon satisfy himself that the disciple's duties as a householder have all been accomplished, and, on finding him to be of calm mind and full of discernment, initiate him into the second stage (231). The disciple should then, with a well-controlled mind, make his ablutions and say his daily prayer, and then, with the object of being absolved from the threefold debt<sup>2</sup> due to them, worship the Devas, the *Rishis*,<sup>3</sup> and the *Pitris* (232).

By the Devas are meant Brahmā, Vishnu, and Rudra, with their followers<sup>4</sup>; by the *Rishis*<sup>3</sup> are meant Sanaka and others, as also the *Devarshis*<sup>3</sup> and the *Brahmarshis*<sup>3</sup> (233). Listen, whilst I now enumerate the Ancestors<sup>5</sup> who should be worshipped (234). The father, paternal grandfather, paternal great-grandfather, mother, the maternal grandfather, and others in the ascending line, and the maternal grandmother and others in the ascending line (235). At the time of adoption of the life of an ascetic,<sup>6</sup> the Devas and *Rishis* should be worshipped in the East, the paternal ancestors in the South, the maternal ancestors in the West

<sup>1</sup> Guru.

<sup>2</sup> The threefold debt is that due to the Devas, *Rishis*, and *Pitris* for protection, teaching, parentage; the fourth debt (*Mānava*) is that to men for their help. The first is discharged by Yajna, the second by Brahmacharya, the third by giving birth to children, and the fourth by the performance of the duties of the Āshrama.

<sup>3</sup> *Rishi* according to some comes from that root *Drish*=to see for they are seers. Vāchaspatya derives it from root *Rish*=to go, that is, one who has gone to the end of Sangsāra by Jnāna is a *Rishi*. Bhārati classifies them as follows: the highest are the *Mānasa-putras* of Brahmā who are Sanaka, Sanandana, Sanātana and others. The second class are the *Devarshis*—Nārada and others. The third class are the *Brahmarshis* Bhrigu and others. Others give a different classification, Bhrigu is there a *Mānasaputra* which is then the same as *Brahmarshi*. Another class of *Rishis* is the Kings who are *Rishis* (*Rājarshi*).

<sup>4</sup> Bhārati says that "their followers" should be "his", that is, Rudras followers.

<sup>5</sup> *Pitris*.

<sup>6</sup> *Nyāsakarma*=*Sannyāsakarma*.

(236). Spreading two seats on each of these sides, beginning from the East, and invoking the Devas and others thereto, they should there be worshipped<sup>1</sup> (237). Having worshipped them in proper form, *Pindas*<sup>2</sup> should be offered to each of them separately according to the rules relating thereto. And then, with folded palms, let the disciple thus supplicate the Devas and Ancestors (238):

MANTRA

O Fathers! O Devas! O *Rishis*! O Mothers! be you satisfied. Do you absolve me, about to enter upon the path of Renunciation<sup>3</sup> from all debts<sup>4</sup> (239).

Having thus prayed to be free from all debts, bowing again and again, and being thus freed of all debts, he should perform his own funeral rites<sup>5</sup> (240). The father and paternal grandfather and great-grandfather are one's Self. In offering, therefore, the individual Self to the Supreme Spirit, he who is wise should perform his own funeral rites (241). O *Devī*! sitting with his face to the North, and invoking the spirits of his ancestors<sup>6</sup> upon the seats which he has prepared for them, he should, after doing them homage, offer the funeral cakes<sup>7</sup> (242). In so offering he should spread *Kusha* grass with the ends towards the East,<sup>8</sup>

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<sup>1</sup> That is, the Devas and *Rishis* in the East, the paternal Ancestors in the South, and the maternal Ancestors in the West. And each should be worshipped there separately.

<sup>2</sup> Funeral cakes.

<sup>3</sup> *Gunātīta-pada*—literally, beyond the life of attributes.

<sup>4</sup> *Vide* verse 232, *ante*.

<sup>5</sup> *Shrāddha* in order to realise his severance from the world and to consign the individual Self (*Ātmā*) into the Supreme Self (*Paramātmā*).

<sup>6</sup> Who are his *Sva-rūpa* (*Bhārātī*). •

<sup>7</sup> *Pinda*.

<sup>8</sup> For the Devas and *Rishis*. The *Pindas* are placed on the *Kusha* grass.

South,<sup>1</sup> West,<sup>2</sup> and towards the North for himself<sup>3</sup> (243). After completion, according to the directions of the Guru, of the funeral rites, the seeker after Liberation should, in order to purify his heart inwardly, recite the following Mantra a hundred times (244):

### MANTRA

Hrīm, Let us worship Tryambaka<sup>4</sup> sweet-scented increaser of nourishment. May He free us from the bond of death just as the Urvārūka<sup>5</sup> is freed of its stalk. May He not cast us away from immortality (245).

Then the religious Preceptor<sup>6</sup> should draw a Mandala<sup>7</sup> on the altar of a shape in accordance with the form of worship of the *Ishta-devatā* of the *Sādhaka*,<sup>8</sup> and then place the jar on the altar and commence worship (246). Then the Guru, possessed of Brahma knowledge, should meditate upon and worship the Supreme Spirit in the manner prescribed by Shambhu, and place fire on the altar (247). The Guru should then offer unto the fire so sanctified the oblation according to his own Kalpa,<sup>9</sup> and then make his disciple perform the complete Homa<sup>10</sup> (248). He

<sup>1</sup> For the paternal Ancestors.

<sup>2</sup> For the maternal Ancestors.

<sup>3</sup> For his own Shrāddha, offering *Pinda* to himself as dead.

<sup>4</sup> Tryambaka, which, according to Tarkālangkāra, means the Father of the three Devas—Brahmā, Vishnu, and Rudra—though the *Rig-vidhāna* uses it as an equivalent of Mahādeva (see Chapter v, 210).

<sup>5</sup> A kind of melon (see as to Mantra, *Rig Veda*, vii, 59, 12). See *ante* p. 141.

<sup>6</sup> Guru.

<sup>7</sup> Mandala, or diagram which should be that of the *Ishta-devatā* of the disciple.

<sup>8</sup> That is, the shape of the figure will vary with the *Devatā* worshipped. The *Vedī* or altar should be made according to the form of worship.

<sup>9</sup> See *post*, under ch. x, v. 139.

<sup>10</sup> *Sakalya Homa*—the universal oblation or sacrifice to Fire.

should first offer oblation with the Vyāhritis, and then with the vital airs, Prāna, Apāna, Samāna, Udāna, Vyāna<sup>1</sup> (249).

For the destruction of the false belief that the body, whether gross or subtle, is the Ātmā, the Tattva-Homa<sup>2</sup> should be performed, uttering the following words :

### MANTRA

“ Earth, Water, Fire, Air, Ether ; (then) Smell, Taste, Vision, Touch, Hearing ; (then) Mouth, Hands, Feet, Anus, and Organ of generation ; (then) Ears, Skin, Eyes, Tongue, and Smell ; (then) Manas, Buddhi, Ahankāra, and Chitta ;<sup>3</sup> (and lastly) all involuntary acts the functions of the senses and of life, ‘ ”

He should then say (after each group) :

“ May all these of mine be purified ; ” (adding)

“ Hrīm̐ :<sup>5</sup> I am the Light, may I be free from Desire<sup>6</sup> and from the Sin of Ignorance : Svāhā ”<sup>7</sup> (250-254).

Having consigned as oblations into the fire the twenty-four Tattvas and the functions of the body, he who is now actionless should consider his body as dead (255).

<sup>1</sup> The Vyāhriti are Bhūh, Bhuvaḥ, Svah. See p. 250, note 1.

<sup>2</sup> Cf. Tattva-Shuddhi, Chapter VI, verse 53.

<sup>3</sup> Constituting the mental Self, or Antahkarana.

<sup>4</sup> The twenty-four Tattvas have been grouped under their different heads—(five) Prithivī, Salila, Vahni, Vāyu, Ākāsha ; (five) Gandha, Rasa, Rūpa, Sparsha, Shabda ; (five) Vāk, Pāni, Pāda, Pāyu, Upastha ; (five) Shrotra, Tvak, Nayana, Jihvā, Ghrāna ; (four) Manas, Buddhi, Chitta, Ahankāra.

<sup>5</sup> Or Mahāmāyā. The union of Chit (Shiva) and (Shakti), that is, “ May I be like unto the universal Chaitanya united with Hring.

<sup>6</sup> Virajā, that is free Rajoguna which is the impulse to action.

<sup>7</sup> Vipāpmā, the “ Sin ” being Avidyā. This should be repeated at the end of each of the seven groups and an oblation made into Fire. The seven groups include that of the vital airs. This rite resembles Tattva-shuddhi. See p. 155, note 4. Cf. A. Avalon’s “ Serpent Power,” v. 40.

Considering his body as dead and devoid of all function, and calling to mind the Supreme Brahman, let him take off his sacred thread (256). He, the knower of the Tattva, should take it from his shoulder, uttering the

## MANTRA

*Aing Klīng Hangsaḥ*

Holding it in his hand while he recites the three Vyāhritis,<sup>1</sup> ending with Svāha, let him throw it steeped in ghee into the fire (257). Having thus offered the sacred thread as an oblation to the fire, he should, whilst uttering the Kāma Bija,<sup>2</sup> cut off his crown-lock<sup>3</sup> and take and place it in the ghee<sup>4</sup> (258) [with the]

## MANTRA

O Crown Lock! Daughter of Brahman! thou art an ascetic<sup>5</sup> in the form of hair. I am now giving there a place in the Purifying One.<sup>6</sup> Depart, O Devī! I make obeisance to thee (259).

He should then, whilst uttering the Kāma,<sup>7</sup> Māyā,<sup>8</sup> Kūrcha,<sup>9</sup> and Astra<sup>10</sup> Bijas, ending with the Mantra Svāhā,

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<sup>1</sup> The seven Lokas, which are the seven limbs of Pranava, are collectively called Mahā-vyāhṛiti. Homa, with the first three, is called Vyāhṛiti Homa. The seven Lokas are: Bhūh, Bhuvah, Svah, Mahah, Iana, Tapas, Satya. They have their places in the human body. See A. Avalon's "Serpent Power."

<sup>2</sup> Klīng.

<sup>3</sup> See pp. 165, note 4, 205, note 8.

<sup>4</sup> Clarified butter.

<sup>5</sup> Tapasvinī—feminine of Tapas-vin, one who has performed penances.

<sup>6</sup> Pāvaka = the purifier, i.e., Fire.

<sup>7</sup> Klīng.

<sup>8</sup> Hrīng.

<sup>9</sup> Hūng.

<sup>10</sup> Phaṭ.

make the Homa<sup>1</sup> sacrifice of that lock of hair in the sanctified fire (260). The Pitris, Devas, and Devarshis,<sup>2</sup> as also all acts performed in the worldly stage of life,<sup>3</sup> reside in that lock and have it as their support (261). Therefore the man who renounces the crown-lock and sacred thread after the performance of the oblation becomes one with Brahman (262). The twice-born enter the stage of an ascetic by renunciation of the crown-lock and sacred thread, and the Shūdras and Sāmānyas by the renunciation of the crown-lock<sup>4</sup> only (263). Then he whose crown-lock and sacred thread have been thus removed should make obeisance to the Guru, laying himself full length upon the ground. The Guru should then raise his disciple and say into his right ear: "O wise one! Thou art That."<sup>5</sup> Think within thyself 'I am He'<sup>6</sup> and 'He is I'.<sup>7</sup> Free from all attachments<sup>8</sup> and sense of Self,<sup>9</sup> do thou go as thou pleasest as moved thereto by thy nature"<sup>10</sup> (264-265). The Guru, knower of the Brahman, should then, after removal of the jar and the fire, bend his head in obeisance to the disciple, recognizing in him, his own very Self<sup>11</sup> (266), and say:

<sup>1</sup> Shikhā-Homa.

<sup>2</sup> See p. 246, n. 3.

<sup>3</sup> Āshramas. Or "previous stage," if, as according to the Āgama, there are, now, but two stages.

<sup>4</sup> These classes have no thread, which is worn by the "twice-born" only.

<sup>5</sup> Tat tvam asi, the Mahā vākya or Great Word of the Upanishads.

<sup>6</sup> Hangsaḥ Ahang+Saḥ, the A being deleted.

<sup>7</sup> So'hang is Hangsaḥ reversed.

<sup>8</sup> Nir-mama—literally, devoid of the sense of mineness.

<sup>9</sup> Nir-aḥmākāra.

<sup>10</sup> Sva-bhāva, which is now divine.

<sup>11</sup> Atma-svarūpa, which may also mean Brahman, which is the same thing.



“ O Thou whose form is this Universe! <sup>1</sup> I bow to Thee and to Myself. To Thee and Me I bow again and again. Thou art ‘That’ and ‘That’ is Thou. Again I bow to Thee.” (267).

The worshippers of the Brahma-Mantra, who know the Tattva and have conquered themselves, attain the stage of an ascetic by cutting off the crown-lock with their own Mantra <sup>2</sup> (268). What need is there of sacrificial <sup>3</sup> or funeral <sup>4</sup> rites or ritual worship <sup>4</sup> for those purified by divine knowledge. <sup>5</sup> For those, who act as they please, there is no fault <sup>6</sup> (269). The disciple, devoid of all contraries, <sup>7</sup> of tranquil mind because desireless, may, as he pleases, roam the earth, the visible image of Brahman (270). He will think of everything, from Brahmā to a blade of grass, as the form of the Brahman, <sup>8</sup> and, meditating upon the Supreme in himself, will forget all name and form (271). Homeless, merciful, fearless, devoid of attachment, claiming nothing as his own, devoid of egoism, the ascetic will move about the earth (272). He is free of all injunctions and prohibitions. He shall not strive to attain what he has not, nor to protect what he has. He knows himself. He is equally unaffected by either joy or sorrow. He is calm, the conqueror of himself, and free from all desires (273). His soul is untroubled even in sorrow, desireless even in prosperity. He is ever joyful,

<sup>1</sup> Vishva-rūpa.

<sup>2</sup> That is, the Brahma-Mantra. See p. 242, note 18.

<sup>3</sup> Yajna.

<sup>4</sup> Shrāddha. Pūjana. On the contrary, disjunctive knowledge is inherent in ceremonial ordinances.

<sup>5</sup> Brahma-jñāna-vishuddhānām : that is, for those whose nature is purified by the knowledge of Brahma tattva.

<sup>6</sup> Pratyavāya, from prati+ava+i = to go downwards ; hence detriment, decrease, omission, fault, etc. Such an one acts prompted by the divine light in him.

<sup>7</sup> i.e., devoid of the sense of happiness and misery, etc.

<sup>8</sup> Sat = Truth, Being = Brahman.

pure, calm, independent and unperturbed. He will hurt no living thing, but will be ever devoted to the good of all being. He is free from anger and fear, with his senses under control and without desire. He strives not for the preservation of his body. He is not obsessed by any longing (274-275). He will be free from grief and resentment, equal to friend and foe, patient in the endurance of cold and heat, and to him both honour and disgrace are one and the same (276). He is the same in good or evil fortune, pleased with whatsoever, without effort, he may obtain.<sup>1</sup> He is beyond the three attributes,<sup>2</sup> and ignorance,<sup>3</sup> free of covetousness, and (wealth) he will hoard not<sup>4</sup> (277). He will be happy in the knowledge that, as the unreal universe, which is not Sat, has its support in Sat or the Truth,<sup>5</sup> so the body has the Spirit as its support (278). He attains Liberation by the realization that the Spirit is completely detached from the organs of sense which function each its own way, and is the witness of that which is done<sup>6</sup> (279).

<sup>1</sup> That is, whatever comes to him.

<sup>2</sup> Nis-traigunya. Tri-guna, the three qualities of manifested being. are Sattva, Rajas, Tamas. The state of possession of the three qualities is Traigunya, which is Sakāma and that of freedom from them Nis-traigunya.

<sup>3</sup> Nir-vikalpa, which, Bhārati says, means here devoid of imaginings (Kalpanā). Vikalpa, according to Yoga-Sūtra (i, 9), is a notion conveyed by mere words, but of which there is no corresponding real object.

<sup>4</sup> Asanchayī. A Sanshayī is a person who makes provision for the uncertainty of the future not necessarily in a bad sense. An Asanchayī who leaves the future to take care of itself. So Jesus said "Take no heed for the morrow" which is Yoga practice.

<sup>5</sup> Satya—that is, the Supreme spirit=Paramātmā. Ātmā=Self or Spirit. "Supported" (Upāshritya) for the Self is the support of all (Āshraya). In it which is the eternally enduring Sat are the changing passing forms which are Asat. The term unreal leads to misconception. Asat is the contrary of Sat, and Sat is that which endures. As to "Reality" see "World as Power: Reality" (Ganesh & Co, Madras) by the author.

<sup>6</sup> The intelligent man becomes aware that his spirit is distinct from the body, and in no way dependent on it (see Chapter VIII, Part XII,

The ascetic should not touch any metal, and should avoid calumny, untruth, jealousy, all dallying with woman, and all discharge of seed (280). He should regard with an equal eye worms, men, and Devas. The ascetic wanderer should know that Brahman is in everything that is done (281). He should eat without making any distinction as to the fitness of place, time, or person, food whether it comes from a Vipra<sup>1</sup> or Chandāla,<sup>2</sup> or from any other source or person whatsoever (282). The ascetic, though passing his time as he pleases, should study the Scriptures relating to the Self<sup>3</sup> and in meditation upon the nature of That<sup>4</sup> (283). The corpse of an ascetic should on no account be cremated. It should be worshipped with scents and flowers, and then either buried or sunk into water (284). O Devī! the inclination of those men who have not attained union with the Supreme Spirit,<sup>5</sup> and who ever seek after enjoyment, is by nature turned towards the path of action<sup>6</sup> (285).

They remain attached to the practice of meditation, ritual worship, and recitation. Let them who are strong in their faith therein know that to be the best for them (286). It is on account of them<sup>7</sup> that I have spoken of various rites for the purification of the heart, and have with the same object devised many names and

of the Chhândogya Upanishad). And so, according to the Vedānta—*Ātmā sākshī chetah kevalo nirgunashcha*—"the Spirit is the one, intelligent, attributeless witness," and to its permanency is due, to use Kantian phraseology, the cause of "the synthetic unity of apperception".

<sup>1</sup> Vide p. 256, note 6.

<sup>2</sup> Vide p. 52, note 1.

<sup>3</sup> *Adhyātma-shāstra*, such as the Vedānta and the like.

<sup>4</sup> *Tattva*—that is, *Brahma-tattva*.

<sup>5</sup> *Aprāpta-yoga*—that is, those who have not got Yoga, that is, *Brahma-jñāna*.

<sup>6</sup> *Karma*—that is, *Karma-kānda*; in worship, ritualism,

<sup>7</sup> That is, in the case of the *Aprāpta-yoga*.

forms<sup>1</sup> (287). O Devī! without knowledge of the Brahman and the abandonment of all action, man cannot attain Liberation, even though he performed countless such acts of worship<sup>2</sup> (288). The householder should consider the Kula ascetic, possessed of divine knowledge, to be the visible Nārāyaṇa<sup>3</sup> in the form of man, and should worship Him as such (289). By the mere sight of one who has subdued his passions<sup>4</sup> a man is freed of all his sins, and earns that merit which he obtains by journeying to places of pilgrimage, the giving of alms, and the performance of all vows, penances, and sacrifices (290).

End of the Eighth Chapter entitled "The Dharma and Customs of the Castes and Ashramas."

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<sup>1</sup> As Shāṅkarāchārya, in the Commentary on the Chhāndogya Upanishad, says: "Rites are enjoined on one who is conscious of the nature of actor and recipient, and is subject to the defects of envy, anger, and the rest. Forms of knowledge contribute to the knowledge to the non-dual, and are easy of accomplishment. They are primarily propounded, and first of all adoration with ceremony, inasmuch as, mankind being habituated to ceremony, adoration without it is difficult. In the case, however, of him who has overcome disjunctive knowledge, there is no necessity for religious restraint, observances, or for penance (Tapas)."

<sup>2</sup> Because, as stated, only non-dual knowledge liberates, and duality is inherent in ceremonial worship.

<sup>3</sup> Vishnu as collective humanity.

<sup>4</sup> Yati.

## CHAPTER IX

### THE TEN SACRAMENTS

THE Adorable Sadāshiva said :

O Virtuous One ! <sup>1</sup> I have spoken to Thee of the custom and religious duties appropriate to the different castes <sup>2</sup> and stages of life.<sup>3</sup> Do thou now listen whilst I tell Thee of the purificatory rites <sup>4</sup> of the different castes (1). Without such rites, O Devī ! the body is not purified, and he who is not purified may not perform the ceremonies relating to the Devas and the Pitris <sup>5</sup> (2). Therefore it is that men of every caste, commencing with the Vipras,<sup>6</sup> who desire their welfare in this life and hereafter, should, in all things and with care, perform the purificatory rites <sup>7</sup> which have been ordained for their respective castes (3).

The ten purificatory ceremonies <sup>7</sup> are those relating to conception,<sup>8</sup> pregnancy,<sup>9</sup> and birth <sup>10</sup> of the child ; the giving

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<sup>1</sup> Su-vrate—i.e., Thou all of Whose Vratas are good.

<sup>2</sup> Varna.

<sup>3</sup> Āshrama.

<sup>4</sup> Saṁskāra or Sacraments. See " Shakti and Shākta ".

<sup>5</sup> The manes of deified ancestors.

<sup>6</sup> Brāhmanas is, in ordinary language, the equivalent. Strictly Vipra is one who has learnt the Vedas and Brāhmana is he who knows the Brahman.

<sup>7</sup> Saṁskāra (described in this Chapter).

<sup>8</sup> Jīva-seka, or Garbhādhāna.

<sup>9</sup> These are Pūngsavana and Sīmantonayana,

<sup>10</sup> Jāta-karma.

of its name,<sup>1</sup> its first view of the sun,<sup>2</sup> its first eating of rice,<sup>3</sup> tonsure,<sup>4</sup> investiture,<sup>5</sup> and marriage<sup>6</sup> (4).

The Shūdras and mixed<sup>7</sup> castes have no sacred thread, and but nine purificatory ceremonies; for the twice-born classes there are ten (5). O Beautiful Lady;<sup>8</sup> all observances, whether they be daily,<sup>9</sup> occasional,<sup>10</sup> or voluntary,<sup>11</sup> should be performed according to the injunctions of Shambhu<sup>12</sup> (6). O Dear One! I have already, in My form as Brahmā, spoken of the rules appropriate to the purificatory and other observances (7), and of the Mantras appropriate to the various purificatory and other observances, according to the differences in caste (8).

In the Satya, Tretā, and Dvāpara Ages,<sup>13</sup> the Mantras, O Kālikā! were in their application preceded by the Pranava<sup>14</sup> (9); but in the Kali Age, O Supreme Devī! the decree of Shaṅkara is that man do perform all rites with the aid of the same Mantras, but preceded by the Māyā Bija<sup>15</sup> (10). All Mantras in the Nigamas,<sup>16</sup> Āgamas,<sup>16</sup> Tantras,<sup>16</sup> Saṁhitās<sup>16</sup> and Vedas, have been spoken by Me.

<sup>1</sup> Nāma-karana.

<sup>2</sup> Nishkrāmana.

<sup>3</sup> Anna-prāshana or Annāshana.

<sup>4</sup> Chūdā-karana.

<sup>5</sup> Upanayana.

<sup>6</sup> Udvāha.

<sup>7</sup> Sāmānya, or Varṇa-saṁkāra (Bhāratī).

<sup>8</sup> Varārohā—also a high-born woman.

<sup>9</sup> Nitya.

<sup>10</sup> Naimittika.

<sup>11</sup> Kāmya, rites performed with a specific object (Kāma). That is to give something particularly desired.

<sup>12</sup> Shiva.

<sup>13</sup> See p. 88, n. 5.

<sup>14</sup> Ongkāra (see *ibid.*).

<sup>15</sup> Hring.

<sup>16</sup> See "Principles of Tantra."

Their employment,<sup>1</sup> however, varies according to the Ages (11). For the benefit of men of the Kali Age, men bereft of energy and dependent for existence on the food they eat, the Kula doctrine, O Auspicious One! is given (12).

I will now speak to The in brief of the purificatory and other rites, suitable for the weak men of the Kali Age, whose minds are incapable of continued effort (13). *Kushandikā*<sup>2</sup> precedes all auspicious ceremonies. I shall, therefore, O Adored of the Devas! speak firstly of it. Do Thou listen (14). In a clean and pleasant spot, free from husks and charcoal,<sup>3</sup> let the wise one make a Square,<sup>4</sup> the sides of which are of one cubit's length (15). Then draw in it three lines from the West to East (of the Square). Let him then sprinkle water over them, uttering meanwhile the *Kūrcha*<sup>5</sup> *Bija*. Then Fire should be brought to the accompaniment of the *Vahni Bija*<sup>6</sup> (16). The Fire, when so brought, should be placed by the side of the Square the *Sādhaka* mentally saying the *Vāgbhava Bija*<sup>7</sup> (17). Then, taking up a piece of burning wood with the right hand from the Fire, he should put it aside as the share of the *Rākshasas*,<sup>8</sup> saying :

#### MANTRA

*Hring* : Salutation to the Raw-meat eaters : <sup>9</sup> *Svāhā* (18).

<sup>1</sup> Prayoga, or application.

<sup>2</sup> From *Kusha* + *kandikā*. The rite by which the Fire is purified for all the different kinds of Homa.

<sup>3</sup> So that the ground be smooth for the making of the *sthandila*.

<sup>4</sup> *Sthandila* is a *Vedī* or low altar square in shape.

<sup>5</sup> *Hūṅ*.

<sup>6</sup> *Rang*.

<sup>7</sup> *Aing*.

<sup>8</sup> The share of the *Rākshasas* (Demonic beings) should be put away on the South of the *Sthandila* (*Bhāratī*).

<sup>9</sup> *Hring Kravyādebhyo Namaḥ* : *Svāhā*.

The worshipper, lifting up the consecrated Fire with both hands, should place it in front of him on the three lines (above mentioned), inwardly reciting the while the *Māyā Bīja*<sup>1</sup> before the *Vyāhritis* (19). Grass and wood should then be thrown upon the Fire to make it blaze, and two pieces of wood should be smeared with ghee and offered as an oblation to it. Thereafter Fire<sup>2</sup> should be named according to the object of the rite,<sup>3</sup> and then meditated upon as follows (20):

### DHYĀNA

Ruddily effulgent like the young Sun, with seven tongues and two crowned heads of matted hair, seated on a goat, and holding, in his hand his weapon *Shakti*<sup>4</sup> (21).

Having so meditated upon the Carrier of oblations,<sup>5</sup> He should be thus invoked with joined palms (22).

### MANTRA<sup>6</sup>

*Hrīmī*: Come, O Carrier of Oblations to all the Immortals! Come with the *Munis* and Thy followers,

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<sup>1</sup> That is, *Hrīṅ Bhūh Bhuvah Svah*: *Hrīṅ* to the terrestrial, atmospheric, and celestial worlds. As the *Vaidika Sādhaka* says, "Om *Bhūh Bhuvah Svah*," the *Tāntrika* here substitutes for Om the *Bīja* of *Mahāmāyā*, or *Hrīṅ*, and contemplates Her as the manifested Active Brahman pervading the three worlds which are Its revealed form.

<sup>2</sup> *Dhananjaya*.

<sup>3</sup> The *Shat-karma-dīpikā* says that, in *Purnāhuti*, Fire is called *Mṛida*; in *Shānti-kriyā*, *Vara-da*; in *Pushti-kriyā*, *Bala-da*; in *Abhi-chāra*, *Krodha*; in *Vashī-karana*, *Kāma-da*; in *Vara-dāna*, *Chūḍaka*; in *Laksha-homa*, *Vahni*; in *Koti-homa*, *Hutāshana*.

<sup>4</sup> The *Shakti* is the name of the weapon of *Agni*, as *Pāsha* is that of *Varuna*.

<sup>5</sup> *Havya-vāhana*, or *Havya-vaha*—Fire. Carries the oblation to the *Devas*.

<sup>6</sup> *Hrīṅ ehi ehi sarvāmara-havya-vāha munibhih sva-ganaih saha adhvarang raksha raksha*: *Namah*; *Svāhā*.



and protect the sacrifice. I make obeisance to Thee : Svahā (23).

Having thus invoked Him, the worshipper should say, "O Fire! this is Thy place,"<sup>1</sup> and then worship Him, with appropriate offerings. He should then worship the seven licking Tongues<sup>2</sup> of Fire: Kālī,<sup>3</sup> Karālī,<sup>4</sup> Manojavā,<sup>5</sup> Sulohita,<sup>6</sup> Sudhūmra-varnā,<sup>7</sup> Sphulinginī,<sup>8</sup> and Vishvanirūpini,<sup>9</sup> (24-25). Then, O Great Devī! the sides of the Fire should be thrice sprinkled with water from the hand, beginning from the East and ending at the North (26). Then the sides of the Fire, from the South to the North, should be thrice sprinkled with water, and following that the articles of sacrifice should be thrice sprinkled (27). Then spread Kusha grass on the sides of the square, beginning with the East and ending with the North. The ends of the blades of grass on the North should be turned towards the North, and the rest of the grass should be placed with its ends towards the East (28). The worshipper should then proceed to the seat placed for the Brahmā,<sup>10</sup> keeping the Fire on his right, and, picking up with his left thumb and little

<sup>1</sup> Vahne ayang te yonih.

<sup>2</sup> Sapta-jihva=seven-tongued—a name of Fire.

<sup>3</sup> "The Black One," which brings about the end at the destined time (Mārkaṇḍeya Purāṇa, chap. xcix, Hymn to Agni).

<sup>4</sup> "The Dreadful One." The cause of the great Dissolution of the world (*ibid.*).

<sup>5</sup> "Swift as thought," because of its quality of lightness (*ibid.*).

<sup>6</sup> "The Ruddy One" (very red), which accomplishes the desires of created things (*ibid.*).

<sup>7</sup> "Who is of a smoky colour," which destroys sickness amongst breathing things (*ibid.*).

<sup>8</sup> "Having sparks of Fire." It is altogether shapeless. The flame which grants prosperity (*ibid.*).

<sup>9</sup> "That which makes manifest the Universe, bestows blessings on all breathing things" (*ibid.*). The Purāṇa reads Vishvā or Vishva-srij.

<sup>10</sup> A Brāhmaṇa who is the Brahmā or chief priest at the ceremony.

finger a blade of Kusha grass from the seat prepared for Brahmā, he should throw it along with the remaining blades of Kusha grass on the South side of the Fire, after uttering the:

## MANTRA

Hrīm : Parāvasu be expelled !<sup>1</sup> (29-30).

(The performer of the sacrifice should then say to the Brahmā):

O Brahman !<sup>2</sup> Lord of Sacrifices ! be thou seated here. This seat is made for thee.

The Brahmā, saying " I sit," should then sit down, with his face turned towards the North (31).

After worshipping the Brahmā with scent, flowers, and the other articles of worship, let him be supplicated thus (32):

## MANTRA

O Lord of Sacrifices ! protect the sacrifice. O Brihaspati !<sup>3</sup> protect this sacrifice. Protect me also, the performer of this sacrifice. O Witness of all acts !<sup>4</sup> I bow to thee (33).<sup>4</sup>

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<sup>1</sup> Nirastah Parāvasuh. Parāvasu is the Hotā or Sacrificial priest of the Asuras. His presence is an obstruction. See Shatapatha Br., 1.5.1-23. The Bhāshya-kāra Guna-vishnu says that this is the place near the sacrificial Fire where preside the Rākshasas, enemies of the sacrificial rite.

<sup>2</sup> The Priests, or Ritviks, were in Vedic times divided into four classes—Adhvaryu, Hotā, Udgātā, and Brahmā. The first and second performed the rites, the third sang the hymns, and the fourth (who was a Master of the Shāstras) superintended and rectified any errors, and averted any ill-effects. He was known as Brahmā.

<sup>3</sup> Guru of the Devas said in praise of Brahmā.

<sup>4</sup> Karmasākshin. This is a request to the Brahmā to see that the ritual be correctly performed.

Brahmā should then say, "I protect," and if there is no Brahmā present, then the performer of the sacrifice should, for the success of the sacrifice, make an image with Darbha grass of the Vipra,<sup>1</sup> and himself say this (34). The worshipper should then invoke the Brahmā, saying, "O Brahman, come here, come here!" and, after doing honour to him by offering water for washing his feet and the like,<sup>2</sup> let him supplicate him, saying, "So long as this sacrifice be not concluded, do Thou deign to remain here," and then make obeisance to him (35). He should then sprinkle the space between the North-East corner<sup>3</sup> of the fire and the seat of Brahmā three times with water taken in his hand, and should thereafter sprinkle the fire also three times, and then, returning the way he went, take his own seat. Let him then spread on the North side of the Square some Darbha grass with the ends of the blades towards the North (36-37). He should then place thereon the articles necessary for the sacrifice, such as the vessel<sup>4</sup> (filled with water) for sprinkling, and the vessel<sup>5</sup> containing ghee, sacrificial fuel,<sup>6</sup> and Kusha grass. He should also place the sacrificial ladle<sup>7</sup> and spoon<sup>8</sup> on the Darbha grass, and purify them

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<sup>1</sup> Or Brāhmaṇa. The Darbha or Kusha grass is used for making images on other occasions also thus if a man is lost and not heard of for 12 years his nearest kinsmen make an image of him with this grass and then cremate it when he is taken to be dead for all purposes.

<sup>2</sup> Pādya—the first offering to the guest, water to wash his feet, arghya, etc.

<sup>3</sup> Īshāna.

<sup>4</sup> Prokṣhaṇī-pātra.

<sup>5</sup> Ājya-sthālī.

<sup>6</sup> Samidh, or samit-wood.

<sup>7</sup> Sruk.

<sup>8</sup> Sruva.

by sprinkling water over them, and then, regarding them with a celestial gaze,<sup>1</sup> uttering the

## MANTRA

Hrāṅg Hrīṅg Hrūṅg (38-39).

Then, with his right knee touching the ground, let him put ghee into the spoon with the ladle, and, thinking of the object of his desire let him offer three oblations saying the

## MANTRA

Hrīm : To Vishnu : Svāhā<sup>2</sup> (40).

Taking again ghee in the same way, and meditating upon Prajāpati, oblations should be offered with ghee streaked across the fire from the corner of Agni<sup>3</sup> to that of Vāyu<sup>4</sup> (41). Taking ghee again and meditating on India,<sup>5</sup> let him offer oblations from the corner of Nairṛita<sup>6</sup> to that of Īshāna<sup>7</sup> (42). O Devī! oblations should thereafter be offered to the North, the South, and to the middle of the fire, to Agni,<sup>8</sup> to Soma,<sup>9</sup> and to Agni and Soma together (43). Upon that three oblations should be offered, uttering the

<sup>1</sup> That is, without winking or moving the eyelids. *Divya-drishti* = Celestial gaze, for the Deva's eyes are steadfast in regard, and winkless.

<sup>2</sup> Hrīṅg *Vishnave* Svāhā.

<sup>3</sup> South-East.

<sup>4</sup> North-West.

<sup>5</sup> Purandara—a name of Indra.

<sup>6</sup> South-West.

<sup>7</sup> North-East.

<sup>8</sup> Fire.

<sup>9</sup> Moon. As to Agni and Soma who share the same *Haviḥ* see note 8, next page. Nārāyaṇa in his Comm. on *Hangsa Up.* says Agni = *Ham* = *Pumān* and Soma = *Saḥ* = *Prakṛiti*.

## MANTRAS

Hrīm Salutation to Agni,<sup>1</sup>

Hrīm Salutation to Soma,<sup>2</sup>

Hrīm Salutation to both Agni and Soma,<sup>3</sup>

respectively. Having performed these (preliminary) rites,<sup>4</sup> the wise one should proceed to that prescribed for the Homa sacrifice which is to be performed (44). The offering of oblations (as above described, commencing with the three offerings made to *Vishnu* and ending with the offering to Agni and Soma), is called *Dhārā Homa* (45).

When making any offering, both the Deva, to whom the same is being made, and the thing offered should be mentioned, and upon the conclusion of the principal rite the priest should perform the *Svishti-krit*<sup>5</sup> Homa (46). O Beautiful One! in the Kali Age there is no *Prāyashchitta Homa*.<sup>6</sup> The object thereof is attained by *Svishti-krit* and *Vyāhriti*<sup>7</sup> Homas (47). O Devī! (for *Svishti-krit* Homa) ghee should be taken in manner<sup>8</sup> above mentioned, and, whilst mentally reciting<sup>9</sup> the name of *Brahmā*, oblation should be offered with the following :

<sup>1</sup> Hrīṅ Agnaye Namaḥ.

<sup>2</sup> Hrīṅ Somāya Namaḥ.

<sup>3</sup> Hrīṅ Agnī-śhomābhyāṅ Namaḥ. These are two Vedic divinities who jointly eat one oblation. Shruti says: "Agnīśhomīyaṃ pashum ālabheta."

<sup>4</sup> That is, offering of *Āhuti*.

<sup>5</sup> *Su-ishti-krit* = good-sacrifice-making, or that which makes the sacrifice good or faultless. This Homa is done to make the sacrifice *Samīchīna* that is free from defect. The following is an example of the Mantra: Hrīṅ Viśnave Svāhā: havir idam Viśnave (Hrīṅ to *Vishnu* Svāhā: this offering is to *Vishnu*). The principal rite is called *Prakṛitakarma*.

<sup>6</sup> *Prāyashchitta Homa* is an expiatory oblation.

<sup>7</sup> *Vyāhriti*—*Bhūh*, *Bhuvah*, and *Svah* (see p. 179, note 9).

<sup>8</sup> That is, with the *Sruv* and *Sruk* (*Bhārati*).

<sup>9</sup> Literally, remembering.

## MANTRA

Hrīm̐ : O Deva of the Devas ! do Thou make faultless any shortcomings that there may be in this rite, and anything done needlessly, whether by negligence or mistake : Svāhā (48-49).

Then oblation should be offered to Fire, thus :

## MANTRA

Hrīm̐ : O Fire ! Thou art the Purificator<sup>1</sup> of all things. Thou makest all sacrifices propitious,<sup>2</sup> and art the Lord of all. Thou art the Witness of all sacrificial rites, and the Insurer of their success. Do Thou fulfil all my desires : Svāhā (50).

The sacrificing priest, having thus concluded the Svishti-krit Homa, should thus (pray to the Supreme Brahman) :

## MANTRA

O Supreme Brahman ! O Omnipresent One ! for the removal of the effects of whatsoever has been improperly done in this sacrifice, and for the success of the sacrifice, I am making this Vyāhriti Homa.

Saying this, he should offer three oblations with the three

## MANTRAS

Hrīm̐ : Bhūh Svāhā,

Hrīm̐ : Bhuvah Svāhā,

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<sup>1</sup> Pāvana.

<sup>2</sup> Svishti-krit.

Hrīm : Svāh Svāhā,<sup>1</sup>

Thereafter offering one more oblation with the

### MANTRA

Hrīm : Bhūh, Bhuvaḥ : Svāh Svāhā,<sup>2</sup>

the wise priest should, jointly with the giver of the sacrifice, offer the Complete Oblation<sup>3</sup> (51-53). If the latter has performed the sacrifice without a priest, he should offer the oblation himself. This is the rule in *Abhisheka*<sup>4</sup> and other observances (54). The Mantra for the Complete Oblation<sup>5</sup> is—

### MANTRA

Hrīm : O Lord of Sacrifice ! may this sacrifice of mine be complete. May all the Devatās of sacrifices be pleased and grant that which is desired :<sup>6</sup> Svāhā (55).

The wise one<sup>7</sup> should then, with the giver of the sacrifice, stand up, and, with a well-controlled mind, offer oblations with fruit and *pān* leaves, uttering the while the aforesaid Mantra (56).

<sup>1</sup> Salutation is made to the Terrestrial, atmospheric, and Celestial planes.

<sup>2</sup> This is to all three planes.

<sup>3</sup> *Pūrṇāhuti*. The last offering (*āhuti*) which completes the sacrifice (*Yagna*).

<sup>4</sup> *Abhisheka*—primarily means bathing, then sprinkling and initiating : here initiatory ceremonies.

<sup>5</sup> *Pūrṇāhuti*.

<sup>6</sup> After having uttered *Māyā Bija*, say : “ *Yajna-pate !* may my *yajna* be complete, may the *Devatās* be pleased, may they grant adequate fruits ! ” The Mantra ends with the *Shakti* of *Vahni* (*Svāhā*).

<sup>7</sup> *Matimān* : by this the *Yajna-sādhaka* is meant (*Bhāratī*) : the same meaning is given for learned one (*Vidvān*) in next verse.

The learned one should, after offering the Complete Oblation, perform Shānti-karma.<sup>1</sup> Taking water from the sprinkling vessel, he should with Kusha grass sprinkle it over the heads of the persons present (57), reciting the

## MANTRA

May the water be every friendly to me, may Water be like a medicament to me, may Water preserve me always; Water is Nārāyana<sup>2</sup> Himself (58). O Waters! as you grant happiness so do you make sure our food.<sup>3</sup>

Having sprinkled water over the heads of those present with these two Mantras, a few drops of this water should be sprinkled on the ground (59).

## MANTRA

To those who are ever hostile to me, and to those to whom we are ever hostile, may Water be their enemy and engulf them (60).

Sprinkling a few drops of water in the North-East<sup>4</sup> corner the while repeating the above-mentioned Mantra, the Kusha grass should be put away, and with joined palms supplication should be made to the Carrier of Oblations<sup>5</sup> as follows (61):

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<sup>1</sup> Shānti-karma is that which is done at the end of the rite: the sprinkling of the assembly, the Mantras, the saying of "peace," "peace," "peace" (Shānti), etc. He who recites the Shānti Mantra does so for the benefit of the persons present, over whose heads he sprinkles the water (asperges).

<sup>2</sup> Vishnu.

<sup>3</sup> This last portion is Vedic, and the first line of the Mantra cited in full in verse 150: *Āpo hi shthā mayobhuva stā na ūrje dadhātana.*

<sup>4</sup> Īshāna.

<sup>5</sup> Fire.



## MANTRA

O Carrier of Oblations! do Thou grant unto me understanding,<sup>1</sup> knowledge,<sup>2</sup> strength, intelligence,<sup>3</sup> wisdom,<sup>4</sup> faith, fame, fortune, health, energy, and long life<sup>5</sup> (62).

Having thus prayed to Fire,<sup>6</sup> he should, O Shivā! be bidden to depart with the following (63):

## MANTRA

Sacrifice! do thou depart to the Lord of Sacrifice.<sup>7</sup>  
Eater of Oblations! do thou depart to the Sacrifice itself  
Lord of Sacrifice! do Thou depart to Thine own place  
and fulfil my desires (64).

Oh Agni, forgive me: Svāhā.

After saying this Mantra an oblation of curds should be made and the fire should be moved to the South<sup>8</sup> (65).

Give a present<sup>9</sup> to the Brahmā,<sup>10</sup> and, after bowing to him respectfully, bid him go, and, with the ashes adhering to the ladle, the officiating priest should then make a mark<sup>11</sup> on his own forehead and on that of the giver of the

<sup>1</sup> Buddhi=Shāstrādi-tattvajñāna—capacity to understand the essence of the Shāstras (Bhārati).

<sup>2</sup> Vidyā—Ātma-jñāna, Self-knowledge.

<sup>3</sup> Medhā=Dhāranāvati dhi—retentiveness of the mind.

<sup>4</sup> Prajnā=Sārāsāra-viveka-naipunya—the power of discriminating the essential, spiritual wisdom.

<sup>5</sup> Tejas—vigour.

<sup>6</sup> Viti-hotra—a name of Fire. The Eater of oblations, or the Carrier of oblations.

<sup>7</sup> Lord of Sacrifice—i.e., Vishnu. Do thou reach the place of Vishnu

<sup>8</sup> The fire is moved by pouring curd on the North of the fire thus extinguishing the Fire on the North when there is fire on the South.

<sup>9</sup> Dakṣhinā.

<sup>10</sup> That is, the Brāhmaṇa who looked after the ritual.

<sup>11</sup> Tilaka.

sacrifice, uttering the Mantra “ Hrīng, Klīng Be propitious in every way ”<sup>1</sup> (66-67). Then a flower should be placed on the head with the

### MANTRA

By the grace of Indra, of Agni, of the Maruts, Brahmā, the Vasus, the Rudras and Prajāpati, may there be peace, may there be prosperity.<sup>2</sup>

Thereafter the giver of the sacrifice should, as his means allow, offer a gift<sup>3</sup> for the success of the sacrifice<sup>4</sup> and for the Kushandikā rite (68-69).

I have spoken to Thee, O Devī ! of Kushandikā, which is the groundwork of all auspicious ceremonies, and which all Kula worshippers should with care perform at the commencement thereof (70).

O Auspicious One ! I will now speak to Thee of Charukarma, in order to insure that rites done in those families, in which the cooking of Charu<sup>5</sup> is a traditional practice in the performance of all rites, may be attended with success<sup>6</sup> (71). The pot for cooking Charu should be made of either copper or mud (72). In the first place, the articles should be consecrated according to the rules prescribed in Kushandikā, and then the pot of Charu should be placed in front of the worshipper (73). After careful examination to see that it is without holes and of a good surface, a blade of

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<sup>1</sup> Hrīng Klīng Sarva-shānti-karo bhava. This is addressed to the Tilaka.

<sup>2</sup> To be recited when placing the flower on the head (*vide* next verse).

<sup>3</sup> *Dakshina*, given to the officiating priest.

<sup>4</sup> That is, of the Homa and of the object (*Prakṛita-karma*) for which the preliminary Kushandikā is done.

<sup>5</sup> Charu (see *post*). Charu = *Devatārthang paramāṇnam* (*Bhārati*).

<sup>6</sup> Hariharānanda Bhārati says that this refers to *Ritusamskāra* and other purificatory rites. Charu is made with milk and rice,

Kusha grass<sup>1</sup> of the length of a Prādesha<sup>2</sup> should be put in the pot (74). The rice should be placed near the Square,<sup>3</sup> and then, O Adored of the Devas! the names of such of the Devatās as are to be worshipped in each particular ceremony should be uttered in the dative case, followed by the words "to please Thee,"<sup>4</sup> and then "I take," "I place in the pot," and "I put water in,"<sup>5</sup> and then put four handfuls of rice in the name of each Devatā in the pot, and pour water over it (75-77). O Virtuous One!<sup>6</sup> milk and sugar should be added thereto, as is done in cooking. The whole should then be well and carefully cooked over the consecrated fire (78). And when he is satisfied that it is well cooked and soft, the sacrificial ladle, filled with ghee, should be let into it (79). Thereafter, placing the pot on Kusha grass on the northern side of the Fire, and adding ghee to the Charu three times, the pot should be covered with blades of Kusha grass (80). Then, putting a little ghee into the sacrificial spoon, a little Charu should be taken from the pot. With it Jānu Homa<sup>7</sup> is done (81). Then after doing Dhārā Homa,<sup>8</sup> oblations should be made with

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<sup>1</sup> Pavitra, or the pure thing. Kusha is so called because Garuda placed the celestial nectar (Amrita) on blades of Kusha grass.

<sup>2</sup> Prādesha is the distance between the top of the thumb and the fourth finger outstretched.

<sup>3</sup> Sthandila.

<sup>4</sup> Tvājushtam.

<sup>5</sup> The meaning of this Mantra is : I take this handful of rice in the name of (the Deva) ; I put it in a pot in the name of (the same Deva), etc. After the name of the Devatā in dative say it is for him or his pleasure and then say the rest.

<sup>6</sup> Su-vrate. This word is by some translated "Virtuous".

<sup>7</sup> The Homa is so called because it is performed with the right knee (Jānu) touching the ground.

<sup>8</sup> The ghee is poured from one corner of the Sthandila (the altar on which Homa is done) to the next but one—thus, from N.E. to S.W., from N.W. to S.E., from S.W. to N.E., and from S.E. to N.W.

the Mantras of the Devas, who are directed to be worshipped in the principal rite (82). Completing the principal Homa after performance of *Svishti-krit* Homa,<sup>1</sup> expiatory Homa<sup>2</sup> should be performed, and the rite thus completed (83). In the sacramental<sup>3</sup> and consecratory<sup>4</sup> ritual this is the method to be observed. In all auspicious ceremonies it should be followed for the complete success thereof (84).

Now, O Mahāmāyā!<sup>5</sup> I will speak of Garbhādhāna<sup>6</sup> and other rites. I will speak of them in their order, beginning with *Ritusamskāra*.<sup>7</sup> Do Thou listen (85).

After performing his daily duties and purifying himself, (the priest) should worship the five Deities—Brahmā, Durgā, Ganesha, the Grahas,<sup>8</sup> and the Dikpālas<sup>9</sup> (86). They should be worshipped in the jars<sup>10</sup> on the East side of the square, and then the sixteen Mātrikās<sup>11</sup>—namely, Gaurī and others—should be worshipped in their order (87). The sixteen Mātrikās are Gaurī, Padmā, Shachī, Medha, Sāvitrī, Vijayā, Jayā, Deva-senā, Svadhā, Svāhā, Shānti, Pushti,

<sup>1</sup> See p. 199, verse 45.

<sup>2</sup> *Prāyashchittātmatka*—that is, the *Vyāhṛiti* Homa, which, according to this Tantra, is the equivalent of *Prāyashchitta*.

<sup>3</sup> *Samskāra*.

<sup>4</sup> *Pratishthā*.

<sup>5</sup> The Devī as the Great Māyā.

<sup>6</sup> See next note.

<sup>7</sup> The rite (purification of the menses) precedes the Garbhādhāna- or Puberty rite, which takes place on the fifth day after their appearance. Garbhādhāna is, literally, the placing of the seed in the womb, which is preceded by the rite of that name.

<sup>8</sup> The nine Planets. As to the Tattva of these see *Tantrarāja* (*Tantrik Texts*, Vol. 12) Chs. 85 and 86.

<sup>9</sup> See p. 178, note 2. According to the *Dharmma-Saṅgraha* ("Anecdota Oxoniensia," Vol. i, part v, verses 8, 9)—a collection of Buddhist technical terms—there are four, eight, ten, or fourteen Dikpālas, or Loka-pālas, or Regents of the Quarters.

<sup>10</sup> That is, five jars placed there for these Devas (*Bhārati*).

<sup>11</sup> Some read us *Pushti* and *Dhṛiti* for *Shānti* and *Kṣhamā*,

Dhriti, Kshamā, the worshipper's own tutelary Devatā,<sup>1</sup> and the family Devatā<sup>2</sup> (88).

### MANTRA

May the Mothers that cause the joy of the Devas come and bring all success to weddings, Vratas,<sup>3</sup> and Yajnas.<sup>4</sup> May they come upon their respective carriers,<sup>5</sup> and in all the fulness of their power,<sup>6</sup> in their benign aspect, and add to the glory of this festival (89-90).

Having thus invoked the Mothers and worshipped them to the best of his powers, the priest should make five or seven marks with vermilion and sandal paste on the wall, at the height of his navel, and within the space of a Prādesha<sup>7</sup> (91).

The wise one should then, whilst breathing the three Bijas—Klīm, Hrīm, and Shrīm—pour an unbroken stream of ghee from each of the said marks, and there worship the Deva Vasu<sup>8</sup> (92). The wise man, having thus made the Vasu-dhāra<sup>9</sup> according to the directions which I have given, and having made the Square<sup>10</sup> and placed the Fire 'thereupon, and consecrated the articles requisite for Homa,

<sup>1</sup> Ātma-devatā

<sup>2</sup> Kula-devatā.

<sup>3</sup> Devotions.

<sup>4</sup> Sacrifices.

<sup>5</sup> The Vāhana, or vehicle, of the Deva, as Garuda of Vishnu, etc.

<sup>6</sup> Yāna-shakti-samārūdhā: This compound word may also mean "seated on their respective vehicles and attended by their respective Shaktis".

<sup>7</sup> See p. 170, note 2.

<sup>8</sup> There are eight Vasus. Chedi-rāja, or Indra, is here referred to (see Bhakta, 899).

<sup>9</sup> That is, the mark like the lower half of an ellipse, within which the five or seven marks are placed across it in a straight line, and from which the ghee is poured (see verse 92).

<sup>10</sup> Sthandila,

should then cook the excellent Charu (93). Charu which is cooked in this (*Ritu-saṁskāra*) is called *Prājāpatya*, and the name of this Fire is *Vāyu*. After concluding *Dhārā Homa*,<sup>1</sup> the rite of *Ritu-saṁskāra* should be begun (94). Three oblations of Charu should be offered with the

## MANTRA

Hrīm : To *Prajāpati* : *Svāhā*.<sup>2</sup>

Then one oblation should be offered with the following (95) :

## MANTRA

May *Vishnu* grant thee power to conceive. May *Tvashtā* give the form or limbs (of the child). May *Prajāpati* sprinkle<sup>3</sup> it, and may *Dhātā* give thee power to bear<sup>4</sup> (96).

This oblation should be made with either ghee or Charu, or with ghee and Charu, and should be offered meditating upon the Sun, *Vishnu*, and *Prajāpati* (97).

<sup>1</sup> See p. 270, note 8.

<sup>2</sup> Hrīm *Prajā-pataye Svāhā*.

<sup>3</sup> *i.e.*, with my seed.

<sup>4</sup> *Vishnur yoning kalpayatu, Tvashtā rūpāni pingshatu, Āsinchatu Prajāpatir Dhātā garbhang dadhātu te.*

"May *Vishnu* make thy Yoni capable of offspring, may *Tvashtā* give the visible shapes, may *Prajāpati* sprinkle, may *Dhātā* support thy uterus." This Mantra is in *Bṛihadāraṇyaka Upaniṣad*, *Adhyāya VI*, *Brāhmaṇa IV*, verse 21, and the Mantra in verse 98 follows this—the two, in fact, make one Mantra. *Garbhādhāna* is ordinarily performed by the husband after *Ritusnāna*. The *Bhavadeva Paddhati* gives the meaning of the first Mantra as follows : O wife ! may *Vāsudeva* make thy Yoni capable of bearing (*Prasava-samarthāṅg karotu*) may *Tvashtā* make the forms (*Rūpāni*) manifest (*Pingshatu=Prakāshayatu*). May *Prajāpati* sprinkle into the Yoni as much seed as will lead to conception. May *Dhātā* (*Āditya*) hold (*Dadhātu=dhārayatu*) thy womb (*Garbham*).

## MANTRA

May Sinībālī<sup>1</sup> give support to thy womb, may Sarasvatī<sup>2</sup> give support to thy womb, may the two Ashvins,<sup>3</sup> who wear garlands of lotuses, give support to thy womb<sup>4</sup> (98).

Meditating upon the Devīs Sinībālī and Sarasvatī and the two Ashvins, excellent oblations should be offered with the above Mantra, followed by Svāhā (99). Then oblation should be offered to the sanctified Fire, meditating upon Sūrya<sup>5</sup> and Vishnu with the

## MANTRA

Klīng, String, Hrīng, Shrīng Hūm : Grant conception to her,<sup>6</sup> who desires a son : Svāhā (100).

Then, meditating upon Vishnu, oblations should be offered with the following :

## MANTRA

As this widely extended Earth<sup>7</sup> ever carries a full womb, do thou likewise carry for ten months until delivery. Svāhā (101).

<sup>1</sup> The Vedic Devatā of conception. Garbham dhehi, i.e. hold the womb. Sinībālī is the Tithi preceding Amāvasyā (new moon day) or the digit of the moon seen on the Chaturdashī day as it enters the new moon period.

<sup>2</sup> Brāhmī, Shakti of Brahmā.

<sup>3</sup> Celestial Physicians.

<sup>4</sup> In the Brihadāranyaka Upanishad, from which these Mantras are taken, they are said by the husband desirous of offspring when he places his mouth on hers. The Bhavadeva Paddati gives the meaning as follows : Oh Sinībālī ! hold the womb of this wife of mine (that is remove her barrenness) Oh Sarasvatī ! hold the womb. O wife ! may the two lotus-garlanded Devas the Ashvins impregnate thee.

<sup>5</sup> The Sun.

<sup>6</sup> Here the name of the wife is given in the dative case.

<sup>7</sup> Prithivī. She is the mother of all and always giving forth Her offspring. Be like Her.

Meditating upon the Supreme *Vishnu*, let a little more ghee be thrown into the Fire with the following :

## MANTRA

*Vishnu* ! do Thou in Thy excellent form put into this woman an excellent son : Svāha (102).

And, uttering the following :

## MANTRA

Kling, Hrīng, Kling, Hrīng, Strīng, Hrīng, Kling, Hrim let the husband touch his wife's head<sup>1</sup> (103). Then the husband, surrounded by a few married women having sons,<sup>2</sup> should place both hands on the head of his wife, and, after meditating on *Vishnu*, Durga, Vidhi,<sup>3</sup> and Surya,<sup>4</sup> place three fruits on (the cloth of) her lap. Thereupon he should bring the ceremony to a close by making *Svishti-krit* oblations and expiatory rites<sup>5</sup> (104-105). Or the wife and husband may be purified by worshipping Gaurī and Shangkara in the evening, and by giving oblations to Sun (106).

I have now spoken of *Ritu-saṁskāra*. Now listen to that relating to *Garbhādhāna* (107). On the same night,<sup>6</sup> or on some night having a date of an even number,<sup>7</sup> after

<sup>1</sup> Literally, let him, after reciting *Māyā Vīja*, preceded and followed by *Kāma*, and *Badhū* preceded and followed by *Māyā*, and then *Kāma* and *Māyā*, touch her head.

<sup>2</sup> *Pati-pura-vatī*—a woman whose husband and children are living.

<sup>3</sup> *Brahmā*.

<sup>4</sup> The Sun.

<sup>5</sup> To remedy mistake or error during the ceremony.

<sup>6</sup> The night of the day the *Ritu-saṁskāra* has been done.

<sup>7</sup> *Yugma*—that is, a "coupled night," or a night on a date with an even number, such as the second or fourth of a month, as distinguished from uneven dates, such as the first or third. It is believed that union on an even date is productive of a son, and on an uneven date of a



the ceremony, the husband should enter the room with his wife, and, meditating on Prajāpati, should touch his wife and say :

### MANTRA

Hrīm : O Bed ! be thou propitious for the begetting of a good offspring of us two (108-109).

He should then with the wife get on the bed, and there sit with his face towards the East or the North. Then, looking at his wife, let him embrace her with his left arm, and, placing his right hand over her head, let him make Japa of the Mantra on the different parts of her body (as follows) (110) : Let him make Japa over the head of the Kāma Bija<sup>1</sup> a hundred times ; over her chin of the Vāgbhava Bija<sup>2</sup> a hundred times ; over the throat of the Ramā Bija<sup>3</sup> twenty times ; and the same Bija a hundred times over each of her two breasts (111). He should then recite the Māyā Bija<sup>4</sup> ten times over her heart, and twenty-five times over her navel. Next let him place his hand on her member,<sup>5</sup> and recite jointly the Kāma<sup>6</sup> and Vāgbhava Bijas<sup>7</sup> a hundred and eight times, and let him similarly recite the same Bijas over his own member<sup>8</sup> a hundred and eight times ; and then, saying the Bija "Hrīm," let him open

daughter. Here the even number is as counted from the day of the Ritu-sangskārā ; the second, fourth, or sixth day, and so on, counted from that day.

<sup>1</sup> Klīng.

<sup>2</sup> Aing.

<sup>3</sup> Shrīng.

<sup>4</sup> Hrīng.

<sup>5</sup> Yoni.

<sup>6</sup> Klīng.

<sup>7</sup> Aing.

<sup>8</sup> Līṅga.

her member,<sup>1</sup> and let him go into her with the object of begetting a child (112-113). The husband should, at the time of the spending of his seed, meditate on Brahmā, and, discharging it below the navel into the Raktikā-nādi in the Chitkunda,<sup>2</sup> he should at the same time recite the following (114-115) :

## MANTRA

As the Earth is pregnant of Fire, as the Heaven is pregnant of Indra, as Space is pregnant of the Air it contains, so do thou also become pregnant<sup>3</sup> (by this my seed). (116).

If the wife then, or at a subsequent period, conceived, the householder, O Maheshvarī! should perform in the third month after conception the Pūmsavana rite (117). After the performance of his daily duties, the husband should worship the five Devas<sup>4</sup> and the heavenly Mothers, Gaurī and others,<sup>5</sup> and should make the Vasudhārā<sup>6</sup> (118).

The wise one should then perform Briddhi Shrāddha,<sup>7</sup> and, as aforementioned, the ceremonies up to Dhārā-Homa,<sup>8</sup> and then proceed to the Pūmsavana rites (119). The Charu

<sup>1</sup> Vikāshya māyayā yonim.

<sup>2</sup> The Chitkunda is described to be that part of the uterus "which is below the navel". (Bhārati.) The Vaidyaka-ratna-mālā speaks of the Raktikā-nādi as the one which is of the colour of blood.

<sup>3</sup> Yathāgninā sagarbhā bhūr, dyaur, yathā Vajra-dhārinā,  
Vāyunā dig garbha-vatī, tathā garbha-vatī bhava.

<sup>4</sup> Brahmā and the others (H. Bhārati), that is Vishnu, Rudra, Īshāna, Sadāshiva.

<sup>5</sup> The Mātrikās : see p. 271.

<sup>6</sup> Vide ante, p. 272, note 9.

<sup>7</sup> Performed on all auspicious occasions, the same as Ābhyudayika Shrāddha.

<sup>8</sup> See p. 270, note 28.

prepared for Pūṁsavana<sup>1</sup> is called "Prājāpatya," and the fire is called Chandra<sup>2</sup> (120). One grain of barley and two Māśha<sup>3</sup> beans should be put into curd made from cow's milk, and this should be given to the wife to drink, and, whilst she is drinking it, she should be asked three times : "What is that thou art drinking, O gentle one?" (121). The wife should thrice make answer : "Hrīng : I am drinking that which will cause me to bear a son." In this manner the wife should drink three mouthfuls of the curd (122). The wife should then be led by women whose husbands and children are living<sup>4</sup> to the place of sacrifice, and the husband should there seat her on his left and proceed to perform Charu-Homa (123).

Taking a little Charu as aftermentioned,<sup>5</sup> and uttering the Māyā Bija<sup>6</sup> and the Kūrcha Bija,<sup>7</sup> he should offer it as oblation, with the following :

### MANTRA

Do Thou destroy, do Thou destroy all those Bhūtas,<sup>8</sup> Pretas,<sup>9</sup> Pishāchas,<sup>10</sup> and Vetālas,<sup>11</sup> who are inimical to

<sup>1</sup> See p. 256, note 9.

<sup>2</sup> Moon.

<sup>3</sup> A kind of dhal.

<sup>4</sup> A woman none of whose children have died is Jīvatsutā. A blessing to a woman's Jivat-vatsā bhava—may you never lose a child ; a Mṛitavatsā or woman who has lost a child cannot join in the rite.

<sup>5</sup> i.e., in a sacrificial spoon (Bhāratī).

<sup>6</sup> Hrīng.

<sup>7</sup> Hūng.

<sup>8</sup> "Those who have been," the departed ghosts.

<sup>9</sup> "Those who have gone before," technically applied to those disembodied souls whose obsequial rites have not been performed.

<sup>10</sup> Filthy and malignant spirits.

<sup>11</sup> Spirits occupying the corpses of the dead.

conception and destroyers of the child in the womb, and of the young. Do Thou protect (the child in) the womb: Svāhā (124-125).

Whilst reciting the above Mantra, meditate upon Fire, as Rakshoghna,<sup>1</sup> and meditating on Rudra and Prajāpati,<sup>2</sup> offer twelve oblations (126).

He should then offer five oblations with the

### MANTRA

Hrīm : To Chandra : <sup>3</sup> Svāhā.

And then, touching his wife's heart, let him say inwardly the Bījas Hrīng and Shrīng one hundred times (127). He should then perform Svishti-krit Homa<sup>4</sup> and Prāyashchitta,<sup>5</sup> and complete the ceremony. Panchāmrita<sup>6</sup> should be given in the fifth month of pregnancy (128). Sugar, honey, milk, ghee, and curd in equal quantities make Panchāmrita. It is needful for the purification of the body (129). Doing Japa of the Bījas Aing, Kling, Shrīng, Hrīng, Hūng, and Lang, five times over each of the five ingredients, the husband, after mixing them together, should cause his wife to drink it<sup>7</sup> (130).

Then, in the sixth or eighth month, the Sīmantanayana<sup>8</sup> rite should be performed. It may, however, be performed any time before the child is born (131). The wise one should, after performing the rites as aforementioned,

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<sup>1</sup> Destroyer of Rākshasas.

<sup>2</sup> Brahmā.

<sup>3</sup> The Moon—a name of Fire.

<sup>4</sup> See p. 264, n. 5.

<sup>5</sup> See p. 264, n. 6. That is, by Vyāhṛiti Homa.

<sup>6</sup> Five nectars, described in the next Shloka.

<sup>7</sup> In the fifth month.

<sup>8</sup> See p. 256, note 9,

do Dhārā-Homa,<sup>1</sup> and sit with his wife on a seat, and offer three oblations to *Vishnu*, *Sūrya*, and *Brahmā*, saying :

#### MANTRA

To *Vishnu* : Svāhā, to the Effulgent One :<sup>2</sup> Svāhā, to *Brahmā* :<sup>3</sup> Svāhā (132).

Then, meditating on *Chandra*,<sup>4</sup> let him offer seven oblations to *Soma* <sup>4</sup> into Fire under his name of *Shiva* (133). Then, O *Shivā* ! he should meditate upon the two *Ashvins*, *Vāsava*,<sup>5</sup> *Vishnu*, *Shiva*, *Durgā*, *Prajāpati*,<sup>6</sup> and offer five oblations to each of them (134). The husband should after that take a gold comb, and comb back the hair on each side of the head and tie it up with the chignon<sup>7</sup> (135). He should, whilst so combing the hair, meditate upon *Shiva*, *Vishnu*, and *Brahmā*, and pronounce the the *Māyā Bija* <sup>8</sup> (136) and the

#### MANTRA

O Wife ! thou auspicious and fortunate one, thou of auspicious vows ! do thou in the tenth month, by the grace

<sup>1</sup> See p. 270, verse 8.

<sup>2</sup> *Bhāsvat*, or the Sun.

<sup>3</sup> *Dhātri*.

<sup>4</sup> Moon.

<sup>5</sup> *Indra*.

<sup>6</sup> *Brahmā*.

<sup>7</sup> In the old days the women used to dress the hair so as to divide it and let it hang on each side. The hair on each side was called *Chūrṇa-kuntala*. The portion tied up at the back was called *Baddhakesha*. During pregnancy the side hair used to be tied up with the *Baddhakesha* (ed. Bhakta, p. 411).

<sup>8</sup> *Hrīṅ*.

of Vishva-karma,<sup>1</sup> be safely delivered of a good child. May thou live long and happy. This comb, may it give thee strength and prosperity!

Saying this Mantra, the ceremony should be completed with *Svishti-krit* Homa<sup>2</sup> and other rites (137-138). Immediately after the birth of the son the wise one should look upon his face and present him with a piece of gold, and then in another room perform *Dhārā* Homa<sup>3</sup> in the manner already described (139). He should then offer five oblations to Agni, Indra, Prajāpati,<sup>4</sup> the Vishvadevas,<sup>5</sup> and Brahmā (140).

The father should thereafter mix equal quantities of honey and ghee in a bell-metal<sup>6</sup> cup, and, doing Japa of the *Vāgbhava* Bija<sup>7</sup> over it a hundred times, made the child swallow it (141). It should be put into the child's mouth with the fourth finger of the right hand, with the following :

<sup>1</sup> The divine Architect, son of Brahmā.

<sup>2</sup> See p. 264, n. 5.

<sup>3</sup> See p. 264, n. 6.

<sup>4</sup> Prajāpati is usually an epithet of Brahmā. It is also an epithet of Vishva-karmā, the divine Architect, also of Vishnu. Here Prajāpati is used for Vishnu.

<sup>5</sup> Vishva-devas. According to the *Mahābhārata*, they are the following: (1) Vasu, (2) Satya, (3) Kratu, (4) Dakṣha, (5) Kāla, (6) Kāma, (7) Dhṛiti, (8) Kuru, (9) Puru-ravas, and (10) Mādrava. The *Smṛiti* says in *Ishti-shrāddha*, Kratu and Dakṣha; in *Nāndī-mukha*, Satya and Vasu; in *Naimittika*, Kāla and Kāma; in *Kāmaja*, Dhuri and Lochana; and in *Pārvaṇa*, Puru-ravas and Mādrava are mentioned. From the above it will be seen that Dhuri and Lochana of the *Smṛiti* do not occur in the first list, which mentions Dhṛiti and Kuru. Some say they are twelve, thus avoiding the difficulty. The *Amarakośa* says that the Vishva-devas are a class of *Gana-devatās*, and the *Shabda-Kalpa-Druma* under this head quotes *Jatā-dhara*, who gives the *Ādityas* (12 in number), the Vishva-devas (10), the Vasus (8), the *Tushitas* (86), the *Bhāsvaras* (64), the *Vāyus* (49), the *Mahārājikas* (220), the *Sādhyas* (12), and the *Rudras* (11).

<sup>6</sup> Kāmsya, from Kāmsa.

<sup>7</sup> Aim.

## MANTRA

Child, may thy life, vitality,<sup>1</sup> strength, and intelligence ever increase (142).

After performing this rite for the longevity of the child, the father should give him a secret name, by which at the time of the investiture with the sacred thread he should be called (143). The father should then finish the *Jāta-karma*<sup>2</sup> by the performance of the usual expiatory and other rites, and then the midwife should with firmness cut the umbilical cord (144). The period of uncleanness<sup>3</sup> commences only after the cord is cut; therefore all rites relating to the *Devas* and the *Pitris*<sup>4</sup> should be performed before the cord is cut (145). If a daughter is born, all the acts as above indicated are to be performed, but the Mantras are not to be said. In the sixth or eighth month the boy should be given the name by which he is usually known (146). At the time of naming of the child the mother should, after bathing him and dressing him in two pieces of fine cloth, come to and place him by the side of her husband, with his face towards the East (147). The father should thereupon sprinkle the head of the child with water taken up upon blades of *Kusha* grass and gold, saying at the time the following :

## MANTRA

May *Jāhnavī*, *Yamunā*, *Revā*, the holy *Sarasvatī*, *Narmadā*, *Varadā*, *Kuntī*,<sup>5</sup> the Oceans and Lakes—all

<sup>1</sup> *Varchas* = Vigour, Vitality, Energy, Firmness.

<sup>2</sup> Birth-rite (see p. 256, note 10).

<sup>3</sup> *Ashaucha*. The period of uncleanness after the birth of a child, which begins after the cutting of the umbilical cord, is called *Shubha Ashaucha* (auspicious *ashaucha*), as opposed to the inauspicious uncleanness after a death.

<sup>4</sup> Ancestors.

<sup>5</sup> Sacred Indian Rivers. *Jāhnavī* is a name of *Gangā*.

these bathe thee for the attainment of Dharma, Kāma, and Artha<sup>1</sup> (149).

Om: O Waters! inasmuch as you are the grantors of happiness therefore do you make sure our food and do you enable us to see the Beautiful (150)<sup>2</sup>.

Om, O Waters! you are most beneficent do you make us participators therein like unto a loving Mother (151)<sup>3</sup>.

Om, O Waters! we go to enjoy of that essence<sup>4</sup> fully. Do you produce enjoyment for us therein whereby all are pleased (152)<sup>5</sup>.

The wise one should sprinkle water over the child, with the three preceding Mantras, and then, as aforesaid consecrate the fire and perform the rites leading up to Dhārā Homa in the manner already described, and then should offer five oblations (153). He should make the oblation to Agni, then to Vāsava,<sup>6</sup> then to Prajāpati,<sup>7</sup> then to the Vishva-Devas,<sup>8</sup> and then to Brahmā, into Vahni under his name of Pārthiva (154).

<sup>1</sup> Spiritual Merit, Fulfilment of Desire and Wealth—that is, May thou be pious and wealthy, and may all your desires be gratified.

<sup>2</sup> Ranāya = Ramanīyāya = Parabrahmane. The meaning of the Mantra is—"O waters! inasmuch as you lead to happiness, do you therefore unite us with (give us) the means of sustenance in this world, and unite us with the most excellent Brahman in the next" (Bhārati).

<sup>3</sup> The meaning is—"O waters! as mothers, prompted by their affection, give enjoyment of good things to their children, equally so do thou grant us enjoyment of your beneficent Rasa" (Bhārati).

<sup>4</sup> Rasa is the essence of the water which brings satisfaction. This may be physical but it is more than that. The feeling of pleasure produced by the water is itself a form of the Supreme Bliss of which water is a form.

<sup>5</sup> The meaning of the Mantra is—"O waters! give us our enjoyment in that Rasa whereby you please the whole Universe, that we may get Satisfaction therein" (Bhārati).

<sup>6</sup> Indra.

<sup>7</sup> Here, Vishnu.

<sup>8</sup> See Agni Purāna, Ganabhedā Adhyāya; also p. 281, note 5.



Then, taking the son in his lap, the wise father should speak into his right ear an auspicious name<sup>1</sup>—one that is short, and that can easily be pronounced (155). After whispering the name three times into the son's ear, he should inform the Brāhmanas who are present, of it, and then conclude the ceremony with *Svishtikrit* Homa and the other concluding rites (156)<sup>2</sup>.

For a daughter there is no *Nishkramana*, nor is *Bridhi Shrāddha* necessary. The wise man performs the naming, the giving of the first rice, and tonsure of a daughter without any Mantra (157).

In the fourth or sixth month after birth, the *Nishkramana* *Saṁskāra* ceremony of the son should be performed (158).

After performing his daily duties, the father should, after bathing, worship *Ganesha*, and then bathe and adorn his son with clothes and jewels, and, placing him in front of himself, pronounce the following (159).

#### MANTRA

Brahmā, Vishnu, Shiva, Durgā, *Ganesha*, Bhāskara<sup>3</sup> Indra, Vāyu, Kuvera, Varuna, Agni, and Brihaspati:<sup>4</sup> May They always be propitious to this child, and may They always protect him when he goes forth (from the house) (160).

Having said this, he should take the child in his arms, and, preceded by vocal and instrumental music, and surrounded by his rejoicing kinsmen, take the son out of

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<sup>1</sup> The names given to Indian children are names of or words denoting attributes of Deity or such names as raise in the mind of the worshipper a pious thought. Similarly amongst Catholics a saint's name is always given.

<sup>2</sup> Taking the child outside the home to see the Sun.

<sup>3</sup> *i.e.*, Sūrya, the Sun.

<sup>4</sup> Guru of the Devas.

the house (161). Going a little distance, he should show the Sun to the child, with the following (162):

## MANTRA

Om: Yonder is the Eye (of Heaven) who excels even Shukra<sup>1</sup> in his effulgence, who is beneficent even to the Devas. May we see him a hundred years. May we live a hundred years<sup>2</sup> (163).

Having shown the Sun to his child, the father should return to his own house, and, after making offering<sup>3</sup> to the Sun, feast his kinsmen (164).

O Shivā! in the sixth or eighth month either the father's brother or the father himself should give the first rice to the child<sup>4</sup> (165). After worshipping the Devas and purifying fire as aforementioned, and duly performing the ceremonies leading to Dhārā Homa, the father should make five oblations into Fire, under his name of Shuchi, to each of the following Devas: He should make the oblations first to Agni, next to Vāsava, after him to Prajāpati,<sup>5</sup> then to the Vishva-devas, and then the fifth Āhuti to Brahmā (166-168). He should then meditate upon the Devī Annadā,<sup>6</sup> and, after giving Her five oblations in Fire, place the son, adorned with clothes and jewels, in his lap, and give him

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<sup>1</sup> The planet Venus.

<sup>2</sup> This should be the average age of man in the Kali Age, though, owing to the common violation of natural laws, it is the exception rather than the rule. The text says 'one hundred autumns' (Sharadaḥ shatam). The reference seems to be to the autumnal festivities held all over India.

<sup>3</sup> Arghya.

<sup>4</sup> *Vide ante*, p. 257, note 3.

<sup>5</sup> Here, Vishnu. See *ante* page 283, Verse 154.

<sup>6</sup> A form of the Devī, as the Giver of food,

Pāyasa,<sup>1</sup> either in the same or in another room (169). The Pāyasa should be put into the child's mouth five times, uttering the Mantras for making oblations to the five vital airs<sup>2</sup>; and after that a little rice and curry should be put into the child's mouth (170). The ceremony should be brought to a close by the blowing of conches and horns<sup>3</sup> and other music, and by performing the concluding expiatory rite.<sup>4</sup>

I have done speaking of the rice-eating ceremony. I shall now speak of the tonsure ceremony.<sup>5</sup> Do Thou listen (171).

In the third or fifth year, according to the custom in the family, the tonsure of the boy should be performed for the success of the future sacramental rites<sup>6</sup> of the boy (172). The wise father should, after concluding the preliminary rites beginning with the worship of the Devas and leading up to Dārā Homa, place on the north side of the Fire, called Satya, a mud platter filled with cow-dung, tila-seeds, and wheat, also a little lukewarm water and a keen-edged razor (173-174).

The father should place the son on his mother's lap, the mother sitting on her husband's left, and, after saying the Varuna Bija<sup>7</sup> ten times over the water, rub the hair of the boy's head with lukewarm water. He should then tie the hair with two blades of Kusha grass

<sup>1</sup> Rice boiled in milk, with sugar and a little ghee.

<sup>2</sup> To Prāna, Svāhā, to Apāna, Svāhā, to Samāna, Svāhā, to Udāna, Svāhā, to Vyāna, Svāhā—that is, Salutation to the five Airs or functions of vital force as to which see author's "Serpent Power" and "World as Power :—Life".

<sup>3</sup> Tūrya.

<sup>4</sup> i.e., Vyāhriti Homa.

<sup>5</sup> Chūdākarana.

<sup>6</sup> Samskāra.

<sup>7</sup> Vang.

into a knot, uttering meanwhile the Māyā Bīja <sup>1</sup> (175-176). Then, saying the Māyā and Lakṣmī Bījas <sup>2</sup> three times, he should cut off the knot with the steel razor and place it in the hands of the child's mother (177). The boy's mother should then take it with both hands and place it in the platter containing the cow-dung, and the father should then say to the barber: "Barber, do thou at thine ease proceed with the shaving of the boy's hair, Svāhā." Then, looking at the barber, he should make three oblations, into Vahni <sup>3</sup> who is named Satya, to Prajāpati <sup>4</sup> (178-179). After the boy has been shaved by the barber he should be bathed and adorned with clothes and jewels, and placed near the fire on the left of his mother, and the father should, after performance of Svishti-kṛit Homa and the expiatory rites, <sup>5</sup> offer the Complete Oblation <sup>6</sup> (180-181). Then, uttering the following :

## MANTRA

Hrīm: O Child! may the Omnipresent Creator of the Universe grant thee well-being,  
he should pierce the ears of the boy with gold or silver needles (182). He should then sprinkle the child with water, uttering the

## MANTRA

O Waters! As You grant, (as aforementioned) <sup>7</sup>;

<sup>1</sup> Hrīng.

<sup>2</sup> Hrīng and Shrīng.

<sup>3</sup> Fire.

<sup>4</sup> See p. 281, note 4. After the worship of Fire oblation is offered into it to Prajāpati.

<sup>5</sup> Prāyashchitta by means of Vyāhṛiti Homa.

<sup>6</sup> Pūrnāhuti followed by Shānti, Tilaka (made of ashes mixed with ghee) and Dakṣhinā.

<sup>7</sup> The Mantra as in verse 59.

and, after performing Shānti Karma<sup>1</sup> and other rites, and making presents,<sup>2</sup> bring the ceremony to a close (183).

The sacramental rites from Garbhādhāna to Chūdākarana are common to all castes. But for Shūdras and Sāmānyas<sup>3</sup> they must be performed without Mantras (184).

In the case of the birth of a daughter, all castes are to perform the rites without Mantras. In the case of a daughter there is no Nishkramana (185).

I will now speak of the Sacred Thread Ceremony<sup>4</sup> of the twice-born classes, by which the twice-born become qualified for performing rites relating to the Devas and Pitris (186).

In the eighth year from conception, or the eighth year after birth, the boy should be invested with the sacred thread. After the sixteenth year the son should not be invested, and one so invested is disqualified for all rites (187).

The father versed in Shāstra should, after finishing his daily duties, worship the five Devas, as also the Mātris, Gaurī, and others, and make the Vasudhārā<sup>5</sup> (188). He should thereafter perform Briddhi Shrāddha<sup>6</sup> for the satisfaction of the Devas and Pitris,<sup>7</sup> and perform the rites, ending with Dhārā Homa,<sup>8</sup> as directed in the performance of Kushandikā<sup>9</sup> (189).

The boy should early in the morning be given a little to eat; then his head, with the exception of the crown lock,

<sup>1</sup> Rite that produces tranquillity and averts evil.

<sup>2</sup> Dakshinā.

<sup>3</sup> i.e., mixed castes (see Chapter VIII, verses 4-6).

<sup>4</sup> Upavīta-kriyā, Upanayana.

<sup>5</sup> See *ante*, p. 272, note 9.

<sup>6</sup> *Vide ante*, p. 277, note 7. Also called Ābhyudayika Shraddhā.

<sup>7</sup> The manas.

<sup>8</sup> *Vide ante*, p. 264, verse 45.

<sup>9</sup> *Vide ante*, p. 269, verse 70.

should be shaved, and after that he should be well bathed and decked with jewels and silken clothes (190).

The boy should then be taken to the Chhāyā-mandapa<sup>1</sup> near Fire under his name of Samudbhava, and there made to sit on a clean seat to the left (of his father or Guru) (191). The Guru should say: "My son, do thou adopt Brahma-chārya."<sup>2</sup> The disciple should say respectfully: "I do adopt it" (192). The Preceptor should then with a cheerful mind give two pieces of Kāshāya<sup>3</sup> cloth for the long life and strength of mind of the gentle boy (193). Then when the boy has put on the Kāshāya cloth, he should, without speaking, give him a knotted girdle<sup>4</sup> made of three strings of Munja or Kusha grass (194). On that the boy should say, "Hring, may this auspicious girdle prove propitious"; and, saying this, and putting it round his waist, let him sit in silence before the Guru (195).

### MANTRA

This sacrificial thread is very sacred; Brīhaspati of old first wore it. Do thou wear this excellent white sacrificial thread which contributes to prolong life. May it be for thee strength and courage (196).

With this Mantra the boy should be given a sacrificial thread made of the skin of the black buck,<sup>5</sup> as also a staff<sup>6</sup>

<sup>1</sup> i.e., a clean space with an awning over it.

<sup>2</sup> Literally, Brahman-path. Here the Āshrama so called which is that of the chaste student life. To be the Dīkshā Guru is the privilege of the father who may depute the office to another Brāhmaṇa.

<sup>3</sup> A cotton cloth of brick-red colour, as worn by Sannyāsīs. One piece is for Dhoti or loin cloth and the other is Chādar or cloth for upper body.

<sup>4</sup> Mekhalā. Munja grass is used to make ropes.

<sup>5</sup> Worn by Sannyāsīs until as Avadhūtas they burn the sacred thread.

<sup>6</sup> Danda.

made of bamboo, or a branch of Khadira, Palāsha, or Kshira tree (197). When the boy has put the sacred thread round his neck and holds the staff in his hand, the Guru should three times recite the

### MANTRA

“ O Waters ! you are,” (rest as aforementioned),<sup>1</sup>

preceded and followed by Hrīng, and should sprinkle the boy with water taken with Kusha grass, and fill the joined palms of the latter with water (198). After the boy has offered the water to Sūrya, the Guru should show the boy the Sun, and recite the

### MANTRA

“ Yonder is the Sun,” (as aforementioned)<sup>2</sup> (199)

After the boy has viewed the Sun, the Guru should address him as follows: “ My Son ! place thy mind on my observances. I bestow upon thee my disposition.<sup>3</sup> Do thou my child follow the observances with an undivided mind. May my word contribute to thy well-being ” (200). After saying this, the Guru, touching the boy’s heart, should ask, “ My Son ! what is thy name ? ” and the boy should make reply: “ . . . Sharmā,<sup>4</sup> I bow to thee ” (201). And to the question of the Guru, “ Whose Brahma-chārī<sup>5</sup> art thou ? ” the disciple will reverently answer: “ I am thy Brahma-chārī ” (202). The Guru should

<sup>1</sup> The Mantra is at verse 59.

<sup>2</sup> The Mantra is at verse 168.

<sup>3</sup> Chitta.

<sup>4</sup> i.e., I am (so-and-so) Sharmā. Whenever an orthodox Brāhmana is asked his name, he should give his first name, followed by Sharmā. A Kshatriya should say Varmā, a Vaishya, Bhūti, and a Shūdra, Dāsa.

<sup>5</sup> Student disciple of the second Āshrama.

thereupon say: "Thou art the Brahma-chārī of Indra, and Fire is thy Āchārya."<sup>1</sup> Saying this, the good Guru should consign him to the protection of the Devas (203). "My Son! I give thee to Prajāpati, to Savitri, to Varuna, to Prithivī, to the Vishva-devas,<sup>2</sup> and to all the Devas. May they all ever protect thee" (204).

The boy should thereafter go round the sacrificial fire and the preceptor, keeping both upon his right, and then resume his own seat (205). The Guru, O Beloved! should then, with his disciple touching him, offer five oblations into Fire named Samudbhava to Five Devas (206)—namely, Prajāpati,<sup>3</sup> Shakra,<sup>4</sup> Vishnu, Brahmā, and Shiva (207). When the oblations are offered into Fire, under his name of Samudbhava, the names of each of the Devas should be pronounced in the dative, preceded by Hrīng and followed by Svāhā. Where there is no Mantra mentioned, this method is to be followed in all cases (208). After this, oblation should be offered to Durgā, Mahālakṣmī, Sundarī, Bhuvaneshvarī, and to Indra and the other nine regents of the quarters,<sup>5</sup> and Bhāskara<sup>6</sup> and the eight planets (209). The name of each of these should be mentioned whilst the

<sup>1</sup> Āchārya is instructor. Fire is that because by doing Homa into Fire the boy makes progress in spiritual knowledge.

<sup>2</sup> *Vide ante*, p. 281, note 5.

<sup>3</sup> Prajāpati—Lord of Creatures—an epithet in the Veda originally applied to Savitri, Soma, Tvashtri, Hiranya-garbha, Indra, and Agni; afterwards the name of a separate Deva presiding over procreation (Manu, xii, 121), and the bestower of progeny and cattle. Prajāpati is sometimes invoked as the Creator, and sometimes as one of the thirty-three *Rishis*. It is also an epithet of the mental sons of Brahmā, who, according to Manu (i, 34), are Marīchi, Atri, Angiras, Pulastya, Pulaha, Kratu, Vashishtha, Prachetas or Daksha, Bhrigu, and Nārada. Some say that there are seven Prajāpatīs (the first seven), and others three Prajāpatīs (the last three).

<sup>4</sup> Indra.

<sup>5</sup> Dikpālas (see p. 178, note 2; p. 271, note 9).

<sup>6</sup> Sūrya, the Sun. There are nine "Planets" (Nava-graha), including the Sun.



offering of oblations is made. The wise Guru should then cover the boy with cloth, and ask him, who is desirous of attaining Brahma-chārya: "What is the Āshrama<sup>1</sup> thou desirest, my son! and what is thy heart's desire?" (210). The disciple should thereupon hold the feet of the Preceptor, and, with a reverent mind, say: "First instruct me in Brahmanidya,<sup>2</sup> and then in that of the householder" (211).

O Shivā! when the disciple in this manner has beseeched his Guru, the latter should three times whisper into his disciple's right ear the Pranava,<sup>3</sup> which contains all the Mantras in itself, and should also utter the three Vyāhritis,<sup>4</sup> as also the Sāvitrī<sup>5</sup> (212). Sadhāshiva is its *Rishi*, the metre is *Trishtup*,<sup>6</sup> the presiding Deva is Sāvitrī, and its object is the attainment of final Liberation (213). The Gāyatrī Mantra is:

### MANTRA

Om: Let us contemplate the wonderful Spirit of the Divine Creator. May He direct our understanding.<sup>7</sup> Om.

<sup>1</sup> State of life.

<sup>2</sup> That is, the Gāyatrī Mantra.

<sup>3</sup> Om.

<sup>4</sup> Bhūh, Bhuvah, Svah.

<sup>5</sup> The Gāyatrī Mantra (see *post*). The word Gāyatrī means that which saves the Gāyat (singer, reciter). It is called Sāvitrī, because the world is produced from It. Sū=bring forth. See Author's "Garland of letters".

<sup>6</sup> A form of metre.

<sup>7</sup> Om : Tat savitur varenyam bhargo devasya dhīmahi

Dhiyo yo nah prachodayāt : Om.

<sup>8</sup> Bhāratī says that before doing Japa of the Gāyatrī, *Rishi*-nyasa should be done: on the head, to Sadāshiva the *Rishi*, obeisance; on the mouth, to the Metre *Trishtup*, obeisance; on the head, to Sāvitrī the presiding Devatā thereof, obeisance. The employment (*Viniyoga*) is for the attainment of Liberation.

The Guru should then explain the meaning of the Gāyatrī (214-215). By the Tāra,<sup>1</sup> which contains three letters—*i.e.*, A, U, and M—the Paresha<sup>2</sup> is meant. He is the Protector, Destroyer, and Creator. He is the Deva<sup>3</sup> Who is beyond (the manifestation of) Prakṛiti<sup>4</sup> (216).

This Deva is the Spirit of the three worlds,<sup>5</sup> containing in Himself the three qualities.<sup>6</sup> By the three Vyāhritis,<sup>7</sup> therefore, the all-pervading Brahman<sup>8</sup> is expressed (217). He Who is indicated by the Pranava<sup>9</sup> and the Vyāhritis is also known by the Sāvitrī<sup>10</sup>. Let us meditate upon the great inner Light,<sup>11</sup> of Savitā,<sup>12</sup> the Creator

<sup>1</sup> Om.

<sup>2</sup> *i.e.*, the Paramātmā considered as Parama Puruṣa in relation to Prakṛiti (Bhārati).

<sup>3</sup> Deva here means He in whom are the functions of illumination (Dipti) and the like, Who functions as Creator, Destroyer and Maintainer. Destroyer=Hartā=Samhāraka (derived from root Hri=to take). God does not destroy in our sense but He takes back the world which he has created (*ibid.*).

<sup>4</sup> Prakṛiteḥ parah : Bhārati says that Para=Dūra (distant from)=Uttama, highest. That is, though Prakṛiti-svarūpa is Himself, He is beyond Her manifestation. Or as Shiva-Shakti are One and equal (in their Svarūpa) Para may mean "other aspect of or counterpart" of Shiva. The latter is one aspect and Prakṛiti or Shakti another aspect of the one Brahman.

<sup>5</sup> Trilokātmā. Or regions—Bhūh, Bhuvah, Svah.

<sup>6</sup> The Guṇas—Sattva, Rajas, and Tamas.

<sup>7</sup> Bhūh, Bhuvah, Svah.

<sup>8</sup> Vishvamaya.

<sup>9</sup> The Deva Who is indicated by the Pranava is—He Who is Trilokasvarūpa, the Reality which is beyond and in the form of the three worlds, Who contains the three Guṇas. Therefore, the three Vyāhritis or three Lokas indicate Him.

<sup>10</sup> That is, the Gāyatrī Mantra. The Paramātmā who is designated by Tāra and the Vyāhritis is also designated by the Sāvitrī (Bhārati).

<sup>11</sup> Antar-gatang mahad-varchchah, which is the Bharga (Spirit of the Sun). Omnipresence and Radiance are qualities of Deva (*ibid.*).

<sup>12</sup> Though Savitā and Bharga might appear to be distinct, They are in reality one (*ibid.*) when rightly considered (Paramārtha-chintāyām).

of and in the form of the world<sup>1</sup>, the Supreme, eternal<sup>2</sup>, all pervading Truth, adored by the self-controlled. May the Bharga<sup>3</sup> Who witnesseth all, and is the Lord of all,<sup>4</sup> direct, and keep engaged our mind, intelligence, and senses towards and in those acts, which lead to the attainment of Dharma, Ārtha, Kāma and Moksha<sup>5</sup> (218-220).

O Devī! the excellent Guru, having thus instructed the disciple, and explained to him the Divine Wisdom,<sup>6</sup> should direct him in the duties of a householder (221). "My Son! do thou now discard the garments of a Brahmachārī,<sup>7</sup> and honour the Devas and Pitris<sup>8</sup> according to the way revealed by Shambhu"<sup>9</sup> (222). Thy body is sanctified by the instructions thou hast received in Divine Wisdom. Do thou, now that thou hast reached the stage of a householder, engage thyself in thy duties appropriate

<sup>1</sup> Jāgad-rūpa, which is His form as effect.

<sup>2</sup> Sanātana or that which has neither beginning nor end.

<sup>3</sup> Bharga is the Āditya Deva in the solar circle possessed of various forms of greatness (Māhātyam).

<sup>4</sup> Sarvasākshīsha: that is, who sees and directs all Karma both good and evil (Bhārati).

<sup>5</sup> Piety or right conduct, Wealth, Fulfilment of Desire, and Liberation.

Tāra-vyāhriti-vāchyo yaḥ Sāvitrīyā jneya eva saḥ  
Jagadrūpasya savituh sangsrashatur divyato vibhoḥ  
Antargatam mahadvarchcho varanīyang yatātmabhiḥ  
Dhyāyema tat parang satyang sarvavyāpi sanātanam  
Yo bhargah sarvasākshīsho mano-buddhīndriyāni naḥ  
Dharmārtha-kāma-moksheshu prerayed viniyojayet.

<sup>6</sup> Brama-vidyā contained in the Gāyatrī.

<sup>7</sup> Student. A Brahmachārī is a student who lives a celibate life with his preceptor after his initiation until he qualifies to enter upon the life of a householder.

<sup>8</sup> Forefathers.

<sup>9</sup> Shiva.

to that mode of life<sup>1</sup> (223). Put on two sacred threads,<sup>2</sup> two good pieces of cloth, jewels, shoes, umbrella, fragrant garland and paste" (224). The disciple should then take off his *Kāshāya* cloth and his sacred thread of black-buck skin and his girdle, and give them and his staff, begging-bowl, and also what has been received by him in the shape of customary<sup>3</sup> alms, to his Guru.

He should then put on two sacred threads and two fine cloths,<sup>4</sup> and wear a garland of fragrant flowers, and perfume himself, and thereafter sit in silence near the Guru, who should address him as follows (225-227).

"Conquer the senses, be truthful and devoted to the acquisition of Divine Knowledge and the study of the Vedas, and discharge the duties of a householder according to the rules prescribed in the *Dharma Shāstras*"<sup>5</sup> (228).

Having thus instructed the disciple, the Guru should make him offer three oblations into Fire in the name of *Samudbhava* with the

### MANTRA

*Hrim* : Earth, Firmament, Heaven : *Om*.<sup>6</sup>

<sup>1</sup> *Āshrama*.

<sup>2</sup> *i.e.*, two white cotton-threads. At the first part of the ceremony a thread of black-buck skin is put round the *Brahma-chārī*, which is afterwards removed. The cotton-thread has three strands. One is called *Kāya-danda*, another *Vāg-danda*, and the third *Mano-danda*—that is, controller of body, speech, and mind. They are also emblematic to the three *Gunas*—*Sattva*, *Rajas*, and *Tamas*.

<sup>3</sup> The custom is that immediately after the investiture the friends and relatives should give him money as alms.

<sup>4</sup> *i.e.*, he puts on a fine dhoti, or loin-cloth, and wraps an equally fine chuddur, or sheet, round the upper part of his body.

<sup>5</sup> The moral and legal Scriptures.

<sup>6</sup> Literally, with the three *Bhūh*, *Bhuvah*, *Svah*, preceded by *Māyā*, and followed by *Pranava*—that is, *Hring*, *Bhūr Bhuvah Svah*, *Om*, or the three planes—terrestrial, atmospheric, and celestial,

He should then himself perform *Svishti-krit Homa*,<sup>1</sup> and then, O Gentle One! he should bring the investiture ceremony to a close by offering the Complete Oblation<sup>2</sup> (229-230).

Beloved! all nine ceremonies, from the *Jivaseka*<sup>3</sup> to *Upanayana*<sup>4</sup> are performed by the father alone.

The ceremony relating to marriage may be performed either by the father or by the bridegroom himself (231). The pious man should on the day of marriage perform his ablutions and finish his daily duties, and should then worship the five Devas and the Divine Mothers, Gaurī and others, and making the *Vasu-dhārā*,<sup>5</sup> do *Briddhi Shrāddha*<sup>6</sup> (232). At night the betrothed bridegroom, preceded by vocal and instrumental music, should be brought to the *Chhāyā-mandapa*<sup>7</sup> and seated on an excellent seat (223). The bridegroom should sit<sup>8</sup> facing the East,<sup>9</sup> and the giver of the bride should face the west, and the latter, after rinsing his mouth, should, with the assisting *Brāhmanas*, ask for the words "Svasti" and "*Riddhi*"<sup>10</sup> (234).

<sup>1</sup> See p. 264, verses 48 *et seq.*

<sup>2</sup> *Pūrnāhuti*.

<sup>3</sup> *Vide* v. 4.

<sup>4</sup> *Ibid.*

<sup>5</sup> *Vide* p. 272, note 9.

<sup>6</sup> *Vide* p. 308, n. 2.

<sup>7</sup> *i.e.*, the pandal (see *ante*).

<sup>8</sup> At the time of the actual ceremony.

<sup>9</sup> Ordinarily a giver sits with face to East, and the person to whom the gift is given sits with his face to the North. But in the case of the gift of the bride in marriage the rule is as in the text.

<sup>10</sup> *i.e.*, one party says, *Svasti-vachana* ("Be it well"), to which the others reply *Ridhyatām* ("May it be well done"): words of benediction and prosperity. The giver of the bride first asks for *Punyāha-vachana*—that is, he calls upon those present to declare that the time is auspicious. Upon their so declaring, the giver then asks for *Riddhi-vachana*—that is, he calls upon them to express their wish that the marriage

The giver of the bride should ask after the bridegroom's welfare, and ask also his permission to honour him, and upon receiving his answer should honour him by the offer of water for his feet and the like <sup>1</sup> (235), and saying, "I give this to you," <sup>2</sup> let him give the bridegroom the gifts. The water <sup>3</sup> should be given at the feet and the oblation <sup>4</sup> at the head (236). Articles for the rinsing of the mouth should be offered at the mouth, and then scents, garlands, two pieces of good cloth, beautiful ornaments and gems, and a sacred thread should be given to the bridegroom (237). The giver should make Madhuparka by mixing together curd, ghee, and honey in a bell-metal cup, and place it in the hand of the bridegroom with the words, "I give you" (238). The bridegroom, after taking it, should place the cup in his left hand, and, dipping the thumb and ring fingers of his right hand into the Madhuparka, should smell it five times, reciting meanwhile the Prānāhuti Mantra,<sup>5</sup> and then place the cup on his north. Having offered the Madhu-parka, the bridegroom should be made to rinse his mouth (239-240).

The giver of the daughter should then, holding Dūrvā- and Akshata,<sup>6</sup> touch the right knee of the bridegroom with his hand, and then, first meditating on Vishnu and saying

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may prove prosperous. On their saying, "May it be prosperous," the giver lastly asks them to say the word of benediction (Svasti-vachana, "Be it well"). The following Mantra is then recited: "May Indra who listens to the wise, bless us. May Pushā the all-knowing bless us. May Tārکشya (Aruna), the fellow of whose chariot-wheel is ever unbroken, bless us. May Brihaspati bless us; Ong Svasti, Ong Svasti, Ong Svasti."

<sup>1</sup> Padya, etc.

<sup>2</sup> This is said with each gift.

<sup>3</sup> Pādhyā.

<sup>4</sup> Arghya.

<sup>5</sup> i.e., Prānāya Svāhā, Apānāya Svāhā, Samānāya Svāhā, Udānāya Svāhā, Vyānāya Svāhā (see p. 164, note 7).

<sup>6</sup> Dūrvā Grass and sun-dried rice.

“Tat Sat,”<sup>1</sup> he should mention the name of the month, the *Paksha*,<sup>2</sup> and *Tithi*,<sup>3</sup> motive<sup>4</sup> and then the *Gotra*<sup>5</sup> and *Pravara*<sup>6</sup> of the bridegroom and the names of his ancestors in the possessive case one by one, from the great-grandfather, beginning with the last, and ending with the father.<sup>7</sup> The bridegroom’s name should be said in the objective case along with his *Gotra* and *Pravara*. Then he says the bride’s name and the names of her ancestors, their *Gotra*, and so forth; and he should then say: “I honour thee with the object of giving her to thee in *Brāhma* marriage” (241-244).<sup>8</sup>

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<sup>1</sup> See p. 28, note 2.

<sup>2</sup> The lunar month is divided into two *Pakshas* (which literally means turn or wing)—the *Shukla* (=white or light) and the *Krishna* (=black or dark).

<sup>3</sup> Each half of a lunar month is divided into fifteen *Tithis*, or lunar days.

<sup>4</sup> *Nimittāni*; i.e., the motive or object with which the gift is made. The giving away of a girl in marriage is an act of merit and usually the girl of the bride say “For the attainment of imperishable heaven” or like pious wish.

<sup>5</sup> and <sup>6</sup> *Gotra* means lineage, descent, family. The *Gotra* of each family is derived from its founder (*Ādi-puruṣa*). *Manu* speaks of eight *Gotras*, and the *Dharma-pradīpa* of forty-two *Gotras*. Castes other than *Brāhmanas* derive their *Gotra* and *Pravara* from their *Gurus*. *Pravara* means well-known, excellent, illustrious. Thus, in *Jamadagni* *Gotra*, the *Pravaras* are *Jamadagni*, *Aurva*, and *Vashishtha*. In *Bhāradvāja* *Gotra* they are *Bhāradvāja*, *Angiras*, and *Bārhaspatya*. In each *Gotra* there are usually three or five *Pravara Puruṣas* (illustrious men). *Pravara* is, therefore, the branch of a *Gotra* named after a distinguished member of it. A person, therefore, has both a *Gotra* and a *Pravara* from which he is descended.

<sup>7</sup> As follows: The great-grandson of A, the grandson of B, the son of C, D, him I honour. The *Gotra* and *Pravara* should be mentioned.

<sup>8</sup> Thus: I, A (the giver), give to thee, B (the bridegroom), the great-grandson of C of W *Gotra* and X *Pravara*, the grandson of D of W *Gotra* and X *Pravara*, the son of E of W *gotra* and X *Pravara*, F. I give to thee, (name of bride) of Y *Gotra* and Z *Pravara*, the great-granddaughter of G of Y *Gotra* and Z *Pravara*, the granddaughter of N of Y *Gotra* and Z *Pravara*, the daughter of I of Y *Gotra* and Z *Pravara* in *Brāhma* marriage.

The bridegroom should then say: "I am honoured." The giver upon this should say, "Perform the ordained marriage rites," and the bridegroom should then say: "I will do it to the best of my knowledge" (245). The bride, adorned with beautiful clothes and jewels, and covered with another piece of cloth, should then be brought and placed in front of the bridegroom (246). The giver of the bride should once again show his respect to the bridegroom by the present of clothes and ornaments, and join the right hand of the bridegroom with that of the bride (247). He should place in their joined hands five gems or a fruit and a pan-leaf, and having saluted the bride, should consign her to his hands (248). At the time of giving the bride the giver should, as before, mention his name in the nominative case, and should state his wish,<sup>1</sup> and should also mention the names of the three ancestors of the bridegroom, with their Gotras, all in the possessive case, as before.

He should then mention the name of the bridegroom in the dative singular, and then the names of the three ancestors of the bride, with their Gotras, etc., in the possessive case. At the time of mentioning the bride's name in the objective singular he should say after that, "The honoured, adorned, clothed, and Prajāpati-devatāka,"<sup>2</sup> and saying, "to thee I give," he should give away the bride. The bridegroom should, by saying "Svasti,"<sup>3</sup> agree to take her as his wife (249-251). Let the giver then say, "In Dharma,<sup>4</sup> in Artha,<sup>5</sup> in Kāma,<sup>6</sup> thou should be with

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<sup>1</sup> Kāma, *viz.*, that this is done for the attainment of the three Purushārthas—Dharma, Kāma, Artha.

<sup>2</sup> As adjective of her name, meaning She who is dedicated or belongs to Prajāpati (the Lord of Procreation).

<sup>3</sup> Su + asti = it is well. See p. 296, note 10.

<sup>4</sup> Religious observances.

<sup>5</sup> Worldly affairs.

<sup>6</sup> Enjoyment.



thy wife"; and the bridegroom should reply, saying, "So I shall," and then recite the praise of Kāma <sup>1</sup> (252).

### MANTRA

It is Kāma who gives and Kāma who accepts. It is Kāma who has taken the Kāminī <sup>2</sup> for the satisfaction of Kāma. Prompted by Kāma, I take thee. May both our Kāma <sup>3</sup> be fulfilled <sup>4</sup> (253).

The giver should then, addressing the son-in-law and the daughter, say: "May, by the grace of Prajāpati, the desire of you both be accomplished. May you two fare well. Do you two together perform the religious observances" <sup>5</sup> (254). Then both the bride and bridegroom, to the accompaniment of music and blowing of conch-shells, should be covered with the cloth, so that they may have their first auspicious glance at one another (255). Then gold and jewels, according to the giver's means, should be offered to the son-in-law as presents. The giver should then think to himself that the ceremony has been faultlessly done <sup>6</sup> (256). The bridegroom either, on the same night or the day following, should establish fire, according to the rules of *Kushandikā* <sup>7</sup> (257).

<sup>1</sup> The God of Love. Kāma means also desire.

<sup>2</sup> Woman.

<sup>3</sup> Desire of Bride and Bridegroom.

<sup>4</sup> That is, the giver has expressed his desire or wish (Kāma). The bridegroom desires and, prompted by desire for Dharma Artha, takes the Kāminī, which literally means a passionate, and then any, woman. It is the Kāma or wish of the father to give and the Kāma of the bridegroom is to accept.

<sup>5</sup> Literally, "Protect the Dharma," by which is meant "Perform pious and religious acts".

<sup>6</sup> As should be done in every ceremony for the Tripti (satisfaction) of the Parama-purusha; for, if the worshipper is satisfied, the Brahman in him is satisfied.

<sup>7</sup> Vide p. 269, verse 70.

The fire that is made in this *Kushandikā* is called *Yojaka*,<sup>1</sup> and the *Charu*<sup>2</sup> which is cooked is called *Prājāpatya*.<sup>3</sup> After performing *Dhārā Homa*<sup>4</sup> in the fire, the bridegroom should offer five oblations (258). The oblation should, after meditation upon Shiva, Durgā, Brahmā, *Vishnu*, and the Carrier of Thunder,<sup>5</sup> be made to them one after the other, singly, in the sanctified fire (259). Taking both his wife's hands, the husband should say: "I take thy hands O fortunate one!"<sup>6</sup> Do thou be devoted to the Guru and the *Devatās*, and duly perform thy household duties according to the religious precepts" (260). The wife should then, with ghee given by the husband, and fried paddy<sup>7</sup> given by her brother, make four oblations in the name of *Prajāpati* (261). The husband should then rise from his seat with his wife and go round the Fire with her and offer oblation to Durgā and Shiva, *Ramā* and *Vishnu*, *Brahmī* and *Brahmā*, three times to each couple (262).

Then, without reciting any Mantra, the bride should step on a stone,<sup>8</sup> and, standing thereon, the bride should take seven steps. If the *Kushandikā*<sup>9</sup> ceremony is performed at night, the bride and bridegroom, surrounded by the ladies

<sup>1</sup> The Uniter.

<sup>2</sup> See p. 269, verse 71.

<sup>3</sup> Relating to, or dedicated to, *Prajāpati* (the Lord of Procreation).

<sup>4</sup> See p. 264, verse 45.

<sup>5</sup> *Vajradhārī*, that is, *Indra*.

<sup>6</sup> She is so addressed not because She is fortunate in having him as a husband but because her good fortune will make him fortunate. The wife is called *Grihalakshmi* or *Devī* of prosperity in the husband's house (*Griha*). Cf. *Griheshvari* in v. 266, *post*.

<sup>7</sup> *Lāja*.

<sup>8</sup> This is called the *Ashmārohana* or *Shilārohana* and *Sapta-mandala-gamana* or *Sapta-padī-gamana*. Until these seven steps the marriage is not complete. At each step a Mantra is uttered,

<sup>9</sup> See p. 269, verse 70.

present, should gaze upon the stars Dhruva and Arundhati<sup>1</sup> (263). Returning to their seats and seated thereon, the bridegroom should bring the ceremony to a close by performing *Svishti-krit* Homa and offering Complete Oblation<sup>2</sup> (264). The Brāhma marriage, according to Kula-dharma, in order to be faultless, should take place with a girl of the same caste as the husband, but she should not be of the same Gotra,<sup>3</sup> nor should she be a *Sapindā*<sup>4</sup> (265). The wife married according to Brāhma rites is the Queen of the house, and without her permission another wife should not be married according to those rites (266). O Kuleshvari! if the children of the Brāhma wife are living or any of her descendants be living, then the children of the Shaiva<sup>5</sup> wife shall not inherit (267).

O Parameshvari! the Shaiva wife and her children are entitled to food and clothing from the heir of her Shaiva husband in proportion to the property of the latter (268). Shaiva marriage<sup>6</sup> celebrated in the Chakra<sup>7</sup> is of two kinds. One kind is terminated with the Chakra and the other is lifelong (269). At the time of the formation of the Chakra the Vira,<sup>8</sup> surrounded by his friends, relatives,

<sup>1</sup> Dhruva was a son of King Uttānapāda. The King having slighted him to please a favourite wife—Dhruva though a mere child went into the forest vowing that he would get what his father never got and by his devotion and austerities became by the grace of *Vishnu* the fixed star named after him and which is the Polar Star, emblem of fixity (or devotion). Arundhati was the wife, celebrated for her devotion to her husband, of *Vashishtha*. The morning star or according to some one of the Pleiades personifies her.

<sup>2</sup> *Pūrṇāhuti*, and as to the Homa see p. 264, verse 48.

<sup>3</sup> As the husband's father and mother.

<sup>4</sup> See *post*.

<sup>5</sup> See *post* (see Chapter VIII, verse 178).

<sup>6</sup> Shaiva Marriage is referred to in verse 178, Chapter vii. The following verses give the Rules of Shaiva Marriage.

<sup>7</sup> The Circle of Worship (see "Shakti and Shākta").

<sup>8</sup> Hero (see *ibid.*).

and fellow-worshippers, should, with a well-controlled mind, by mutual consent, perform the marriage ceremony (270). He should first of all submit their wishes, saying to the Bhairavis<sup>1</sup> and Vīras<sup>1</sup> there assembled, "Approve our marriage according to Shaiva form" (271). The Vīra should, after obtaining their permission, bow to the Supreme Kālikā, repeating the Mantra of seven letters (Kālikā Mantra)<sup>2</sup> one hundred and eight times (272).

O Shivā! he should then say to the woman: "O Devi! accept me as thy husband with a guileless heart." (273).

O Queen of the Devas! the Kaula bride should then honour her beloved with scents, flowers, and sundried rice,<sup>3</sup> and with trust place her own hands on his (274). The Lord of the Chakra should then sprinkle them with the following Mantra, and the Kaulas, seated in the Chakra, should approve and say: "It is well"<sup>4</sup> (275)

### MANTRA

May Rāja-rājesvarī, Kalī, Tārinī, Bhuvaneshvarī, Bagalā, Kamalā, Nityā, Bhairavī,<sup>5</sup> ever protect ye both (276).

The Lord of the Chakra should sprinkle them twelve times with wine or water of oblation,<sup>6</sup> reciting the above Mantra. The two should then bow to him, and he should upon that repeat to them the Bijas of Vāgbhavā and Ramā<sup>7</sup> (277). O Kuleshvari! the Kulīna husband and wife, who are

<sup>1</sup> The Shaktis or Women worshippers of the circle.

<sup>2</sup> Parameshvari Svāhā.

<sup>3</sup> Akshata. Ordinarily paddy is half boiled, and then husked. Akshata is husked without boiling.

<sup>4</sup> Svasti.

<sup>5</sup> That is, Eight of the Dasha (ten) Mahāvidyās.

<sup>6</sup> Arghya.

<sup>7</sup> Aing, Shrīng. Ramā is Lakshmi.

married according to the injunctions of Shambhu, should very carefully carry out whatever they have promised (278). There is no restriction of caste or age in Shaiva marriage. By the command of Shambhu, any woman who is not a *Sapinda*,<sup>1</sup> and has not already a husband, may be married<sup>2</sup> (279).

If a woman is married according to Shaiva Dharma and the rules of Chakra to a man who desires to have a son by her, then such a man may leave her if, after the Chakra is over, she has her flowers (280).<sup>3</sup> The offspring of the Shaiva marriage is of the same caste as the mother if it be an *Anuloma* marriage, and a *Sāmānya* if the marriage is *Viloma* (281). These mixed castes should, at the time of their fathers' *Shrāddha* and other ceremonies give presents of edibles to, and feast the *Kaulas*<sup>5</sup> only (282).

Eating and sexual union, O Devi! are desired by, and natural to, men, and their use is regulated for their benefit in the ordinances of Shiva<sup>6</sup> (283). Therefore, O *Maheśhāni*! he who follows the ordinances of Shiva undoubtedly acquires, *Dharma*, *Artha*, *Kāmā* and *Moksha*<sup>7</sup> (284).

End of the Ninth Chapter, entitled "The Ten Kinds of Purificatory Rites (*Saṃskāra*)".

<sup>1</sup> Blood relation within six degrees, together with the wives of the males. Among them are *Sapinda* relations to each other.

<sup>2</sup> There are some additional rules observed by the *Vishnu-krāntā* School of *Tāntrikas* (*vide* Bhakta ed., p. 457).

<sup>3</sup> That is, as the begetting of a child is the object of the union it no longer exists, when the purpose for which it was entered into is not achieved.

<sup>4</sup> *Anuloma* is where the man is of the same or a higher caste than the woman, and *Viloma* is where the man is of a lower caste than the woman.

<sup>5</sup> *Tāntrikas* who know and observe injunctions of *Kuladharma*.

<sup>6</sup> *Nṛināṅ svabhāva-jang devi priyang bhojana-maithunam. Sangkshepāya hitārthāya shaiva-dharme nirūpitam.*

<sup>7</sup> Religious Merit, Piety, Wealth, Fulfilment of Desire, and Liberation.

## CHAPTER X

### rites AND INITIATION

SHRĪ DEVĪ said :

I have now learned from Thee, O Lord ! of the ordinances relating to *Kushandikā*<sup>1</sup> and the ten *Saṁskāras*.<sup>2</sup> Do Thou now, O Deva ! reveal to Me the ordinances relating to *Briddhi Shrāddha*<sup>3</sup> (1). O *Shaṁkara* ! tell Me in detail, both for My pleasure and the benefit of all beings, in which of the sacramental<sup>4</sup> and dedicatory<sup>5</sup> ceremonies *Kushandikā* and *Briddhi Shrāddha*<sup>6</sup> should be, or be not, performed. Say this, O *Maheshāna* (2-3).

Shrī *Sadāshiva* said :

O Gentle One ! I have already in detail spoken of all that should be done in the ten *Saṁskāras*<sup>7</sup> commencing from *Jīva-seka* and ending in marriage (4), and of all that which should be performed by wise men who desire their own weal.<sup>8</sup> O *Beauteous One* ! I will now speak of what should be done in other rites. Do Thou listen to it (5).

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<sup>1</sup> *Vide* १. 269, verse 70.

<sup>2</sup> The ten " Sacraments " or purificatory ceremonies of the Hindus (see " *Shakti and Shākta* ").

<sup>3</sup> See verses 11 *et seq.* to verse 63, *post*.

<sup>4</sup> *Saṁskāra*.

<sup>5</sup> Commemorative offering to the *Pitris* done on all auspicious occasions.

<sup>6</sup> *Pratishthā*.

<sup>7</sup> *Vide ante*, Chapter VII.

<sup>8</sup> May also mean " The well-being of all ".

My Beloved ! in consecrating tanks, wells, and ponds, images of Devatās, houses, gardens and in Vrata,<sup>1</sup> the five Devas<sup>2</sup> and the celestial Mothers<sup>3</sup> should be worshipped, and the Vasu-dhārā<sup>4</sup> should be made and Briddhi Shrāddha<sup>5</sup> and Kushandikā<sup>6</sup> should be performed (6-7). In ceremonies which may be, and are, performed by women alone there is no Briddhi Shrāddha, but (in lieu thereof) a present of edibles<sup>7</sup> should be made for the satisfaction of the Devatās and the Pitris (8).

O Lotus-faced One ! in such ceremonies the worship of the Deva, Vasu-dhārā, and Kushandika should be devoutly performed by the women through the aid of priests (9). If a man cannot perform a rite himself, then his son, the son's son, the daughter's son, agnate relatives, sister's son and son-in-law and the priest, are, O Shivā ! good substitutes (10). I will, O Kālikā ! now in detail speak of Briddhi Shrāddha. Do Thou listen to it (11).

After performing the daily duties, a man should, with mind intent, worship Gaṃgā, Vishnu—the Lord of Sacrifice,<sup>8</sup> the Divinity<sup>9</sup> of the homestead, and the King<sup>10</sup> (12); and inwardly reciting the Pranava, he should make nine, seven, five, or three Brāhmanas of Darbha grass<sup>11</sup> (13).

<sup>1</sup> See "Shakti and Shākta."

<sup>2</sup> Brahmā and others up to Sadāshiva.

<sup>3</sup> The Mātris—Gaurī and others.

<sup>4</sup> Vide p. 272, note 9.

<sup>5</sup> Vide p. 277, note 7.

<sup>6</sup> Vide p. 269, verse 70.

<sup>7</sup> Bhojya.

<sup>8</sup> Bhūpati as Lord of the soil.

<sup>9</sup> Vishnu Yajñeshvara.

<sup>10</sup> Vāstviṣa, or Vāstu-devatā.

<sup>11</sup> Little bundles of Kusha Grass are tied up in a particular way to represent Brāhmanas.

The Brāhmanas should be made with ends of the grass which have no knots in them,<sup>1</sup> by twisting the upper ends of the blades from right to left two and a half times (14).

In Briddhi Shrāddha and Pārvana Shrāddha<sup>2</sup> there should be six Brāhmanas, but, O Shivā! in Ekoddishtha<sup>3</sup> Shrāddha there should be only one (15). The wise one should place the Brāhmanas made of Kusha grass all in one receptacle, with their faces to the north, and bathe them with the following (16)

### MANTRA

Hrīm:<sup>4</sup> May the Divinity of water, be propitious for the attainment of our desire. May She be propitious in that which we drink. May She be propitious for our good<sup>5</sup> (17).

Then with scents and flowers the Brāhmanas<sup>6</sup> made with Kusha grass should be worshipped (18). The wise one should then place on the west and the south six vessels in pairs with Kusha, sesamum-seed, and Tulasī<sup>7</sup> (19). On the two vessels placed on the west two of the Brāhmanas should be seated facing east, and on the four seats on the south the four Brahmanas should be seated facing north (20).

<sup>1</sup> Nirgarbha.

<sup>2</sup> The Shrāddha performed on the new moon day, called Mahālayā, preceding the Durgā Pūjā. Water and sesamum-seed (Til seed) are daily offered to the Pitris during the half month preceding Mahālayā; on the last day the Shrāddha is performed.

<sup>3</sup> Shrāddha in name of one person only, and performed only once. The first Shrāddha (see verses 70, 71, and 73, *post*).

<sup>4</sup> Māyā bija—the Svarūpa of the Jaladevatā (Tarkālamkāra).

<sup>5</sup> The Mantra is Vaidika, and the Bija in it Tāntrika. The meaning is that the Devatā of Water is identical with the Devī Māyā. The Ādyā is invoked as such that She may be beneficent.

<sup>6</sup> Bhū-sura=Devas on earth, or Brāhmanas.

<sup>7</sup> The Tulasī plant (*Ocimum sanctum*), which is sacred to Vishnu.



The Divinities should be imagined to be in the two seated on the west and the paternal Ancestors in the two seated on the left of those on the south and the maternal ancestors on the right. Know this, O Pārvatī (21).

In Ābhyudayika<sup>1</sup> Shrāddha the Nāndīmukha fathers and the Nāndīmukhī<sup>2</sup> mothers, as also the maternal Ancestors in the male line and in the female line, should be mentioned by name. Before this, however, one should turn to his right and face the north, and after the performance of the requisite ceremonies for the worship of the Devas he should turn to his left and face the south and perform the rites necessary for the offering of the Pindas<sup>3</sup> (22-23).

In this Ābhyudayika Shrāddha, O Shivā! all the rites should be performed in their order, beginning with the rites relating to the Devas, and if there be any deviation the Shrāddha fails in its object<sup>4</sup> (24).

The word of supplication addressed to the Devas should be said whilst facing the north, and when the same is addressed to the paternal or maternal Ancestors it should be said whilst facing south. And now, O Thou of pure Smile! I will first state the words of entreaty<sup>5</sup> which should be addressed to the Devas (25).

<sup>1</sup> Also called Nāndīmukha Shrāddha.

<sup>2</sup> See below, note 4.

<sup>3</sup> Funeral cakes.

<sup>4</sup> This Shrāddha is performed on all joyful occasions, such as marriage. The word Ābhyudayika is derived from Abhyudaya, which means prosperity, happiness, festival. It is also called Nāndīmukha Shrāddha. The word Nāndīmukha means the prelude (Mukha=face) of any auspicious rite (Nāndī being derived from Nand=to please). In this rite the name of each of the Ancestors is preceded by the word Nāndīmukha in the case of a male, and Nāndīmukhī if a female. It is a Shrāddha or commemorative offering to the Pitris preliminary to any joyous occasion, initiation, marriage, etc., to the father, grandfather, great-grandfather, maternal grandfather, etc.

<sup>5</sup> Anujñā=Assent, Permission, Command, Entreaty (see *post*, verses 26-29).

After mentioning the name of the month and Paksha,<sup>1</sup> the Tithi<sup>2</sup> and the occasion, the excellent worshipper should say "for the prosperous result of the ceremony."<sup>3</sup> Then he should repeat the names and Gotras<sup>4</sup> of the three fathers<sup>5</sup> and of the three mothers,<sup>6</sup> and of the three maternal grandfathers<sup>7</sup> and of the three maternal grandmothers,<sup>8</sup> in the possessive case, and he should thereafter say: "I am performing the Shrāddha of the Vishva-Devas<sup>9</sup> represented by the image of the two Brāhmanas made of Kusha grass." These, O Great Devī! are the words of entreaty<sup>10</sup> (26-29).

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<sup>1</sup> Divisions of the lunar month, of which there are two—the light and dark half.

<sup>2</sup> A lunar day, which may be less than twenty-four hours.

<sup>3</sup> Karmābhyudayārtham.

<sup>4</sup> Lineage.

<sup>5</sup> Father, Grandfather, Great-grandfather.

<sup>6</sup> Mother, Grandmother, Great-grandmother.

<sup>7</sup> Maternal Male Ancestors.

<sup>8</sup> Maternal Female Ancestors.

<sup>9</sup> That is, Vasu, Satya, Kratu, Daksha, Kāla, Kāma, Dhṛiti, Kuru.

<sup>10</sup> The words of the ritual are as follows: *Vishnur Ong Tat Sat*: to-day —, in the month of —, when the Sun is in Rāshi —, in Paksha —, the Tithi —, I, — Deva Sharmā, — for the prosperity of this — ceremony, of my father, Nāndimukha, whose Gotra is —, and name is —; of my grandfather, the Nāndimukha, whose Gotra is — and name is —; of my great-grandfather, the Nāndimukha, whose Gotra is — and name is —; of my mother, the Nāndimukhi, whose Gotra is — and name is —; of my paternal grandmother, the Nāndimukhi, whose Gotra is — and name is —; of my paternal great-grandmother, the Nāndimukhi, whose Gotra is — and name is —; of my maternal grandfather, the Nāndimukha, whose Gotra is — and name is —; of my maternal great-grandfather, the Nāndimukha, whose Gotra is — and name is —; of my maternal great-great-grandfather, the Nāndimukha, whose Gotra is — and name is —; of my maternal great-grandmother, the Nāndimukhi, whose Gotra is — and name is —; of my maternal great-great-grandmother, the Nāndimukhi, whose Gotra is — and name is —; and of the Vishva-Devas —, beg leave to perform the Abhyudayika Shrāddha with the Brāhmanas made of Kusha grass. The

O Pārvatī! when the Anujnā-vākya<sup>1</sup> is either for paternal or maternal Ancestors, the same words should, with the necessary alterations, be said for the paternal and maternal Ancestors,<sup>2</sup> and the Vishva-Devas left out (30). Then, O Shivā! the worshipper should recite the Brahma-Vidyā Gāyatrī<sup>3</sup> ten times (31). He should next say the following

#### MANTRA

I salute the Divinities, the Fathers—*i.e.*, the Fathers and Mothers—the great Yogīs; I salute *Pushti*<sup>4</sup> and *Svāhā*<sup>5</sup>; may we have such auspicious occasions over and over again (32).

The excellent worshipper, having repeated the above Mantra three times, and taking water in his hand, should wash the Shrāddha articles with the

#### MANTRA

Vang, Hūng, Phat (33).

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Shrāddha is performed of—(1) On Father's side: Father, Mother, Grandfather, Grandmother, Great-grandfather, Grand-grandmother; (2) on mother's side: Grandfather, Grandmother, Great-grandfather, Great-grandmother, Great great-grandfather, Great-great-grandmother; and (3) the Vishva-devas. It may be noted that the Gotra of the father and his Ancestors and the mother in the same, and the Gotra of the maternal Ancestors is the same. A woman's Gotra changes, some say, after marriage, others after her death and Sapindikarana Shrāddha ceremony, and becomes that of her husband.

<sup>1</sup> See p. 808, n. 5.

<sup>2</sup> If any of the Ancestors be living, he or she should be presented with food, drink, etc.

<sup>3</sup> See p. 55, vv. 109-111.

<sup>4</sup> Vedic Devī—also called Pushan, who nourishes living beings—wife of Ganapati. She is also a Mātrikā (Mārkaṇḍeya Purāna, xxii, 13). *Pushti* is also a title of the Devī (see Lalitā-Sahasra-Nāma, verse 94).

<sup>5</sup> The consort of Agni (Fire).

O Mistress of the Kula! a vessel should next be placed in the corner of Agni.<sup>1</sup> Then utter the

MANTRA

O Water! Thou art the nectar which killest the Rākshasas, protect this sacrifice of mine.

Water with Tulasī-leaves and barley should next be put into it; and the wise one should, after first offering handfuls of water to the Devas and then to the Vipras,<sup>2</sup> give them seats of Kusha grass (34-35).

The learned man, O Shivā! should then invoke the Vishva-Devas,<sup>3</sup> the fathers, the mothers, the maternal grandfathers, and the maternal grandmothers (36). Having so invoked them, the Vishva-Devas should first be worshipped; and then the three fathers, the three mothers, the three maternal grandfathers, and the three maternal grandmothers should be worshipped, with offers of Pādya, Arghya, Āchamanīya,<sup>4</sup> incense, lights, cloths. Then, O Beauteous One! permission should be asked in the first place of the Devas for the spreading of the leaves<sup>5</sup> (37-38).

Then a four-sided figure<sup>6</sup> should be drawn uttering the Māyā Bīja<sup>7</sup> and then in a similar way for the paternal and maternal sides two figures each should be drawn (39). After these have been sprinkled with the Vāruna Bīja,<sup>8</sup> leaves should be spread over the figures. These leaves should be sprinkled with the Vāruna Bīja,<sup>8</sup> and then

<sup>1</sup> South-East.

<sup>2</sup> Brāhmanas made of Kusha grass.

<sup>3</sup> *Vide ante*, p. 281, note 5.

<sup>4</sup> Water for the feet, offering, sipping water, etc.

<sup>5</sup> Plantain leaves are spread to place the Pindas thereon.

<sup>6</sup> Mandala.

<sup>7</sup> Hrīng.

<sup>8</sup> Vang.

drinking-water and different kinds of edibles should be distributed in their order' (40).

After giving honey and grains of barley and sprinkling the offerings with water, accompanied by the

### MANTRA

HRĀṅ, HRŪṅ, PHAT,

the worshipper should dedicate the edibles uttering the names of the Vishva-Devas,<sup>2</sup> the fathers, the mothers, the maternal grandfathers and the maternal grandmothers, and thereafter repeat the Gāyatrī ten<sup>3</sup> times and thrice repeat the

### MANTRA

"I salute the Divinities," as aforesaid.<sup>4</sup>

After this, O Ādyā!<sup>5</sup> he should take the directions (of the officiating Brāhmana) relating to the disposal of the remnants of edibles<sup>6</sup> and of the Pindas<sup>6</sup> (41-43).

Upon receiving the directions of the Brāhmana, he should, O Beloved! make twelve Pindas of the size of bael fruits with the remnants of the Akshata<sup>7</sup> and other

<sup>1</sup> That is, beginning with the Devas.

<sup>2</sup> See p. 281, note 5.

<sup>3</sup> Bhārati says this. The text contains no direction as to how often it has to be repeated.

<sup>4</sup> i.e., the Mantra "Devatābhyah," etc., verse 82.

<sup>5</sup> Primordial One.

<sup>6</sup> Thus :

*Question :* "Om. There is some edible left over ; to whom should it be given ? "

*Answer :* "Om. Give it to the honoured ones."

*Question :* "Om. I wish to give Pindas."

*Answer :* "Om. Do so."

<sup>7</sup> See p. 308, note 8.

things (44). He should make one more *Pinda* equal in size with the others, and then, O Ambika!<sup>1</sup> he should spread some Kusha grass and barley on the Nairrita corner<sup>2</sup> of the *Mandala*<sup>3</sup> (45).

# MANTRA

Such of my family as have none to offer *Pindas* to them whom neither son nor wife survive, who were burnt to death or were killed by tigers or other beasts of prey, such kinsmen<sup>4</sup> of mine as themselves are without kinsmen,<sup>5</sup> all such as were my kinsmen in previous births, may they all obtain imperishable satisfaction by the *Pinda* and water hereby given by me (46-47).

O Adored of the Devas! having with the above Mantra offered the *Pinda* to those who have no one to offer them *Pindas*, he should wash his hands and inwardly recite the *Gāyatrī*,<sup>6</sup> and repeat the

# MANTRA

"I salute the Divinities,"<sup>7</sup> and so forth, three times, and then make some *Mandalas*<sup>8</sup> (48).

O Devī! the wise man should in front of the vessels containing the remnants of the offerings make such squares

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<sup>1</sup> A title of the Devī. Ambikā = Mother.

<sup>2</sup> That is, the South-West corner.

<sup>3</sup> See verse 89, *ante*.

<sup>4</sup> *Bāndhavas*.

<sup>5</sup> Without anyone to offer *Pindas* to them.

<sup>6</sup> See "Garland of Letters".

<sup>7</sup> *i.e.*, the Mantra "*Devatābhyah*," etc. (in verse 82).

<sup>8</sup> *Mandalas* which in this case are to be square in shape.

in twos (for his Ancestors), beginning with the paternal Ancestors (49).

O Shivā! he should then sprinkle the squares with water with the Mantra already prescribed,<sup>1</sup> and then spread Kusha grass over them and sprinkle them with the Vāyu Bija<sup>2</sup>, beginning with the Kusha spread on the square for the paternal (male) Ancestors, and then offer three *Pindas*, one at the top, another at the bottom, and one in the middle, in each of the squares<sup>3</sup> (50).

O Maheshvarī! the names of each of the Ancestors should be mentioned, inviting him or her, and then the *Pinda* should be given with honey and barley,<sup>4</sup> concluding with Svadhā (51). After the *Pindas* are given (in manner aforesaid) the Lepa-bhojī<sup>5</sup> Ancestors should be satisfied by the offer to them of the remnants which remain on the hand. These should be scattered on all sides with the

#### MANTRA

Om : May the Lepa-bhojī Ancestors be pleased.

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<sup>1</sup> i.e., the Varuna Bija, Vang.

<sup>2</sup> Yang.

<sup>3</sup> The *Mandala* is drawn with water, and four *Mandalas* are so drawn. The first *Mandala* is for the paternal male Ancestors—father, father's father, and father's father's father. The second *Mandala* is for the female Ancestors—mother, father's mother, father's father's mother. These two *Mandalas* are for the paternal side. The third *Mandala* is for the maternal male Ancestors—mother's father, mother's father's mother, and the father of the last. The fourth *Mandala* is for the maternal female Ancestors—mother's mother mother's father's mother, mother's father's father's mother. The last two *Mandalas* are for the female Ancestry.

<sup>4</sup> The *Pindas* are offered as follows: I offer thee (of such and such Gotra), highly praiseworthy (Nāndī mukha) and well known (Pravara, see p. 298, note 5), this *Pinda* with honey and barley. It is thine: Svadhā.

<sup>5</sup> Lepa-bhojī Ancestors are the fourth, fifth, and sixth Ancestors. From the seventh upwards there are no *Pindas* to be offered.

In *Ekoddishṭa Shrāddha*<sup>1</sup> the offering to the Lepa-bhoji Ancestors is not made (52).

Then for the satisfaction of the Devas and Pitris the *Gāyatrī*<sup>2</sup> should be inwardly recited ten times, and the Mantra, "I salute the Divinities,"<sup>3</sup> as aforesaid should be similarly recited three times, and then the *Pindas* should be worshipped<sup>4</sup> (53). Lighting an incense-stick and a light, the wise one should, with closed eyes, think of the Pitris in their celestial forms partaking of their allotted *Pindas*, each his own, and should then bow to them, uttering the following (54)

MANTRA

My father is my highest Dharma.<sup>5</sup> My father is my highest Tapas.<sup>6</sup> My father is my Heaven. On my father being satisfied, the whole Universe is satisfied (55).

Taking up some flowers<sup>7</sup> from the remnants, the Pitris should be asked for their blessings, with the following (56)

MANTRA

Give me your blessings, O Merciful Pitris. May my knowledge, progeny, and Kinsmen always increase. May my benefactors prosper. May I have food in profusion. May many always beg of me, and may I not have to beg of any (57-58).

<sup>1</sup> *Shrāddha* for one particular Ancestor only.

<sup>2</sup> *Vide* "Garland of Letters".

<sup>3</sup> "Devatābhyah," etc. (verse 82).

<sup>4</sup> The commentator adds: "With scents and flowers."

<sup>5</sup> *Pitā*. Here collectively used for all the Pitris. My duty to him and them is my highest duty.

<sup>6</sup> Here=object of devotion.

<sup>7</sup> *Nirmālya*—Flowers left over after the *Shrāddha*. *Bhāratī* says 'flowers and the like' (*Pushpādi*).



Then he should remove the Devas and Brāhmanas made of Kusha grass, as also the Pindas, commencing with the Devas. The wise one should then make presents for all three<sup>1</sup> (59).

He should then make Japa of the Gāyatrī ten times, and the Mantra, "I salute the Divinities,"<sup>2</sup> five times, and, after looking at the fire and the Sun, should, with folded palms, ask the Vipra<sup>3</sup> the following question (60):

"Is the Shrāddha complete?"<sup>4</sup>

and the Brāhmana should make reply:

"It has been completed according to the injunctions"<sup>5</sup> (61).

Then, for the removal of the effects of any error or omission, the Pranava<sup>6</sup> should be inwardly recited ten times, and the ceremony should be brought to a close uttering the following

#### MANTRA

"May the Shrāddha rite be faultless"<sup>7</sup>;

and then the food and drink in the vessels as also the Pindas should be offered to the officiating Brāhmana (62).

In the absence of a Vipra, it should be given to cows and goats, or should be thrown into water. This is called "Briddhi Shrāddha," enjoined for all obligatory

<sup>1</sup> *i.e.*, the Devas and the paternal and maternal Ancestors. The present is made with the prescribed Mantra to be Brāhmana.

<sup>2</sup> The Mantra "Devatābhyah," etc. (verse 32).

<sup>3</sup> The Brāhmana who is always present to assist at these ceremonies.

<sup>4</sup> *i.e.*, faultlessly done.

<sup>5</sup> Vidhāna.

<sup>6</sup> Ongkāra.

<sup>7</sup> This is called Achhidrābhividhāna.

sacramental<sup>1</sup> rites (63). Shrāddha performed on the occasion of any Parvan<sup>2</sup> is called "Pārvana Shrāddha"<sup>3</sup> (64).

In ceremonies relating to the consecration of emblems or images of Devas, or while starting for, or returning from, pilgrimage, the Shrāddha should be according to the injunctions laid down for Pārvana Shrāddha (65). On the occasion of Pārvana Shrāddha the Pitṛis should not be addressed with the prefix "Nāndimukha," and for the words "Salutation to Pushti"<sup>4</sup> should be substituted the words "Salutation to Svadhā"<sup>5</sup> (66).

O Beautiful One! if any of the three Ancestors be alive, then the wise one should make the offerings to another Ancestor of higher degree (67). If the father, grandfather, and great-grandfather<sup>6</sup> be alive, then, O Queen of the Devas! no Shrāddha need be performed. If they are pleased, then the object of the funeral rite and sacrifice<sup>7</sup> is attained (68).

If his father be living, then a man may perform his mother's Shrāddha, his wife's Shrāddha, and Nāndimukha Shrāddha; but he is not entitled to perform the Shrāddha of anyone else (69). O Queen of Kula!<sup>8</sup> at the time of Ekoddishṭa Shrāddha<sup>9</sup> the Vishva-Devas<sup>10</sup> are not to be

<sup>1</sup> Saṃskāra.

<sup>2</sup> Name given to certain days of the lunar month, such as Amāvasyā (New Moon), Pūrṇimā (Full Moon), Aṣṭamī (Eighth Day). A festival.

<sup>3</sup> Pārvana-Shrāddha is Shrāddha performed on the occasions last mentioned—not only on Mahālayā Day—the New Moon preceding the Durgā Pūjā.

<sup>4</sup> Namō'stu Pushtyai. See v. 32 ante.

<sup>5</sup> Namō'stu Svadhāyai, (*ibid.*).

<sup>6</sup> Literally, three Ancestors, beginning with father.

<sup>7</sup> Shrāddha and Yajna. If all the three Ancestors are alive, they are feasted instead of Pindas being offered to them.

<sup>8</sup> Kuleshvarī.

<sup>9</sup> See p. 315, note 1.

<sup>10</sup> See p. 281, note 5.

worshipped. The word of entreaty<sup>1</sup> should be addressed to one Ancestor only<sup>2</sup> (70).

At the time of *Ekoddishtha Shrāddha*<sup>3</sup> cooked rice and *Pinda* should be given whilst facing south. The rest of the ceremony is the same as that which has been already described, with the exception that sesamum should be substituted for barley (71).

The peculiarity in *Preta Shrāddha*<sup>4</sup> is that the worship<sup>5</sup> of *Gaṅgā*<sup>6</sup> and others is omitted, and in the framing of the Mantra the deceased should be spoken of as *Preta*<sup>7</sup> whilst rice and *Pindas* are offered to him (72).

The *Shrāddha* performed for one particular dead ancestor is called "*Ekoddishtha*". In offering *Pinda* to the *Preta*, fish and meat should be added (73). O Mistress of the Kula!<sup>8</sup> know this, that the *Shrāddha* which is performed on the day following the end of the period of uncleanness<sup>9</sup> is *Preta Shrāddha* (74). If there is a miscarriage, or if the child dies immediately on birth, or if a child is born or dies, then the period of uncleanness is to be reckoned according to the custom of the family (75).

The period of uncleanness in the case of the twice-born is ten days (for *Brāhmanas*), twelve (for *Kshatriyas*), and a fortnight (for *Vaishyas*); for *Shūdras* and *Sāmānyas* the period is one month (thirty days) (76).

<sup>1</sup> *Anujñā-vākya*.

<sup>2</sup> *i.e.*, the person whose *Ekoddishtha Shrāddha* is being performed.

<sup>3</sup> *i.e.*, the first of *Ekoddishtha Shrāddha*.

<sup>4</sup> See note 7.

<sup>5</sup> *Archchana*.

<sup>6</sup> The *Devī* of the Ganges.

<sup>7</sup> *i.e.*, the spirit before obsequial rites.

<sup>8</sup> *Kaula Tāntrikas*.

<sup>9</sup> *Ashaucha*: Erroneously called period of mourning.

On the death of an Agnate<sup>1</sup> who is not a Sapinda,<sup>2</sup> the period of uncleanness is three days, and on the death of a Sapinda,<sup>3</sup> should information of it arrive after the period prescribed, one becomes unclean for three days (77).

The unclean man, O Primordial One! is not entitled to perform any rite relating to the Devas and the Pitris, excepting Kula worship<sup>3</sup> and that which has been already commenced (78).

Persons over five years of age should be burnt in the burning-ground, but, O Kuleshāni! a wife should not be burnt with her dead husband<sup>4</sup> (79). Every woman is Thy image—Thou residest concealed in the forms of all women in this world.<sup>5</sup> That woman, who in her delusion<sup>6</sup> ascends the funeral pyre of her lord, shall go to hell (80).

Kālikā! the corpses of worshippers of the Brahma Mantra should be either buried, thrown into running water, or burnt, according as they may direct (81).

Ambikā!<sup>7</sup> death in a holy place or a place of pilgrimage, or near the Devī, or near the Kaulikas,<sup>8</sup> is a happy one (82).

He who at the time of his death meditates on the one Truth, forgetful of the three worlds becomes one with the Paramātmā<sup>9</sup> (83).

<sup>1</sup> Jnāti.

<sup>2</sup> i.e., having the same Pinda, or funeral rice-ball offering. A kinsman connected by the offering of the Pinda.

<sup>3</sup> Kula-Pūjā.

<sup>4</sup> This passage condemns the practice of Satī.

<sup>5</sup> Tava svarūpā ramanī, jagatyāchchhanna-vigrahā.

<sup>6</sup> Moha is ignorance of right and wrong due to excess of grief, desire and the like.

<sup>7</sup> See p. 313, note 1.

<sup>8</sup> Followers of Kulāchāra.

<sup>9</sup> Svarūpe pratishtati—literally, "stays in his own Essential Being." Sva-rūpa is here the equivalent of Paramātmā (Bhāratī).

After death the corpse should be taken to the burning-ground, and when it has been washed it should be smeared with ghee and placed on the pyre, with the face to the north <sup>1</sup> (84).

The deceased should be addressed by his name, and Gotra and as Preta.<sup>2</sup> Giving the *Pinda* to the mouth of the corpse, the pyre should be lighted by applying the torch to the mouth of the corpse, the while inwardly reciting the *Vahni Bija* <sup>3</sup> (85).

Beloved! the *Pinda* should be made of boiled or un-boiled rice, or crushed barley, or wheat, and should be of the size of an emblic myrobalam <sup>4</sup> (86). To the eldest son of the Preta is given the privilege of performing the *Shrāddha*; in his absence to the other sons, according to the order of their seniority (87).

The day after the day upon which the period of uncleanness expires, the mourner should bathe and purify himself, and give away gold and sesamum for the Liberation of the Preta <sup>5</sup> (88).

The son of the Preta should give away cattle, lands, clothes, carriages, vessels made of metals, and various kinds of edibles, in order that the Preta may attain Heaven (89).

He should also give away scents, garlands, fruits, water, a beautiful bed, and everything which the Preta himself liked to insure his passage to Heaven (90).

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<sup>1</sup> *Uttarābhimukha*.

<sup>2</sup> See p. 318, note 7.

<sup>3</sup> *Rang*—the *Bija* of Fire.

<sup>4</sup> *Haritakī*.

<sup>5</sup> The Mantra said whilst giving away is: "Ong: to-day (here mention month, *Paksha*, *Tithi*, etc.), for the Liberation of my father, whose Gotra is — and whose name is —, I give away gold, etc., to the *Brāhmaṇa*, whose name is — and whose Gotra is —."

Then a bull should be branded with the mark of a trident, and decorated with gold and ornaments, and then let loose, with the object that the deceased may attain Heaven (91).

He should then with a devout spirit perform the Shrāddha, according to the injunctions laid down for the performance of Preta Shrāddha,<sup>1</sup> and then feed Brāhmanas and Kaula knowers of the Brahman<sup>2</sup> and the hungry (92).

The man who is unable to make gifts should perform the Shrāddha to the best of his ability, and feed the hungry, and thus liberate his father from the state of existence of a Preta<sup>3</sup> (93).

This Preta Shrāddha is known as Ādya Ekoddishṭa Shrāddha,<sup>4</sup> and it liberates the deceased from the state of Preta. After this every year on the Tithi<sup>5</sup> of his death edibles<sup>6</sup> should be given to the deceased (94).

There is no necessity for a multitude of injunctions nor for a multitude of rituals. Man may attain all Siddhi<sup>7</sup> by honouring a Kaulika. The object of all Saṁskāras<sup>8</sup> is completely attained if, in lieu of the prescribed Homa,

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<sup>1</sup> See p. 318, verse 74.

<sup>2</sup> Brahmanas.

<sup>3</sup> The impure earth-bound state after Sapindikarana he joins the other Pitris and then reaps the result of his karma.

<sup>4</sup> This is the first (Ādya) Shrāddha done immediately after (verse 88) the expiry of the period of uncleanness for the liberation from the State of a Preta of the person who is dead. Ekoddishṭa means directed (Uddishṭa) towards one (Eka).

<sup>5</sup> A lunar day, which may be less than twenty-four hours.

<sup>6</sup> The offering of Pinḍas on the anniversary of his death is called Vātsarika (annual) Shrāddha.

<sup>7</sup> Sarva-siddhi—Success in all things.

<sup>8</sup> " Sacraments " described in Ch. IX.

Japa, and Shrāddha,<sup>1</sup> even a single Kaulika<sup>2</sup> is (at the time of the rite) duly honoured (96).

The injunction of Shiva is that all auspicious ceremonies should be performed between the period beginning with the fourth day of the light half of the lunar half-month, and ending on the fifth of the dark half-month (97).

He, however, who is desirous of performing any rite which must be performed may perform it even on an inauspicious day,<sup>3</sup> provided he be so directed by his Guru, by a *Ritvik*,<sup>4</sup> or a Kaulika (98).

A Kaulika should commence the building of a house, should first enter a house, start on a journey, wear new jewels, and the like, only after worshipping the Primordial One with the five Elements<sup>5</sup> (99).

Or the excellent worshipper may shorten the rite. He may, after meditating on the Devī, and inwardly reciting the Mantra and bowing to the Devī, go wherever he may desire (100).

In the worship of all Devatās, such as the Autumnal Festival<sup>6</sup> and others, Dhyāna and Pūjā<sup>7</sup> should be performed according to the ordinances laid down in the Shāstras relating to such worship (101).

<sup>1</sup> That is, the burnt sacrifice, recitation of Mantra, or obsequial rites.

<sup>2</sup> Follower of Kulāchāra who has realised the ONE underlying the diversity of the world.

<sup>3</sup> Viruddhe'hni.

<sup>4</sup> Priest.

<sup>5</sup> Pancha-tattva—Wine, meat, etc. (see "Shakti and Shākta").

<sup>6</sup> Shāradyotsava. The Durgā Pūjā is so called because it is celebrated in Autumn. Durgā Pūjā is also celebrated in Spring, and is then called Vāsantī, or Vernal Festival.

<sup>7</sup> Meditation and worship.

According to the ordinances relating to the worship of the Primordial Kālī, animal sacrifice<sup>1</sup> and Homa<sup>2</sup> should be performed, and the rite should be brought to an end by the honouring of Kaulikas<sup>3</sup> and making of presents<sup>4</sup> (102).

The general rule is that Gaṅgā, Viṣṇu, Shiva, Sūrya, and Brahmā should first be worshipped, and then the Deva the special object of worship (103).

The Kaulika is the most excellent Dharma,<sup>5</sup> the Kaulika is the most excellent Deva, the Kaulika is the most excellent pilgrimage,<sup>6</sup> therefore should the Kaula be always worshipped<sup>7</sup> (104).

The three and a half Kotis<sup>8</sup> of Places of Pilgrimage, all the Devas beginning with Brahmā Himself, reside in the body of the Kaula. What, therefore, is there which is not attained by worshipping him? The land in which the good and Fully initiated<sup>9</sup> Kaula resides is blessed and deserving of honour. It is most holy, and is coveted even by the Devas (105-106). Who can, in this world, understand the majesty of the "Fully initiated" Sādhaka,<sup>10</sup> who is Shiva<sup>11</sup> Himself, and to whom there is nothing either holy or sinful? (107).

<sup>1</sup> Vali.

<sup>2</sup> Sacrifice in fire.

<sup>3</sup> Followers of Kulāchāra, who see the Brahman in all and all in the Brahman. *Vide ante*.

<sup>4</sup> Dakṣhiṇā.

<sup>5</sup> *i.e.*, embodiment of righteousness.

<sup>6</sup> *i.e.*, he is the embodiment of all the Holy Places. A visit to him is the equivalent of the visit to all Holy Shrines.

<sup>7</sup> Archchayet.

<sup>8</sup> A Koti is a crore or ten million—*i.e.*, all the multitude.

<sup>9</sup> Pūrṇābhishikta=*lit.* Fully sprinkled. Pūrṇābhisheka follows initiation.

<sup>10</sup> One who is intently striving to attain Siddhi.

<sup>11</sup> Shivātmā that is, he is the embodiment of goodness and beneficence.



Such a Kaula, possessing merely the form of man, moves about this earth for the salvation of the entire world and the instruction of men in the conduct of life (108).

Shrī Devī said :

Thou hast, O Lord! spoken of the Greatness<sup>1</sup> of the fully initiated Kaula. Do Thou in Thy mercy speak to Me of the ordinances relating to such initiation<sup>2</sup> (109).

Shrī Sadāshiva said :

In the three Ages<sup>3</sup> this rite was a great secret ; men then used to perform it in all secrecy, and thus attain Liberation (110).

When the Kali Age prevails, the followers of Kula rite should declare themselves as such, and, whether in the night or the day, should openly be initiated<sup>4</sup> (111).

By the mere drinking of wine,<sup>5</sup> without initiation,<sup>6</sup> a man does not become a Kaula. The Kula worshipper becomes the Lord of the Kula Chakra only after "full initiation"<sup>2</sup> (112).

The Guru should, the day before the initiation, worship the Deva of Obstacles<sup>7</sup> with offerings, according to his ability for the removal of all obstacles (113).

If the Guru is not qualified to officiate at a "Full initiation"<sup>2</sup> ceremony, then it should, O Beloved ! be performed by a duly initiated Kaula<sup>8</sup> (114). Gang is the Bija of

<sup>1</sup> Māhātmya = Prabhāva = Power, goodness, sanctity.

<sup>2</sup> Pūrñābhisheka.

<sup>3</sup> Yuga—that is, Satya, Tretā, and Dvāpara, the three past Ages.

<sup>4</sup> See Ch. IV, verse 78.

<sup>5</sup> Kevalang madya-sevanāt.

<sup>6</sup> Abhisheka.

<sup>7</sup> Ganesha.

<sup>8</sup> Vide p. 323, note 3. Changing one's Guru is not allowed unless the latter is not qualified when the services of a qualified preceptor

Ganapati (Ganesha) (115). Ganaka is the *Rishi*, the Chhanda is Nivrit,<sup>1</sup> the Lord of Obstacles<sup>2</sup> is the Devatā, and the Mantra is applicable for the removal of obstacles to the performance of the rite<sup>3</sup> (116).

Adding successively six long vowels to the Mūla Mantra,<sup>4</sup> *Shadaṅga-nyāsa*<sup>5</sup> should be performed, and O Shiva! after doing *Prāṇāyāma*<sup>6</sup> let Ganapati be meditated upon (117).

may be sought. It is however said "the disciple thirsting for knowledge may go from one Guru to another in the same way that a bee longing for honey goes from flower to flower."

Tarkālangkāra says: At the time of Mantragrahana (reception of Mantra) the person imparting it becomes Guru; at time of Abhisheka the quality of Guru is transferred to him who performs it. Tantrasāra says that by renouncing the Guru man incurs death, by giving up Mantra poverty comes, and by giving up both, goes to Raurava hell. The sense of this is that there is no fault in giving up the Guru if the disciple desires to be initiated in the Samskāra in which the person who gave him Mantra is not initiated and disqualified. If however the Guru is initiated and qualified the disciple cannot leave him. The intention of Shiva is that the disciple who wishes to be initiated in Shāktābhisheka, Pūrṇābhisheka, Kramadīkshā and the like, may leave the Guru who gave the Mantra and go to another who can fill his desires.

<sup>1</sup> A form of metre.

<sup>2</sup> Vighna—that is, Ganesha.

<sup>3</sup> i.e., initiatory rite.

<sup>4</sup> Gang.

<sup>5</sup> *Shadaṅga-nyāsa* proper is also called *Hridayādi-shadaṅga-nyāsa*—i.e., of the six parts of the body, beginning with the Heart: (1) Heart, (2) the Head, (3) the Crown-lock, (4) the Thorax, (5) the three Eyes, (6) the palm and back of the Hand. *Kara-nyāsa* is called *Aṅgushthādi-Shadaṅga-nyāsa*—i.e., *Nyāsa* of six parts, beginning with the *Aṅgushtha*, or thumb: (1) Thumb, (2) Index finger, (3) Middle finger, (4) Ring finger, (5) Little finger, and (6) the palm and back of the Hand.

<sup>6</sup> For the details of this practice, see ed. Bhakta, p. 497. Commence inhalation with the left nostril, making Japa of the Bija Gang sixteen times; retain the breath, making Japa sixty-four times; lastly, exhale through right nostril, making Japa thirty-two times. Then the order is reversed by commencing with right nostril, and lastly with the left nostril. These three actions make one *Prāṇāyāma*. This Tantra speaks of two ways of *Prāṇāyāma*—the *Gheranda Saṁhitā* of seven and the *Hatha-yoga-pradīpikā* of three.

## DHYĀNA

Meditate on Gana-pati as of the colour of vermillion, having three eyes, a large belly, holding in His lotus-hands the conch,<sup>1</sup> the noose,<sup>2</sup> the elephant-goad,<sup>3</sup> and the sign of blessing.<sup>4</sup> His great trunk is adorned with the jar of wine which it holds. On His forehead shines the young Moon.<sup>5</sup> He has the head of the King of elephants; His cheeks are constantly bathed in wine. His body is adorned with the coils of the King of servants. He is dressed in red raiment,<sup>6</sup> and His body is smeared with scented ointments (118).

Having thus meditated upon Ganapati, he should be worshipped with mental offerings,<sup>7</sup> and then the protecting powers of the seat<sup>8</sup> should be worshipped.<sup>9</sup> These are Tibrā, Jvālinī, Nandā, Bhoga-dā, Kāma-rūpinī, Ugrā, Tejasvatī, Satyā, and Vighna-vināshinī.<sup>10</sup> The (first eight) should be worshipped in their order, beginning from the east, and the last should be worshipped in the middle of the *Mandala*. Having thus worshipped

<sup>1</sup> *Shamkha*.

<sup>2</sup> *Pāsha*.

<sup>3</sup> *Anikusha*—the hook for driving elephants.

<sup>4</sup> The text has *Ishta*. *Vara Mudrā*=Sign of Blessing. This is done by merely turning in the thumb, its end touching the palm below the ring finger, all the fingers being held straight out.

<sup>5</sup> *Bhāratī* explains this passage to mean—"His diadem shining with the young Moon." For another *Dhyāna* of *Ganesha* see Ch. XIII. 144.

<sup>6</sup> *Bhāratī* interprets this passage to mean—"His body aglow with His red raiment." His is of the colour of vermillion.

<sup>7</sup> See Ch. V, verses 142 *et seq.*

<sup>8</sup> *Pitha-shakti* (see *Ādhāra-shakti*, *ante*).

<sup>9</sup> *Bhāratī* adds—"With Mantras made up of the *Pranava*, the name of the *Devatā* and *Namah*."

<sup>10</sup> The first eight are to be worshipped on the eight sides, and the last—the "Destructress of Obstacles"—in the middle.

them all, the Lotus-seat itself should be worshipped (119-120).

Meditating on Ganesha once again, He should be worshipped with offerings of the five elements.<sup>1</sup> On each of His four sides the excellent Kaulika should worship Ganesha, Gana-nāyaka, Gana-nātha, Gana-kṛīḍa, Ekadanta, Rakta-tunda, Lambodara, Gajānana, Mahodara, Vikata, Dhūmrābha, and Vighna-nāshana<sup>2</sup> (121-123).

Then the eight Shaktis, Brāhmī,<sup>3</sup> and others, and the ten Dikpālas<sup>4</sup> and their weapons, should be worshipped, and after that Vighna-rāja<sup>5</sup> should be bidden to depart<sup>6</sup> (124).

Having thus worshipped the King of Obstacles, the worshipper should perform the preliminary<sup>7</sup> ceremony, and then entertain the Kaulas versed in divine knowledge with the five elements<sup>8</sup> (125).

The next day, having bathed<sup>9</sup> and performed his ordinary daily duties as already enjoined, he should, O Beloved! give away sesamum-seed and gold for the destruction of all sins from his birth, and a Bhojya<sup>10</sup> for the satisfaction of the Kaulas (126). Then, giving

<sup>1</sup> Pancha-tattva—i.e., wine, meat, fish, parched food, and woman.

<sup>2</sup> These are called the surrounding (Āvarana) Deities. They are forms of Gana-pati, Who is called by these names Himself.

<sup>3</sup> Brāhmī, Nārāyaṇī, Maheshvarī, Chāmundā, Kumārī, Aparājitā, Vārāhī, Nārasiṃhī (cf. Chapter V, verse 134; and Chapter VI, verse 100).

<sup>4</sup> Indra, etc. (see Chapter VI, verse 103).

<sup>5</sup> King of Obstacles—Ganesha.

<sup>6</sup> "Lord of Obstacles! Pardon me," is the Mantra of dismissal.

<sup>7</sup> Adhivāsana. The worshipper here is the Guru.

<sup>8</sup> Pancha-tattva.

<sup>9</sup> Bhakta adds—"With Sarvaushadhi or Āmalakī (a kind of Myrabolan) water."

<sup>10</sup> i.e., uncooked rice, vegetables, ghee, sugar, salt—what, in short, is given uncooked for the purpose of making a meal.

Arghya <sup>1</sup> to Sūrya, and having worshipped Brahmā, Vishnu, Shiva, and the nine Planets, as also the sixteen divine Mothers, he should make a Vasu-dhārā <sup>2</sup> (127).

He should then perform Vriddhi Shrāddha for the good result of the rite, and, going up to the Guru, bow to him, and pray to him as follows (128):

(PRAYER TO THE GURU)

Save me, O Lord! Thou that art the Sun of the Kaulas. Protect my head, O Ocean of Mercy! with the shade of thy lotus-foot (129). Grant us leave, O Exalted One! in this auspicious Pūrṇābhisheka that by thy grace I may attain the success of my undertaking without any hindrance (130).

(The Guru should then reply :)

My son! be thou, by the permission of Shiva-Shakti,<sup>3</sup> initiated with the "full initiation". May thou attain the object of thy desire by the command of Shiva (131).

Having thus obtained the permission of the spiritual Preceptor, he should make the Saṁkalpa <sup>4</sup> for the removal of all obstacles and for the attainment of long life, prosperity, strength, and good health (132).

The Sādhaka, having solemnly formed his resolve, should do honour to the Guru, by presenting him with clothes and jewels, and Kārana <sup>5</sup> with Shuddhi,<sup>6</sup> and invite him to perform the rite (133).

<sup>1</sup> Offering.

<sup>2</sup> See p. 272, note 9.

<sup>3</sup> Shiva and Shakti—the Two in One,

<sup>4</sup> "Solemnly declare his purpose." See ed. Bhakta, p. 508, for details.

<sup>5</sup> A symbolic name for wine. See Ch. VII, vv. 22, 23.

<sup>6</sup> See Ch. VI, verse 11. The invitation is done with a Mantra. See ed. Bhakta, p. 504.

The Guru should then make with earth an altar four fingers in height and measuring one and a half cubit either way in a beautiful room painted with red earth, etc., decorated with pictures, flags, fruits, and leaves, and strings of small bells.

The room should have a beautiful ceiling-cloth,<sup>1</sup> lighted with lines of lamps fed with ghee to dispel all traces of darkness, and should be scented with burning camphor, incense-sticks, and incense, and ornamented with fans,<sup>2</sup> fly-whisks,<sup>3</sup> the tail feathers of the peacock, and mirrors, etc., and then he should with rice, powdered and coloured yellow, red, black, white, and dark blue draw the *Mandala* <sup>4</sup> called *Sarvato-bhadra*,<sup>5</sup> beautiful and auspicious in every way (134-138).

Then each person should perform the rite preparatory to mental worship, according to his own *Kalpa*,<sup>6</sup> and then, having made mental worship, should purify the five elements with the Mantra previously mentioned (139). After the *Pancha-tattvas* <sup>7</sup> have been purified, the jar, which must be either of gold or silver or copper or earth, should be placed with the *Brahma Bija* <sup>8</sup> on the *Mandala*.<sup>9</sup> It should be washed with the *Weapon Mantra* <sup>10</sup> and smeared with curd, *Akshata*,<sup>11</sup> and then a vermilion mark should be placed on it with the Mantra " *Shrīṅ* " (140-141).

<sup>1</sup> *Chandrātapa* is an awning with various designs thereon.

<sup>2</sup> *Vyajana*.

<sup>3</sup> Made of the tuft of the tail of yak.

<sup>4</sup> Diagram.

<sup>5</sup> Name of a *Yantra*—*Sarvato-bhadra Mandala*.

<sup>6</sup> *Sva-sva-kalpoka-vidhinā*. *Kalpa*=Body of Ritualistic rules. Different *Sampradāyas* have different *Kalpas*.

<sup>7</sup> *i.e.*, the wine, meat, fish, *Mudrā*, and woman.

<sup>8</sup> *Oṅ*.

<sup>9</sup> Square—the *Sarvato-bhadra Mandala*.

<sup>10</sup> *Phat*.

<sup>11</sup> See p. 808, note 8.

He should then recite three times the letters of the alphabet, with the Bindu superposed from Ksha to A,<sup>1</sup> and recite inwardly the Mūla Mantra, and fill the jar with wine<sup>2</sup> or water from some holy place, or with ordinary pure water, and then throw into the jar nine gems or a piece of gold<sup>3</sup> (142-143).

The merciful Guru should then place over the mouth of the jar a leafy branch of a Jack-tree, a Fig-tree,<sup>4</sup> an Ashvattha-tree,<sup>5</sup> and of a Vakula and Mango-tree, with the Vāgbhava Bija<sup>6</sup> (144).

He should then place on the leafy branches a gold, silver, copper, or earthen platter with fruits and sundried rice, uttering the Ramā Bija<sup>7</sup> and Māyā Bija<sup>8</sup> (145). Then, O Beauteous One! two pieces of cloth should be tied to the neck of the jar. When worshipping Shakti the cloth should be of a red colour, and in the worship of Shiva and Vishnu it should be white (146).

Inwardly reciting the

### MANTRA

Sthāṅg, Sthīṅg, Hrīṅg, Shrīṅg,  
the jar should be put in its place, and after putting into it the Pancha-tattvas<sup>9</sup> the nine cups should be placed in

<sup>1</sup> i.e., the Mātrikā Bija in the reversed (Viloma) form.

<sup>2</sup> Kāraṇa.

<sup>3</sup> Diamond, sapphire, emerald, coral, pearl, moonstone, gomedā, topaz, ruby. A piece of gold is used weighing one tola, or a gold mohur.

<sup>4</sup> *Ficus glonniata* rox. Kaulikārchana-dīpikā substitutes Vata, or *Ficus indica*.

<sup>5</sup> *Ficus religiosa*.

<sup>6</sup> Aing.

<sup>7</sup> Shrīṅg.

<sup>8</sup> Krīṅg.

<sup>9</sup> Wine, meat, etc., not actually but by saying the Mantra "I here place meat" and so forth.

their order (147). The Shakti Pātra should be of silver, the Guru Pātra of gold, the Shrī Pātra<sup>1</sup> should be made of the human skull,<sup>2</sup> the rest of copper (148). Cups made of stone, wood, and iron should be rejected; the material of the cups in the worship of the Mahā-devī should be according to the means of the worshipper (149).

After placing the cups, libations should be offered to the four Gurus<sup>3</sup> and the Devī, and the wise one should then worship the jar filled with nectar (150). Lights and incense should then be waved<sup>4</sup> and sacrifices made to all beings,<sup>5</sup> and after worshipping the divinities of the Pīthas<sup>6</sup> he should perform *Shadaṁganyāsa*<sup>7</sup> (151). He should then do *Prānāyāma*, and, meditating on the Great Devī, invoke Her, and thereafter worship Her, the Object of his worship, to the best of his ability and without niggardliness (152). The excellent Guru, O Shīvā! should perform all the rites ending with Homa, and then honour the Kumārīs<sup>8</sup> and worshippers of Shakti by presenting them with flowers, sandal-paste, and clothes (153).

The Guru should then ask the permission of those present with the following words:

O you Kaulas! who are vowed to Kula-worship, be kind to my disciple. Do you give your permission to his Saṁskāra of Pūrnābhisheka (154).

The Lord of the Chakra having thus asked, those present should respectfully say: "By the grace of

<sup>1</sup> Shrī-pātra is the cup from which liquid is taken for sprinkling, etc., and which is not used for drinking. In some schools the drinking-cup is made of a skull.

<sup>2</sup> Mahā-shaṁkha (the great Conch-shell)—that is, human skull.

<sup>3</sup> See Chapter VI, verse 50.

<sup>4</sup> i.e., Ārati.

<sup>5</sup> Sarva-bhūta-vali.

<sup>6</sup> Or seat (see p. 120, note 1).

<sup>7</sup> See *ante* under verse 117.

<sup>8</sup> Unmarried girls.



Mahāmāyā<sup>1</sup> and the glory of the Supreme Spirit,<sup>2</sup> may thy disciple be perfect and devoted to the Supreme Tattva”<sup>3</sup> (155).

The Guru should then make the disciple worship the Devī in the jar, which has been worshipped by himself, and then, mentally repeating the

### MANTRA

Klīṅ, Hrīṅ, Shrīṅ<sup>4</sup>

over it, move the pure jar, with the following

### MANTRA

Rise, O Brahma-kalasha,<sup>5</sup> thou art the Devatā<sup>6</sup> and grantest all success. May my disciple, being bathed with thy water and leaves, be devoted to Brahman (156-157).

Having moved<sup>7</sup> the jar in this manner, the Guru should mercifully sprinkle the disciple seated with his face to the North with the Mantras about to be spoken (158).

The *Rishi* of the Mantra of this auspicious Pūrṇābhisheka rite is Sadāshiva, the metre is Anushtup, the presiding Devatā is the Adyā Kālī, the Bija is “Om,” and its applicability is for the auspicious sprinkling<sup>8</sup> on the occasion of the Pūrṇābhisheka ceremony (159).

<sup>1</sup> The Devī.

<sup>2</sup> Paramātmā.

<sup>3</sup> Para-tattva-parāyana, that is, a seeker of the Brahman.

<sup>4</sup> That is, the Vījas of Kāma, Māyā, and Ramā, or Lakṣmī.

<sup>5</sup> Jar—which is the Brahman.

<sup>6</sup> Devatātmaka, that is, in which are all the Devatās.

<sup>7</sup> That is, by the Mantra.

<sup>8</sup> That is, Consecration.

MANTRA

May the Gurus sprinkle<sup>1</sup> thee. May Brahmā, Vishnu, and Maheshvara<sup>2</sup> sprinkle thee; may the Mothers Durgā, Lakshmī, Bhavānī, sprinkle thee<sup>3</sup>; may *Shodashī*, Tārīnī,<sup>4</sup> Nityā,<sup>5</sup> Svāhā,<sup>6</sup> Mahisha-mardīnī,<sup>7</sup> all These sprinkle thee with the water that has been sanctified by the Mantra; may Jaya-durgā, Vishālākshī, Brahmānī, Sarasvatī,<sup>8</sup> may all These sprinkle thee; may Bagalā, Varadā, and Shivā<sup>9</sup> sprinkle thee; may the Shaktis, Nārasimhī, Vārāhī, Vaishnavī,<sup>10</sup> Vana-mālīnī, Indrānī, Vārunī, Raudrī,<sup>11</sup> sprinkle thee; may Bhairavī,<sup>12</sup> Bhadra-kālī,<sup>13</sup> Tushti, Pushti, Umā, Kshamā, Shraddhā, Kānti, Dayā, Shānti,<sup>14</sup> always sprinkle thee; may Mahā-kālī, Mahā-lakshmī, Mahānīla-sarasvatī,<sup>15</sup>

<sup>1</sup> Or Consecrate (Abhishinchantu).

<sup>2</sup> Shiva.

<sup>3</sup> Pārvatī, Shakti of Vishnu, Shakti of Shiva as Bhava. These and the other Devatās are aspects of the one Ādyā.

<sup>4</sup> Two of the ten Mahavidyās.

<sup>5</sup> A name of Tripurasundarī as Aṅgīnityā and of the fifteen Aṅga-devatās of Hers.

<sup>6</sup> Shakti of Agni.

<sup>7</sup> A name of the Devī as destructress of the demon of Anger in buffalo form. See Introduction to Kulachūdāmani Tantra and Karpūradī-stotra, Vols. IV, and IX Tantrik Texts, Ed. A. Avalon.

<sup>8</sup> Durgā, Vāsālī, and Shaktis of Brahmā.

<sup>9</sup> One of the Mahāvidyās, Devī as giver of boons, Shakti of Shiva.

<sup>10</sup> Three of the eight Mātrikās.

<sup>11</sup> Shaktis of Vishnu, Indra, Varuna and Rudra.

<sup>12</sup> Shakti of Bhairava. Bhairava = Udyama (effort), the inner Parispanda which is the sense of complete I-ness (Pūrṇāhambhāva); with him all Shaktis are in Sāmarasa. (Bhāskararāya Comm. on v. 2, ch. 6, Nityāshodashikā). Popularly a Raudrī Mūrti.

<sup>13</sup> An aspect of Durgā.

<sup>14</sup> The eight names beginning with Tushti are different Kālās of the Devī personifying different qualities.

<sup>15</sup> Kālī, Lakshmī and Tārā. Mahālakshmī is also a name of one of the Mātrikās.

Ugra-Chandā, Prachandā,<sup>1</sup> constantly sprinkle thee; may Matsya, Kūrma, Varāha, Nrisimha, Vāmana, Rāma, Bhṛigu-Rāma,<sup>2</sup> sprinkle thee with water; may Asitāṅga, Ruru, Chanda, Krodhonmatta, Bhayaṁkara, Kapāli, Bhīṣhana,<sup>3</sup> sprinkle thee; may Kālī, Kapālinī, Kullā, Kurukullā, Virodhinī, Viprachittā, Mahogrā,<sup>4</sup> ever sprinkle thee; may Indra, Agni, Shamana,<sup>5</sup> Rakshah, Varuna, Pavana, Dhana-da, Maheshāna,<sup>6</sup> who are the eight Dikpālas,<sup>7</sup> sprinkle thee; may Ravi, Soma, Maṅgala,<sup>8</sup> Budha, Jīva,<sup>9</sup> Sita,<sup>10</sup> Shani,<sup>11</sup> Rāhu, Ketu,<sup>12</sup> with all their Satellites, sprinkle thee; may the Nakshatras, the Karanas,<sup>13</sup> the Yogas,<sup>14</sup> the Days of the Week, and the two Divisions of the Month,<sup>15</sup> the Days, Seasons, Months, and the Year

<sup>1</sup> Raudrī Mūrtis of the Devī.

<sup>2</sup> Avatāras of Vishnu.

<sup>3</sup> Bhairavas. See p. 120.

<sup>4</sup> Bhairavīs. As to Kurukullā mātṛi-rūpā, see Introduction, Tantra-rāja, vol. 8, Tantrik Texts, Ed. A. Avalon.

<sup>5</sup> Lord of the celestials, Lord of fire, an epithet of Yama.

<sup>6</sup> Nirrit protector of S. E. Corner, the direction of Yama, Lord of Ocean, Lord of Air, Kuvera, Lord of Wealth, another Dikpāla.

<sup>7</sup> Protectors of the Quarters.

<sup>8</sup> Sun, Moon and Mars.

<sup>9</sup> Mercury, Brihaspati or Jupiter.

<sup>10</sup> Shukra, the planet Venus.

<sup>11</sup> Saturn.

<sup>12</sup> Ketu is the descending node, considered as the ninth planet, and the body or trunk of the demon Samhikeya. Rāhu is the ascending node—a demon with head and without body, swallowing the Sun and Moon in eclipse. The name of Rāhu means Bhu-*chhāyā* or earth-shadow.

<sup>13</sup> These are also divisions of time and are eleven in number : Vava, Valava, Kaulava, Taitila, Vanija, Vishti, Shakuni, Chatushpada, Kintughna, and Nāga-Gara. The Nakshatras are the constellations. Time is divided according to their respective positions day after day.

<sup>14</sup> Astrological divisions of time numbering twenty seven according to conjunctions of Planets or Stars.

<sup>15</sup> The Pakshas, which are Shukla and Krishna—light and dark.

anoint thee always ; may the Salt Ocean, the Sweet Ocean, the Ocean of Wine,<sup>1</sup> the Ocean of Ghee, the Ocean of Curd, the Ocean of Milk, the Ocean of Sweet Water sprinkle thee with their consecrated waters ; may Gaṁgā, Yamunā, Revā, Chandra-bhāgā, Sarasvatī, Sarayū, Gandakī, Kuntī, Shveta-gaṁgā, Kaushikī,<sup>2</sup> may all These sprinkle thee with their consecrated waters ; may the great Nāgas<sup>3</sup> beginning with Ananta, the birds beginning with Garuda,<sup>4</sup> the trees beginning with the Kalpa tree,<sup>5</sup> and the great Mountains sprinkle thee ! may the beneficent Beings<sup>6</sup> residing in Pātāla,<sup>7</sup> on the earth, and in the air, pleased at this hour of thy Pūrnā-bhisheka, sprinkle thee with water (160-175). May thy ill-luck, bad name, illness, melancholy and sorrows be destroyed by the Pūrnābhisheka, and by the glory of the Supreme Brahman (176). May Alakṣmī,<sup>8</sup> Kālakarnī,<sup>9</sup> the Dākinīs, and the Yoginīs,<sup>10</sup> being driven away by the Kālī Bīja, be destroyed by the Abhisheka (177). May the Bhūtas,<sup>11</sup> Pretas,<sup>12</sup> Pishāchas,<sup>13</sup> and the maleficent Planets be driven

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<sup>1</sup> Surā.

<sup>2</sup> Names of sacred Rivers.

<sup>3</sup> Serpent-divinities, with human head and tail of serpent, said to inhabit the Nether Worlds (Pātāla).

<sup>4</sup> The Vāhana of Vishnu.

<sup>5</sup> Tree in Indra's heaven that yields all that is desired.

<sup>6</sup> Kshemakārinah.

<sup>7</sup> The Nether World.

<sup>8</sup> Devī of Adversity as regards loss of wealth.

<sup>9</sup> Devī of Misfortune.

<sup>10</sup> Here Bad Female Spirits. Yoginī is a name given to the Supreme Devī Herself and Yoginīs are Her various powers. Some of which are great and beneficent. The Dākinīs and Yoginīs here are evil spirits. Dākinī is also the name of Devī in the Mūlādhāra.

<sup>11</sup> Spirits, Ghosts primarily means the Elements.

<sup>12</sup> Spirits before performance of Shrāddha.

<sup>13</sup> Bad and filthy disembodied souls, who are invoked by those who are Pishācha-siddha.

out, put to flight, and destroyed by the *Ramā Bija*; <sup>1</sup> may all misfortune caused thee by magic and by the incantations of thy enemies, may all thy transgressions of mind, word, and body be destroyed as the result of this initiation; may all thy adversities be destroyed, may thy prosperity be undisturbed, may all thy desires be fulfilled as the result of this *Pūrṇābhishēka* (178-180).

With these twenty-one Mantras the disciple should be sprinkled with water; and if he has obtained already the Mantra from the mouth of a *Pashu*,<sup>2</sup> the Guru should make him hear it again <sup>3</sup> (181).

The *Kaulika* Guru should, having informed the worshippers of *Shakti*, call his disciple by his name and give him a name ending with *Ānandanātha* (182).

Being thus initiated in the Mantra by the Guru, the disciple should worship his *Ishta-devatā* <sup>4</sup> in the *Yantra* <sup>5</sup> and then honour the Guru by offering him the *Pancha-tattva* <sup>6</sup> (183).

The disciple should also give as *Dakshinā* <sup>7</sup> cows, land, gold, clothes, drinks, and jewels to the Guru, and then honour the *Kaulas*,<sup>8</sup> who are the very embodiments of *Shiva* <sup>9</sup> (184).

The self-possessed, purified, and humble disciple, having honoured the *Kaulas*, should touch the sacred feet of the Guru with veneration, and, bowing to him, pray to him as follows (185):

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<sup>1</sup> *Shrīng*.

<sup>2</sup> See *Shakti* and *Shākta*.

<sup>3</sup> From his own mouth.

<sup>4</sup> The Divinity of his worship.

<sup>5</sup> Diagram.

<sup>6</sup> Wine, meat, etc.

<sup>7</sup> Presents.

<sup>8</sup> Who are present.

<sup>9</sup> *Shivātmaka*.

PRAYER TO GURU

Holy Lord! Thou art the Lord of the world. Lord! Thou art my Lord. O Ocean of Mercy! do Thou gratify my heart's desire by the gift of the excellent nectar (186).

The Guru should then say :

"Give me leave, O Kaulas! you who are the visible images of Shiva Himself, that I may give to my good and humble disciple the excellent nectar" (187).

The Kaulas will then say:

"Lord of the Chakra! Thou art the Supreme Lord Himself, Thou art the Sun of the Kaula lotus. Do Thou gratify this good disciple, and give him the Kula nectar" (188).

The Guru, having obtained the leave of the Kaulas, should place in the hand of the disciple the drinking-cup filled with the excellent nectar, as also the Shuddhi (189).

The Guru should then, devoutly meditating on the Devī in his heart, place the Tilaka<sup>1</sup> on the forehead of the disciple, as also of the Kaulas, with the ashes adhering to the sacrificial spoon (190).

Let the Guru then distribute the Tattvas offered<sup>2</sup> to the Devī, and partake of the food and drink as directed in the injunctions relating to the formation of Chakra<sup>3</sup> (191).

O Devī! I have spoken to Thee of the auspicious rites relating to Pūrṇābhisheka. By this one attains divine knowledge and becomes Shiva Himself (192).

The Pūrṇābhisheka should be performed for nine or seven or five or three or one night (193).

<sup>1</sup> Sectarian mark.

<sup>2</sup> Prasāda-tattva=Prasāda is food offered to a Deva or Guru, and is deemed holy food.

<sup>3</sup> See Chapter VI, verse 189 *et seq.*

There are, O Kuleshānī! five different forms<sup>1</sup> in this purificatory rite. In the rite which lasts nine nights the *Mandala*<sup>2</sup> known as *Sarvato-bhadra*<sup>3</sup> should be made (194).

Beloved! in the rite which lasts seven nights the *Mandala* *Nava-nābha*, in the rite which lasts five nights the *Mandala* *Panchābja*, in the rite which lasts three nights and in the rite which lasts one night the *Mandala* of eight-petalled lotus should be respectively made (195).

O Devī! the injunction is that on the *Sarvato-bhadra* and *Nava-nābha* *Mandalas* nine jars<sup>4</sup> should be placed on *Panchābja* *Mandala* five, and on *Ashta-dalābja* *Mandala* one jar, and the *Amga-Devatās*<sup>5</sup> and the *Āvarana-Devatās*<sup>6</sup> should be worshipped in the filaments and other parts of the lotuses (196-197).

The *Kaulas* who have been Fully Initiated are pure of soul. All things are purified by their look, touch, and when smelt by them (198). All men, whether they are *Shāktas*, *Shaivas*, *Vaishnavas*, *Gānapatas*, or *Sauras*,<sup>7</sup> should worship the *Kaula Sādhu*<sup>8</sup> with devotion (199).

It is good for a *Shākta* to have a *Guru* who is a *Shākta*, for a *Shaiva* a *Shaiva* *Guru* is commendable, and for a *Vaishnava* a *Vaiṣṇava*, for a *Saura* a *Saura* as *Guru* is advised, and a *Gānapata* is the proper *Guru* for a *Gānapata*, but a *Kaula* is excellent as *Guru* in the case of all; therefore the wise one should with all his soul be initiated

<sup>1</sup> *Kalpa* which varies according to the *Devatā*, the *Sampradāya* and competency (*Adhikāra*).

<sup>2</sup> *Yantra*. For these *Mandalas*, see *Tantra-sāra*, pp. 124-129, and p. 168.

<sup>3</sup> All-propitious.

<sup>4</sup> *Ghatas*.

<sup>5</sup> The limbs or parts of the chief *Devatā* which are considered as *Devatās*.

<sup>6</sup> The attendant *Devatās*.

<sup>7</sup> These are the five classes of worshippers—(*Panchopāsaka*).

<sup>8</sup> Holy man, or Sage.

by a Kaula (200-201). Those who with devotion worship the Kaulas with Pancha-tattva,<sup>1</sup> cause the salvation<sup>2</sup> of their Ancestors, and themselves attain the highest end (202).

The man who has obtained the Mantra from the mouth of a Pashu<sup>3</sup> is of a certainty a Pashu, and he who has obtained the Mantra from a Vīra<sup>4</sup> is a Vīra, and he who obtains it from a Kaula knows the Brahman (203). One who has been initiated according to Shākta rites<sup>4</sup> is a Vīra; he may purify the Pancha-tattvas only in the worship of his own *Ishta-devatā*,<sup>5</sup> he may never be the Chakreshvara<sup>6</sup> (204).

He who kills a Vīra, he who drinks wine which has not been consecrated,<sup>7</sup> he who seduces the wife of or steals the property of a Vīra, these four are great sinners, and the man who associates with any of these is the fifth sinner (205). Those evil-natured men who disparage the Kula Way,<sup>8</sup> Kula articles, and the Kula worshipper go down the low and vile path (206).

The Rudra-dākinīs and Rudra-bhairavīs<sup>9</sup> dance in joy (at the thought of) chewing the bones and flesh of men who disparage wine and the Kaulas (207). They (the Kaulas) are merciful and truthful, and ever desire the good of others. For such as insult them there is no escape from Hell (208).

<sup>1</sup> Wine, etc.

<sup>2</sup> Uddhṛitya = lifting up, rescuing, etc.

<sup>3</sup> As to the meaning of these classes of men, see "Shakti and Shākta".

<sup>4</sup> *i.e.*, Shāktābhisheka as distinct from the higher initiation called Pūrṇābhisheka.

<sup>5</sup> Special tutelary Devatā.

<sup>6</sup> Lord of the Chakra, who alone can pour out wine from the jar, and drink and distribute as he thinks right. The others are prohibited from doing so.

<sup>7</sup> Vṛithā-pāyī = Vain-drinker. These are Mahāpātakīs.

<sup>8</sup> Kula Worship, etc.

<sup>9</sup> Fierce Spirits of that name, attendant on Shiva and Kālī.



I have (in various Tantras) spoken of many and various methods and rites<sup>1</sup>; but in the case of a Kaula who is devoted to the Brahman alone, the performance or non-performance of such rites is one and the same<sup>2</sup> (209).

There is one Supreme Brahman Who is spread throughout the Universe. He is worshipped by the worship of the Universe,<sup>3</sup> because everything exists in Him (210).

Beloved ! even those who look to the fruit of action and are governed by their desires and by the worship of different Devas, and addicted to various rituals worshipping the Devatās as other than themselves<sup>4</sup> go to and enter That (211). He who sees everything in Brahman, and who sees Brahman everywhere, is undoubtedly known as a true Kaula, who has attained Liberation while yet living<sup>5</sup> (212).

End of the Tenth Chapter, entitled "Rites relating to Briddhi Shrāddha, Funeral Rites, and Pūrnābhisheka."

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<sup>1</sup> Prayoga and Karma : the former including the meanings, application, method, object. The latter is ritual action.

<sup>2</sup> Because he is free from Rāga and Dvesha in whatever he does (Tarkālamkāra).

<sup>3</sup> Vishvārchayā : that is, worship of anything in the universe. Everything is the form of the Brahman and provided what is worshipped is so worshipped with this knowledge it is worship of Brahman.

<sup>4</sup> Prithāktvena yajantah. The reference is to dualists who think God is wholly separate from themselves and not, as the Advaitins hold, their own essential self. By 'That' the Nishkāla Brahman is meant,

<sup>5</sup> Jīvanmukta.

## CHAPTER XI

### EXPIATORY ACTS

LISTENING to the Rules<sup>1</sup> of Shambhu relating to the different Castes and Stages of Life, Aparnā<sup>2</sup> was greatly pleased, and questioned Shāṅkara thus (1) :

Shrī Devī said :

Thou hast, O Lord ! out of Thy kindness for Me and in Thy omniscience, spoken of the customs and the rules of religious conduct and sacraments<sup>3</sup> for the well-being of the world (2). But the men of the Kali Age, being wicked, and blinded by anger and lust, atheists,<sup>4</sup> of wavering minds and addicted to the gratification of their senses, will not in their ignorance and folly, follow the way laid down by Thee ; it behoves Thee, O Īshāna ! to say what will be the means of their Liberation (3-4).

Shrī Sadāshiva said :

Thou hast asked well, O Devī ! Thou who art the Benefactress of the world, the Mother of the world, Thou art Durgā,<sup>5</sup> Thou dost liberate people from the bonds of birth and the toils of this world (5). Thou art the Primordial One, Thou fosterest and guardest this world, Thou art beyond the most excellent ; Thou, O Devī ! dost support the moving and the motionless Universe (6). Thou art

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<sup>1</sup> Dharma.

<sup>2</sup> Devī—so called because during the time She was doing penance She would not so much as eat a leaf to appease Her hunger.

<sup>3</sup> Samskāras,

<sup>4</sup> Nāstika—Unbeliever in the Vedas and in a Future Life.

<sup>5</sup> “ Mother ” (Jananī), which Bhāratī interprets as equivalent of Janayitri. Durgā = “ Difficult to understand and attain.”

Earth,<sup>1</sup> Thou art Water, Thou art Fire, Thou art Air, Thou art the Ether,<sup>2</sup> Thou art Ahaṁkāra,<sup>3</sup> Thou art Mahat-tattva<sup>4</sup> (7). Thou art Life in this world ; Thou art the Knowledge<sup>5</sup> of Self, and Thou art the Supreme Divinity. Thou art the Senses ; Thou art Manas, Thou art Buddhi ; Thou art the motion and existence of the Universe<sup>6</sup> (8).

Thou art the Vedas, Thou art the Pranava,<sup>7</sup> Thou art the Smṛitis, the Samhitās, the Nigamas, the Āgamas, and the Tantras,<sup>8</sup> Thou pervadest all the Shāstras, and art the Abode of all that is good (9). Thou art Mahākālī,<sup>9</sup> Mahā-lakṣmī,<sup>10</sup> Mahā-ñīla-sarasvatī,<sup>11</sup> Mahodarī,<sup>12</sup> Mahāmāyā,<sup>13</sup> Mahāraudrī,<sup>14</sup> and Maheshvarī<sup>15</sup> ; Thou art Omniscient<sup>16</sup> and Knowledge itself,<sup>17</sup> there is nothing which Thou

<sup>1</sup> Prithivī.

<sup>2</sup> Void=Viyat=Ākāsha=Ether of Space.

<sup>3</sup> As to Ahaṁkāra, the I-making faculty of mind, see Woodroffe's "World as Power : Mind."

<sup>4</sup> The Sankhya category of that name : the cosmic Buddhi. See *ibid.*

<sup>5</sup> Knowledge=Vidyā—here Atma-jñāna.

<sup>6</sup> By the senses are meant the eyes, ears, etc. Manas is the faculty of attention and Buddhi the faculty of determination. Bhāratī says that mind (Manas) means heart (Hṛdaya), and understanding (Buddhi) means Shāstrādi-tattva-jñāna (knowledge of the essence of the Shāstras, etc.).

<sup>7</sup> Ongkāra.

<sup>8</sup> Smṛitis are the Dharma-Shāstras of Manu and others and the Samhitās refer to the Mahābhārata and other similar writings (Bhāratī).

<sup>9</sup> As the devourer of Time and who is therefore Destructress of the Universe, which is Brahman in time and space.

<sup>10</sup> As the Cause of all prosperity and intelligence.

<sup>11</sup> As the Source of all learning.

<sup>12</sup> For She holds the Universe in Her womb.

<sup>13</sup> She Who is one with Brahman, Who holds the Universe under Her spell.

<sup>14</sup> She Who is the great Destructress withdrawing all to Herself.

<sup>15</sup> As She dominates and is the Lord of all.

<sup>16</sup> Sarvajñā.

<sup>17</sup> Jñānamayī = Mokṣhaviśhaya-prajñā-svarūpā = illumining and liberating knowledge (Bhāratī).

knowest not; yet, O Wise One! since Thou askest Me, I will speak of it for Thy pleasure (10-11).

Thou hast truly spoken, O Devī! of the evil ways of men, who, knowing what is for their welfare, yet, maddened by sinful desire for things which bring immediate enjoyment, are devoid of the sense of right and wrong, and desert the True Path. I speak now of that which will contribute to their Liberation (12-13).

In the doing of what is forbidden and in the omitting of what is enjoined men sin, and sins lead to pain, sorrow, and disease (14).

O Kula-nāyikā!<sup>1</sup> know that there are two kinds of sin—that which contributes merely to the injury of one's own Self, and that which causes injury to others (15). Man is released of the sin of injuring others by the punishment inflicted by the King, and from other sins by expiatory rites<sup>2</sup> with self-restraint<sup>3</sup> (16).

Those sinful men who are not purified by either punishment or expiation cannot but go to hell, and are despised both in this world and the next (17).

O Ādyā! I shall first of all speak of the Rules relating to punishment by the King. O Maheshānī! The King who deviates from these, himself goes upon the downward path (18).

In the administration of justice, servants, sons, strangers,<sup>4</sup> friends and foes should all be treated alike (19).

If the King is guilty of any sin himself, or if he should have punished one who is not guilty, then he shall purify

<sup>1</sup> The Devī as sovereign mistress of the Kaulas.

<sup>2</sup> Prāyashchitta.

<sup>3</sup> Samādhi—Chitta-vritti-nirodha, or Yoga. But here it means ordinary restraint of the inclinations of the Chitta; that is, practising acts of self-restraint or doing Prāyashchitta with self-restraint (Bhārati).

<sup>4</sup> Udāsina—Detached Persons who are neither friends nor foes (Bhārati).

himself by fasting and by placating those he has wronged by gifts (20). If the King should consider that he is guilty of any sin which is punishable by death, he should then abdicate his kingdom and go to a forest, and there labour for his purification by penances (21). The King should not, without sufficient reason, inflict heavy punishment on persons guilty of a light offence, nor should he inflict light punishment on persons guilty of a great offence (22). But the punishment by which many offenders may be deterred from ill-doing, and (punishment) in the case of an offender who is fearless<sup>1</sup> of crimes, should be heavy, although the offence be a light one (23).

In the case of one who has committed the offence but once only and is ashamed of his ill-deed, or of one who fears crime and is a respectable man, a light punishment should be inflicted, even if the offence be a grave one (24).

If a Kaula or a Brāhmaṇa is guilty of a slight offence, they should even, though otherwise worthy of respect, be punished by the King by a rebuke (25).

The King who does not bestow adequate rewards and punishments after consultation with his ministers is a great sinner (26).

A son should not leave his mother and father, the subjects should not leave their King, nor the wife her husband, if they are in trouble or in disgrace, unless they are greatly guilty<sup>2</sup> (27).

The subjects should actively protect the kingdom, property, and life of the just King; otherwise they will go upon the downward path (28).

Shivā! those who knowingly go with their mother,<sup>3</sup> daughter,<sup>3</sup> or sister,<sup>3</sup> those who have killed their

<sup>1</sup> i.e., in the case of hardened criminals.

<sup>2</sup> The text is read according to Ram Mohun Roy.

<sup>3</sup> Each of these terms is suggestive of a class. Thus, *Mother* would include her sister, her sister-in-law, etc.

Mahāgurus,<sup>1</sup> those who have, after having taken refuge in the Kula Faith, abandoned it, and those who have broken the trust placed in them, are very great sinners (29-30).

Shivā! the punishment of those that go with their mother, sister, and daughter is death, and if the latter are wilful participants the same punishment should be inflicted upon them (31).

The sinful man, who with a lustful mind goes to the bed of his mother's or father's sister, or to his daughter-in-law, or mother-in-law (wife's mother), the wife of his preceptor, the wife of his maternal or paternal grandfather, the daughter or wife of his mother's or father's brother, the wife or daughter of his brother, the sister's daughter, the master's wife or daughter, or with an unmarried girl, should be punished by castration,<sup>2</sup> and these women also if they are wilful participants in the offence should be punished by the cutting of their noses and turning them out of the house that they may be released from sin (32-34).

The punishment of the man who goes with the wife or daughter of a Sapinda,<sup>3</sup> or with the wife of a man who has trusted him, is to be deprived of all his property and to have his head shaved (35).

If through mistake (by ignorance) one should happen to marry any of these,<sup>4</sup> either in Brāhma or Shaiva form, then she should be left at once (36).

A man who goes with the wife of another man of the same caste as himself, or of a caste inferior to his own, should be punished by the imposition of a fine and by being kept on a diet of grains<sup>5</sup> for one month (37).

<sup>1</sup> *i.e.*, Father and Mother, and Husband in the case of married women. Here are Atipātakīs named.

<sup>2</sup> Liṅga-chchheda = Cutting off the genitals.

<sup>3</sup> Kinsman.

<sup>4</sup> *i.e.*, one of the prohibited degree.

<sup>5</sup> Kana = grains, broken rice, etc.

If a *Kshatriya*, *Vaishya*, *Shūdra*, or *Sāmānya*, O Thou of Beauteous Face! goes with a *Brāhmaṇa* woman knowing her to be such, then his punishment is castration, and the *Brāhmaṇa* woman should be disfigured and banished from his kingdom by the King. For such as go with the wives of *Viras*, and, for such wives, the punishment should be the same (38-39).

The wicked man who enjoys the wife of one of a higher caste should be heavily fined, and kept on a diet of grains for three months (40).

And if the woman is a wilful party, she should be similarly punished. If the wife is the victim of a rape, then she should be separated from, but maintained by, her husband (41).

A wife, whether married according to *Brāhma* or *Shaiva* form, should in all cases be renounced if she has gone with another man even if it be only once, and then whether of her own desire or against it (42).

Those who have intercourse with public women, or with cows or other animals, should, O *Deveshi*! be purified by being kept on a diet of grains for three nights (43).

The punishment of those wicked men who have unnatural intercourse<sup>1</sup> with a woman is death; this is the injunction of *Shambhu* (44).

A man who ravishes a woman, even if she be the wife of a *Chandāla* should be punished by death, and should never be pardoned (45).

A man should consider as wife only that woman who has been married to him according to *Brāhma* or *Shaiva* form. All other women are the wives of others<sup>2</sup> (46).

A man who with lust looks at another man's wife should fast for a day to purify himself. He who has converse

<sup>1</sup> *Pāyung gachchhatām.*

<sup>2</sup> *Para-strī,*

with<sup>1</sup> her in a secret place should fast for two days. He who touches her should fast for four days; and he who embraces<sup>2</sup> her should fast for eight days to purify himself (47).

And the woman who with a lustful mind behaves in the same manner should purify herself by following the same rules of fasting (48).

The man who uses offensive language towards a woman, who sees the private parts of a woman who is the wife of another<sup>3</sup> and laughs mockingly at her, should fast for two days to purify himself (49).

A man who shows his naked body to another, or who makes another person naked, should cease eating for three days to purify himself (50).

If the husband proves that his wife has had intercourse with another, then the King should punish her and her paramour according to the injunction laid down (51).

If the husband (has good cause to believe and yet) is unable to prove the faithlessness of his wife, then he should separate from her, but he should maintain her if she remains under his control (52).

If the husband, on seeing his wife enjoying with her paramour, kills her with her paramour, then the King should not punish him with death (53).

If the husband prohibits the wife to go to any place or to talk with anyone, then the wife should neither go to that place nor talk with that person (54).

If, on the death of the husband, the widow lives with the relatives of the husband under their control, following the customs<sup>4</sup> of a widow's life, or in their absence she lives with the relatives of her father, then she is entitled to inherit her husband's property (55).

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<sup>1</sup> *Sambhāshya*, lewd talk, etc.

<sup>2</sup> *Parishvajya*.

<sup>3</sup> *Para-strī*.

<sup>4</sup> See *post*.



The widow should not eat twice a day, nor should she eat food cooked by one who is not her husband's Agnate; she should renounce sexual enjoyment, animal food, jewels, sleeping on soft beds,<sup>1</sup> and coloured clothes<sup>2</sup> (56).

The widow faithful to her Dharma should not anoint herself with fragrant ointment, she should avoid village gossip,<sup>3</sup> and should spend her time in the worship of the Devatās and in the performance of Vratas<sup>4</sup> (57).

In the case of the boy who has neither father, mother, nor paternal grandfather, the mother's relatives<sup>5</sup> are the best guardians (58). The mother's mother, mother's father, mother's brother, mother's brother's son, mother's father's brother, these are the relatives<sup>5</sup> on the mother's side (59).

Father's mother, father, brother, father's brother's and sister's sons, father's father's brother, are known as paternal relatives<sup>6</sup> (60).

The husband's mother, father, brother, the husband's brother's and sister's sons, and the husband's father's brothers, all these are known as the relatives of the husband<sup>7</sup> (61).

Ambikā! the King should compel a man, according to his means, to give food and clothes to his father, mother, father's father, father's mother, the wife whose son cannot support her, and to the maternal grandfather and grandmother, who are poor and have no son (62-63).

If a man speaks rudely<sup>8</sup> to his wife he must fast for a day, if he beats her he must go without food for three days,

<sup>1</sup> Paryāṅka—that is, with mattresses (gadi) and the like.

<sup>2</sup> Rakta—literally, red. The widow should dress in white.

<sup>3</sup> Grāmyālāpa, i.e., vulgar and obscene talk.

<sup>4</sup> Vows.

<sup>5</sup> Mātri-bāndhavas.

<sup>6</sup> Pitri-bāndhavas.

<sup>7</sup> Pati-bāndhavas.

<sup>8</sup> Durvāchyang kathayan.

and if he causes her bloodshed then he must fast for seven days (64).

If a man in his anger or folly calls <sup>1</sup> his wife his mother, his sister, or daughter, then he should purify himself by fasting seven days (65).

If a girl be married to an impotent man, then the King should cause her to be married again, even if the fact is discovered after the lapse of some time. This is Shiva's injunction (66).

If a girl becomes a widow before consummation of marriage, she also ought to be remarried by her father. This also is the command of Shiva (67).

The woman who is delivered of a child within six months of her marriage, or after the lapse of a year following her husband's death, is not a wife, nor is the child legitimate (68).

The woman who causes a miscarriage before the completion of the fifth month, as well as the person who helps her thereto, should be heavily punished (69).

The woman who after the fifth month destroys the child in her womb, and the person who helps her thereto, are guilty of killing a human being (70).

The cruel man who wilfully kills another man should always be sentenced to death by the King (71).

The King should correct the man who kills another man through negligence,<sup>2</sup> or mistake,<sup>3</sup> or by ignorance, either by taking his property <sup>4</sup> from him or by giving him a severe beating <sup>5</sup> (72).

<sup>1</sup> *i.e.*, if a man says to his wife, "You are my mother," meaning that she was not his wife.

<sup>2</sup> *Pramāda*.

<sup>3</sup> *Bhrama*.

<sup>4</sup> *Dravinādānatah*, *i.e.*, by imposing a fine on the offender,

<sup>5</sup> *Tībra tādana*.

The man who tries to compass his own death, whether by himself or by the aid of another, should be awarded the same punishment as the man who kills another through ignorance (73).

The man who kills another in a duel, or kills an enemy who attempts to kill him, is not guilty of any offence (74).

The King should punish the man who has maimed another by maiming him, and the man who has beaten another by having him beaten (75).

The wicked man who flings any missile, or lifts his hand to strike a Vipra,<sup>1</sup> or one who should be honoured, or who strikes either of them, should be punished by a pecuniary fine for the first offence, and by the burning of his hand for a second offence (76).

If a man dies consequent upon a wound inflicted by any weapon or otherwise after six months, then the offender should be punished for the assault, and shall not be punished with death by the King (77).

If the King kills subverters of his government, men who plot to usurp his kingdom, servants secretly befriending the King's enemies, men creating dissatisfaction against the King among the troops, subjects who wish to wage war against the King, or armed highway robbers, he shall not be guilty of any sin (78-79).

The man who kills another, compelled by his master's order,<sup>2</sup> is not himself guilty of the killing, for it is the master's killing. This is the command of Shiva (80).

If a man's death is caused by a beast belonging to, or weapons in the hand of, a careless man, then the latter should be corrected by a pecuniary or bodily punishment (81).

Those wicked men who disobey the King's command, who are arrogant in their speech in the King's

<sup>1</sup> Brāhmaṇa.

<sup>2</sup> Aparihāryayā ājnayā, *i.e.*, by order he is unable to disobey.

presence, or who decry the Kula faith, should be punished by the King (82).

He who misappropriates property entrusted to him, the malicious man, the cheat, he who creates ill-feeling between men, or who makes people quarrel with one another, should be banished from the kingdom by the King (83).

The King should banish from his kingdom those abandoned<sup>1</sup> and wicked-minded men who give away their sons and daughters in marriage for money, and who give their daughters (in marriage) to impotent husbands (84).

Persons who attempt to harm others by the spreading of baseless calumnies should be punished by the just King in accordance with their offence<sup>2</sup> (85).

The King should compel the calumniator to pay the sufferer money commensurate with the harm done (86).

For such persons as steal gems, pearls, gold and other metals, the punishment should be either the cutting off of the hand or the entire arm, according to the value of the stolen property (87).

Those who steal buffaloes, horses, cattle, jewels, etc., and children, should be punished by the King as thieves (88).

Thieves who steal food and articles of small value should be corrected by being kept on a diet of grains for a week or a fortnight (89).

O Adored of the Devas! the faithless and the ingrate can never attain Liberation by sacrifices, votive observances, penances, acts of charity, and other expiatory rites (90).

The King should, after severely punishing them, exile from his dominion men who give false evidence, or who are partial as arbitrators (91).

<sup>1</sup> Patita=Fallen. This verse literally means who gives away for money his son or daughter to a sexless person etc.

<sup>2</sup> "According to the gravity of the calumny:" according to a variation in the Text.

The testimony of six, four, or even three witnesses is sufficient to prove a fact; but, O Shivā! the testimony of two witnesses of well-known piety is enough (92).

Beloved! if witnesses contradict one another on questions of place, time, and other details of fact, then their testimony should be rejected (93).

O Beloved! the word of the blind and the deaf should be accepted as evidence, and the signs and writing of a dumb man and of one who is both deaf and dumb should also be accepted (94).

Of all evidence and in all cases, and particularly in litigation, documentary evidence is the best, as it does not perish and always endures (95).

The man who fabricates a writing for his own use or for the use of another should be punished with double the punishment of a false witness (96).

The statement on oath, on his own behalf, of a careful and reliable man is of a higher probative value than the word of many witnesses (97).

O Pārvatī! as all virtues find their support in Truth, so do all vices find their support in untruth (98).<sup>1</sup>

Therefore, the King shall incur no blame by chastizing those who are devoid of Truth and are the receptacle of all vices. This is the command of Shiva (99).

Devī! if a man says, "I tell the truth," at the same time touching any of the following—a Kaula, the Guru, a Brāhmana, water of Gaṅgā, an image of a Devatā, a Kula religious Book, Kulāmṛita,<sup>2</sup> or the offerings made to a Devatā, he has taken an oath. If after that he speaks an untruth, then he will go to hell for one Kalpa<sup>3</sup> (100-101).

<sup>1</sup> Yathā tiśthanti punyāni satyam āśritya Pārvatī.

Tathā, nṛitaṅ samāśritya pātakānyakhilānyapi.

<sup>2</sup> i.e., Consecrated Wine.

<sup>3</sup> 4,820,000 years of mortals—till the end of creation,

An oath that an act which is not sinful will be or will not be done, should always be kept by men (102).

The man who has broken his oath should purify himself by a fortnight's fast; and one who has broken it by mistake should live on grains for twelve days (103).

Even the Kula-dharma, if not followed according to Truth and the injunctions, not only fails to secure final Liberation and Beatitude, but leads to sin (104).

Wine is Tārā Herself in liquid form,<sup>1</sup> Who is the Saviour of beings, the Mother of Enjoyment and Liberation, Who destroys danger and diseases, burns up the heaps of sins, and purifies the worlds. O Beloved! She grants all success, and increases knowledge, intellect, and learning, and, O Ādyā! She (wine) is ever taken by those who have attained final Liberation and those who are desirous of attaining final Liberation, by those that have become and those striving to be adepts,<sup>2</sup> and by Kings and Devas for the attainment of their desires (105-107).

Mortals who drink wine with their minds well under control<sup>3</sup> and according to the injunctions (of Shiva) are, verily, Immortals<sup>4</sup> on Earth (108).

By partaking, in accordance to the injunctions, of any of the Tattvas,<sup>5</sup> man becomes like unto Shiva. What, then, is the result of partaking of all the five Tattvas<sup>5</sup>? (109).

<sup>1</sup> Surā drava-mayī Tārā jīva-nistāra-kārini  
Jananī bhoga-mokṣhānāṅ nāshinī vipadāṅ rujām (105).  
Dāhinī pāpa-saṅghānāṅ pāvinī jagatāṅ, Priye!  
Sarva-siddhi-pradā jñāna-buddhi-vidyā vibardhinī (106).  
Muktair mumukṣhubhiḥ siddhaiḥ sādḥakaiḥ kṣhiti-pālakaiḥ  
Sevyate sarvadā devair, Ādye! svābhīṣhta-siddhaye (107).

<sup>2</sup> Siddhas.

<sup>3</sup> Susamāhitachetasā.

<sup>4</sup> Amartya, Amara—i.e., the Devas who do not die.

<sup>5</sup> Wine, meat, etc.

But the drinking of this Devī Vārunī<sup>1</sup> in disregard of the injunctions destroys the intellect, life, fame, and wealth of men (110).

By the excessive drinking of wine the drunkard destroys the understanding,<sup>2</sup> which is the means for the attainment of the Fourfold End<sup>3</sup> of human existence (111).

Only harm at every step, both to himself and to others, results for a man whose mind is distracted and who knows not what should and what should not be done (112).

Therefore, the King or the Lord of the Chakra should correct by bodily and pecuniary punishments those who are over-addicted to wine and intoxicating drugs (113).<sup>4</sup>

The understanding of men is clouded by the drinking of wine, whether in small or large quantities, according to the difference in the quality of the wine, to the temperament of the individual, to the place where and the time when it is taken (114).

Therefore, excessive drinking is to be judged, not from the quantity drunk, but from the result as shown in difficulty of speech and from the unsteadiness of hands, feet, and sight (115).

The King should burn the tongues and confiscate the money of, and inflict corporal punishments on, men who

<sup>1</sup> Wine here spoken of as a manifestation of the Devī.

<sup>2</sup> Buddhi.

<sup>3</sup> Dharma, Artha, Kāma, Moksha.

<sup>4</sup> Iyang ched vārunī devī nipitā vidhibarjitā  
Nrināṅ vināshayet sarvang buddhim āyur yasho dhanam (110).  
Atyantapānān madyasya chaturvarga-prasādhani  
Buddhir vinashyati prāyo lokānāṅ mattachetasām (111).  
Vibhrāntabuddher manujāt karyākāryam ajānatah  
Svānīshthang cha parānīshthang jāyate 'smāt pade pade (112).  
Ato nripo vā chakresho madye mādakavastushu  
Atyāsaktajanān kāyadhanadandena shodhayet (113).

Bhārati says the excessive drinking of wine leads to the destruction of one's intellect and to evil both for the self and others. The King should therefore punish such men as stated in v. 113.

hold not their senses under control, whose minds are distracted by drink, who deviate from the duty they owe to Devas and Gurus, who are fearful to behold, who are the source of all folly, who are sinful, and transgressors of the injunctions of Shiva, and bring ruin on themselves (116-117).

The King should severely chastise and fine the man who is unsteady in hands, feet, or in speech, who is bewildered, maddened, and beyond himself with drink (118).

The King, who labours for the happiness of his subjects, should inflict pecuniary punishment on the drunkard who is guilty of evil language and is devoid of fear and shame<sup>1</sup> (119).

O Kuleshvarī ! a Kaula, even if he has been initiated<sup>2</sup> a hundred times, should be regarded as a Pashu, for he has fallen from the Kula Dharma<sup>3</sup>, if he drinks to excess (120).

The Kaula who drinks excessively of wine, be it consecrated or not, should be renounced by all Kaulas and punished by the King (121).

The drunken twice-born man who makes his Brāhmī wife<sup>4</sup> drink wine should purify both himself and his wife by living on a diet of grains<sup>5</sup> for five days (122).

The man, who has drunk wine which has not been sanctified, should purify himself by fasting for three days, and who has eaten meat which has not been sanctified should fast for two days (123).

If a man partakes of fish and parched food<sup>6</sup> which have not been sanctified, he should fast for a day, but he

<sup>1</sup> *i.e.*, a confirmed and shameless drunkard.

<sup>2</sup> *i.e.*, let him be ever so initiated.

<sup>3</sup> Duty of a Kaula.

<sup>4</sup> Wife married in Brāhma form.

<sup>5</sup> Kana—that is, the broken grain left on husking ; or the text may mean—a spare diet.

<sup>6</sup> Mudrā,



who participates in the fifth Tattva<sup>1</sup> without conforming to the rites should be corrected by the King's punishment (124).<sup>2</sup>

He who knowingly eats human flesh or beef should purify himself by a fortnight's<sup>3</sup> fast. This is the expiation for this sin (125).

Beloved ! a man who has eaten the flesh of animals of human shape, or of carnivorous animals, should purify himself by a three day's fast (126).

The man who partakes of food cooked by Mlechchhas, Chandālas, and Pashus, and enemies of Kula, is purified by a fortnight's<sup>3</sup> fast (127).

And, O Kuleshvarī ! if anyone knowingly partakes of the leavings<sup>4</sup> of these,<sup>5</sup> then he should fast for a month to purify himself, and if he has done so unknowingly he should fast for a fortnight<sup>3</sup> (128).

My injunction is that if a man partakes of food cooked by a man of a caste inferior to his own, he should, to purify himself, fast for three days (129).

By the partaking of food of a Pashu, Chandāla, and Mlechchha, which has been placed in the Chakra or in the hands of a Vira, no sin is incurred (130).

One who partakes of forbidden food at a time when food is scarce, in times of famine and danger, or when life is at stake, is guiltless of any transgression (131).

If food is eaten on the back of an elephant, or on a large block of stone, or on a piece of wood, which can be carried only by several men, or in places where nothing

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<sup>1</sup> Coition (Surata or Maithuna).

<sup>2</sup> Avaidhang panchamang kurvan rājno dandena shuddhyati.

<sup>3</sup> Paksha.

<sup>4</sup> Uchchhishta.

<sup>5</sup> Mlechchhas, etc,

objectionable is actually perceived, there is no fault<sup>1</sup> (132).

Animals the flesh of which is forbidden, as also diseased animals, should not be killed even for the purpose of sacrifice to the Devas. By killing such animals sin is incurred (133).

If anyone knowingly kills a bull, then he shall do penance (as described below), and if he does so unknowingly he shall do half of such penance. This is the command of Shaṅkara (134).

So long as the penance is not performed he shall not shave or pare his nails nor wear clean<sup>2</sup> raiments (135).

Shivā! he should fast for a month, and should live on grains for another month, and should live eating food which he has begged during the third month. This is called *Krichchhra-Vrata*<sup>3</sup> (136).

At the end of the penance,<sup>4</sup> he should shave his head and free himself from the sin of wilful killing of the bull by feasting Kaulas, relatives (Agnates), and Bāṇdhavas<sup>5</sup> (137).

If the death of a cow or bull is caused by want of care, the expiation is an eight days' fast for a Brāhmaṇa, and for a Kshatriya and the (two other) inferior castes fasting for six, four, and two days respectively (138).

<sup>1</sup> *Bhakshya-dosha*. *Bhakshya*=Food, *Dosha*=Fault, Defect. The term is used, not as regards the quality of food so much as the place where it is eaten, with whom it is eaten, and in whose presence it is eaten. Some consider that their food is polluted if another looks at it (*Drishti-dosha*); others deem their food to be polluted by being taken out of the *chauka*, or enclosed space, where it is cooked, and so forth. In the cases given there is no such *Dosha*. Thus a Brāhmaṇa and Chandāla going by the same boat may eat in it.

<sup>2</sup> *i.e.*, washed by any alkaline preparation (*Kshāra*).

<sup>3</sup> *i.e.*, expiatory rite, penance. *Krichchhra*=attended with pain, painful and humiliating.

<sup>4</sup> *Vṛata*.

<sup>5</sup> Cognates and connections.

O Kaulini! the sin of wilfully slaughtering an elephant or a camel, or a buffalo, or a horse is expiated by a three days' fast (139).

Expiation for killing a deer, sheep, goat, or a cat, is a fast for one whole day and a night, and one who has killed a peacock, a parrot, or a gander should abstain from food till sunset of the day on which the sin is committed (140).

If anyone kills any other inferior animal which possesses bones, he should live on vegetable food for a night. The killing of a boneless animal is expiated by repentance (141).

There is no blame upon Kings who kill beasts, fish, and oviparous creatures when hunting; for hunting, O Devī! is an immemorial practice<sup>1</sup> among Kings (142).

Killing should always be avoided, O Gentle One! except if it be for the purpose of sacrifice to a Deva. The man who kills according to the injunctions sins not<sup>2</sup> (143).

Should a man be unable to complete a religious devotion<sup>3</sup> which he has undertaken, if he walks across the remnants after the worship of any Devatā, or if he touches an image of a Deva when he is unclean, then in all such cases he should recite the Gāyatrī (144).

The father, the mother, and the giver<sup>4</sup> of the Brahma-mantra are the Mahā-gurus. He who speaks ill of, or towards, them, should, in order to purify himself, fast for five days (145).

Similarly, O Beloved! if anyone speaks ill of other persons entitled to respect, Kaulas and Vipras, then he should purify himself by fasting two days and a half (146).

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<sup>1</sup> Sanātana-dharma.

<sup>2</sup> That is, killing for the purpose of sacrifice is not sinful killing.

<sup>3</sup> Vrata.

<sup>4</sup> i.e., the Preceptor who initiates one in the Brahma-Mantra.

A man may for the acquisition of wealth go to any country, but he should avoid such countries and Shāstras as prohibit Kaulika rites (147).

The man who of his own free-will goes to a country where the Kaula-dharma is prohibited falls from his status, and should be purified by Pūrnābhisheka<sup>1</sup> (148).

In expiatory penance, that which is recognized as a fast is going without food for eight Yāmas<sup>2</sup> from sunrise (149).

The fast is, however, not broken should one drink a handful of water or enjoy the air<sup>3</sup> for the preservation of his life (150).

If one is unable, by reason of old age or disease, to fast, then, in lieu of each day of fast, he should feast twelve Brāhmanas (151).

The sins of speaking ill of others, self-laudation, evil habits,<sup>4</sup> impropriety in speech or action, should be expiated by repentance<sup>5</sup> (152).

All other sins, whether committed knowingly or unknowingly, are destroyed by repeating the Gāyatrī of the Devī and feeding the Kaulas (153).

These general rules are applicable to men, women, and the sexless; the only difference is that in the case of the women the husband is their Mahā-guru (154).

Men who are suffering from very great disease and those who are always ailing become purified and entitled to perform rites relating to the Devas and the Pitris by giving away gold (155).

<sup>1</sup> Initiatory rite of a higher degree than Dīkshā. The word literally means 'complete ablution'.

<sup>2</sup> Yāma—eighth part of a day.

<sup>3</sup> i.e., enjoy fresh air. During the fast, the person fasting should not leave the house.

<sup>4</sup> Vyasana.

<sup>5</sup> Manu says that this repentance should be accompanied by determination not to repeat the sin.

A house which has been defiled by unnatural death, or which has been struck by lightning, should be purified by one hundred Vyāhriti<sup>1</sup> Homas (156).

If the dead body of an animal possessing bones be found in a lake, tank, or well, then it should be at once taken out, and the same should be purified (157).

The method of purifying such places is as follows: Twenty-one jars of pure water should, after being consecrated with Pūrṇābhisheka Mantra, be poured into it (158).

If such places contain but a small quantity of water, and this has been polluted by the stench of the dead body, then they should be dewatered and the loose mud removed therefrom, and when this has been done, water should be poured in the manner described (159).

If they contain water of sufficient quantity to drown an elephant, then a hundred jars of water should be removed, and then consecrated water should be poured into them (160).

If not so purified, then the waters of the reservoirs polluted by the touch of the dead body become undrinkable, and the reservoir cannot be consecrated (161).

Bathing in these reservoirs is useless,<sup>2</sup> and any rite performed with their waters becomes fruitless, and any person using the water for any purpose whatever should remain without food for a day and take Panchāmṛita<sup>3</sup> to purify himself (162).

Should anyone perchance see a wealthy man who begs, a warrior averse to battle, a detractor of the Kuladharmā, a lady<sup>4</sup> of the family who drinks wine, a faithless friend,

<sup>1</sup> Vyāhriti = Bhūh, Bhuvah, Svah (see p. 202, note 4).

<sup>2</sup> i.e., does not purify.

<sup>3</sup> The five nectars (see p. 279, note 7).

<sup>4</sup> Kula-strī = the Brāhmī wives and their daughters.

or a learned man addicted to sin,<sup>1</sup> then in any of these cases he should view the Sun, utter the name of *Vishnu*, and bathe in the clothes which he is wearing at the time (163-164).

Men of the twice-born classes should, if they sell donkeys, fowls, or swine, or if they engage in any low pursuits, purify themselves by observing the three days' *Vrata* <sup>2</sup> (165).

The *Tri-dina-vrata*, O *Ambikā*! is thus performed: the first day is to be spent in fasting, the second day is to be spent in eating grain meals only, and the third in drinking water only (166).

The man who, without being asked, enters a room the door of which is closed, and one who speaks of things which he has been asked to keep secret, should go without food for five days (167).

The man who from pride fails to rise when he sees anyone worthy of veneration coming towards him,<sup>3</sup> or when he sees the *Kula* Scriptures being brought in, should go without food for a day in order to purify himself (168).

In this *Shāstra* spoken by *Shiva* the meanings of the words used are plain; those who put far-fetched meanings upon them go the downward path (169).

I have spoken to Thee, O *Devī*! of that which is the Essence of essences,<sup>4</sup> of that which is above the most excellent, of that which conduces to the well-being (of men), in this world and the next, as also of that which is both purifying and beneficent and according to *Dharma* (170).

End of the Eleventh Chapter, entitled "The Account of Expiatory Rites".

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<sup>1</sup> *Pāpa-rata*.

<sup>2</sup> *Tri-dina-vrata*.

<sup>3</sup> Such as the father and the like.

<sup>4</sup> Which as *Bhārati* says is "more reasonable than what is reasonable" that is very reasonable or the essence of all reason.

## CHAPTER XII

### THE ETERNAL DHARMA

SHRĪ SADĀSHIVA said :

O Primordial One ! I am speaking to Thee again of the everlasting laws, the which if a wise King follows he may easily rule his subjects (1).

If Kings did not establish rules,<sup>1</sup> men in their covetousness would quarrel among themselves, even with their friends, relatives, and their superiors (2).

These self-seeking men, O Devī ! would for the sake of wealth kill one another, and be full of sin by reason of their maliciousness and desire to thief (3).

It is therefore for their good that I am laying down the rules in accordance with Dharma,<sup>2</sup> by following which men will not swerve from the right (path) (4).

As the King should punish the wicked for the removal of their sins, so should he also divide the inheritance according to the relationship (5).

Relationship is of two kinds—by marriage and by birth ; of these, relationship by birth is stronger than relationship by marriage (6).

In inheritance, O Shivā ! descendants have a stronger claim than ascendants, and in this order of descendants and ascendants the males are better qualified for inheritance than females (7).

But among these, again, the proximate relation is entitled to the inheritance ; the wise ones should divide the property according to this rule and in this order (8).

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<sup>1</sup> Niyama.

<sup>2</sup> Dharma-sammata—in accordance with righteousness,

If the deceased leaves son, son's son, daughters, father and wife, then the son is entitled to the whole of the inheritance, and not any of the others (9).

If there are several sons, they are all entitled to equal shares. (In the case of a King) the kingdom goes to the eldest son, but that is in accordance to the custom of the family<sup>1</sup> (10).

If there be any paternal debt which should be paid out of the paternal property, such property should not be divided<sup>2</sup> (11).

If men should divide and take paternal property, then the King should take it from them, and discharge the paternal debt (12).

As men go to hell by reason of their own sins, so they are bound by their individually incurred debts, and others are not (13).

Whatever general property there may be, either immovable or of other kinds, sharers shall get the same according to their respective shares (14).

The division is complete on the co-partners agreeing to it. If they do not agree, then the King should divide it impartially (15).

The King should divide the value or profits of property which is incapable of division, whether the same be immovable or movable (16).

If a man proves his right to a share after the property is divided, then the King should divide the property over again, and give the person entitled his share (17).

O Shivā! the King should punish the man who, after property is once divided by the consent of the co-partners, quarrels again with respect to it (18).

<sup>1</sup> Primogeniture is a family custom. (Bhāratī.)

<sup>2</sup> *i.e.*, until the debt is paid.



If the deceased dies leaving behind him son's son, wife, and father, then the son's son is entitled to the property by reason of his being a descendant <sup>1</sup> (19).

If the childless man leaves (surviving him) father, brother, and father's father, then the father inherits the property by reason of the closeness of consanguinity (20).

Beloved ! if the deceased leaves daughters (surviving him), although they are closer to him, yet the grandsons (sons' sons) are entitled to his property, because the rights of the male are prior <sup>2</sup> (21).

From the grandfather the property goes to the grandson by the deceased son, and thus it is that men proclaim that the father's self is in the image of the son (22).

In marital relationship, the Brāhmī wife is the superior, and the sonless man's property should go to the wife, who is half his body <sup>3</sup> (23).

The sonless widow, however, is not competent to sell or give away property inherited from her husband, except what is her own <sup>4</sup> by her own right (24).

Anything given by the fathers and fathers-in-law approved by Dharma, whatever is earned by her personal efforts, is to be recognized as Woman's Property <sup>5</sup> (25).

On her death it goes to the husband, and to his heirs according to the grades of descendants and ancestors (26).

If the woman remains faithful to her Dharma, and lives under the control of the relations of her husband, and in their absence under the control of her father's relations, then only is she entitled to inherit (27).

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<sup>1</sup> Adhastāt janma-gauravāt. Adhaḥ = lower, Janma-gaurava = gravity, weight, or pride of birth. Literally, by the weight of his posterior birth—that is, property primarily descends.

<sup>2</sup> Mukhya-tara.

<sup>3</sup> Dehārdha-dhārinī, Ardhāṅginī.

<sup>4</sup> Sva-dhana.

<sup>5</sup> Stri-dhana: Earned by artistic skill and the like.

If a woman be even suspected of irregular conduct<sup>1</sup> she is not entitled to inherit the husband's property. She is merely entitled to a living allowance from the heirs of her husband (28).

If the man who has died<sup>2</sup> has many wives, all of whom are pious, then, O Thou of pure Smiles! they are entitled to the husband's property in equal shares (29).

If the woman who inherits her husband's property dies leaving daughters, then the property is taken to have gone back to the husband<sup>3</sup> and from him to the daughter (30).

In this way, if there is a daughter and the property goes to the son's widow, then, on the death of the latter, it will go back to the husband, and from the father-in-law descend to the daughter of the latter (31).

Similarly, O Shivā! if property goes to the mother in the lifetime of the paternal grandfather, then, on her death, it goes to her father-in-law through her son and husband (32).

As the property of the deceased ascends to the father, so it also ascends to the mother if she is a widow (33).

But the stepmother shall not inherit if the mother is living, but on the death of the mother it goes to the stepmother through the father (34).

Where, in the absence of descendants, the inheritance cannot descend, it will ascend the same way by which it descends (35).

Therefore, even when the father's brother is alive, the sister inherits the property, and if she dies childless then such property goes to the father's brother (36).

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<sup>1</sup> Apparently refers to the case of a woman who has a bad general reputation though wrong conduct may not in any particular case be proved against her.

<sup>2</sup> Literally, who has gone to heaven.

<sup>3</sup> Literally, "goes back to the husband"—i.e., the daughters take as heirs of their father, and not of their mother.

As inheritance descends in the male line, the stepbrother inherits even when there is a uterine sister (37).

And when there is a uterine sister and sons of stepbrother, it is the latter who inherit the property (38).

If the deceased leaves (surviving him) both uterine and stepbrother, then, by reason of the property descending through the father, they are entitled to inherit in equal shares (39).

In the lifetime of the daughters their sons are not entitled to inherit until the obstruction is removed by the death of the daughters (40).

In the absence of sons, the daughters divide among themselves the paternal property, after deducting the marriage expenses of an unmarried daughter (if any) out of the general estate<sup>1</sup> (41).

On the death of a childless woman the *Stri-dhana*<sup>2</sup> goes to her husband, and the property which she inherited from anyone else goes back to the line of the person from whom she inherited (42).

The woman may spend property inherited by her on her own maintenance, and she may spend profits of it on acts of religious merit, but she is not entitled to sell or make gifts of it (43).

Where the daughter-in-law of the grandfather (father's father) is living, and the stepmother of the father is living, the inheritance goes to the grandfather, and through his son to the (grandfather's) daughter-in-law (44).

Where the grandfather, the father's brother, and the brother are living, the brother succeeds by reason of the priority in claim of the descendant (45).

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<sup>1</sup> That is, the unmarried daughter is entitled to these expenses in addition to a share equal to her sisters.

<sup>2</sup> See p. 364, vv. 24 and 25, *ante*,

If a man dies leaving (surviving him) his grandfather, brother, and uncle, both of the former are nearer in degree than the last, and the property descends through the father to the deceased's brother (46).

If the deceased leaves a daughter's son and father (surviving him), then the daughter's son inherits, because property (in the first place) descends (47).

If both the father and the mother of the deceased be living (at his death), then, O Kālikā! by reason of the superior claim of the male, the father takes his property (48).

If the mother's brother is living, the Sapindas of the father take the property of the deceased by reason of the superior claim of the paternal relationship (49).

Property failing to go downwards has (here) gone upwards, but, O Shivā! by reason of the superior claim of the male line it has gone to the father's family. The mother's brother, in spite of the nearness of his relationship, does not inherit (50).

The grandson by a deceased son inherits from his grandfather's estate the share which his father would have inherited along with his (the father's) brothers (51).

Similarly, the son's daughter who has no brother and whose parents are dead, inherits, if she be well conducted, her grandfather's (father's father) property with her father's brothers (52).

On the death of the grandfather leaving (surviving him) his wife, his daughter, and granddaughter,<sup>1</sup> the last, O Devī! is the heiress of the property, since she takes it through her father (53).

In property which descends, the male among the descendants, and in property which ascends, the male among the ascendants, are pre-eminently qualified (to inherit) (54).

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<sup>1</sup> Son's daughter.

Therefore, O Beloved ! if the deceased has daughter-in-law, granddaughter,<sup>1</sup> and daughter surviving him, then his father cannot take the property (55).

If there is no one in the family of the father of the deceased entitled to inherit his property, then in manner above indicated it goes to the family of his mother's father (56).

Property which has gone to the maternal grandfather shall ascend and descend, and go both to males and females in the same way as in the father's family through the maternal uncle and his sons and others (57).

If the line of Brāhmī marriage or if the Sapindas of the father or of the mother, be in existence, then the issue of the Shaiva marriage<sup>2</sup> are not entitled to inherit the father's property (58).<sup>3</sup>

The wife and children of the Shaiva marriage, O Gentle One, are entitled to receive, from the person who inherits the property of the deceased, their food and clothes in proportion to the property left (59).

Beloved ! the Shaiva wife, if well conducted, is entitled to be maintained by the Shaiva husband alone. She has no claim to the property of her father and others (60).

Therefore, the father who marries his well-born daughter according to Shaiva rites by reason of anger or covetousness will be despised of men (61).

In the absence of issue of the Shaiva marriage, the Sodaka,<sup>4</sup> the Guru, and the King shall, by the injunctions of Shiva, take the property of the deceased (62).

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<sup>1</sup> Pautrī---son's daughter.

<sup>2</sup> See p. 302, Ch. ix, v. 267 *et seq.*

<sup>3</sup> Bhāratī says that in their absence they are entitled to inherit.

<sup>4</sup> Samānodaka (see verse 63). The Sodaka has preference over the Guru and the latter over the King.

Beloved ! ancestors within the seventh degree are *Sapindas*, and beyond them to the tenth degree are *Sodakas*, and beyond them are *Gotra-jas* merely (63).

Where property which has been divided is again wilfully mixed together, it should be divided again as if it had not been divided (64).

The heirs of a deceased are on his death entitled to such share of property, whether partitioned or not partitioned, as the deceased himself was entitled to (65).

Those who inherit the property of another should offer him *Pindas* as long as they live ; it is otherwise in the case of a son by *Shaiva* marriage<sup>1</sup> (66).

Just as the rules relating to Uncleanliness should, in this world, be observed by reason of birth-connection, so they should be observed for three nights by reason of connection by heirship (67).

The twice-born and other classes shall purify themselves by observing the rules as to Uncleanliness from the day they hear (the cause) of it until the end of the period prescribed ; this is so both in the case of *Pūrnāshaucha*<sup>2</sup> and of *Khandāshaucha*<sup>3</sup> (68).

If the period has expired when one hears (the cause) of it, then there is no *Khandāshaucha*. And as regards *Pūrnāshaucha*, it should be observed for only three days, but if one hears of the cause of the uncleanliness after the lapse of a year there is no period of Uncleanliness to be observed (69).

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<sup>1</sup> *Bhārati* reads this as meaning that the *Shaiva* son is not competent to give *Pinda* (*Tatpinda-dāne adhikāro nāsti*). But is this so ? The general rule is that inheritance cannot be taken without giving *Pinda* and under certain circumstances the *Shaiva* son may inherit (see v. 58). The verse may therefore mean that the *Shaiva* son is to offer *Pinda* to his father whether he inherits or-not as a pious duty.

<sup>2</sup> The period of *Ashaucha* or Uncleanliness to be observed by *Agnates* within the seventh degree.

<sup>3</sup> The period of *Ashaucha* observed by *Agnates* not within the seventh degree.

If a son hears of his father's or mother's death, or if the faithful wife hears of her husband's death after one year, then the son or the widow shall observe the period of Uncleanliness for three nights (70).

If during the continuance of a period of Uncleanliness another new period begins, then the period comes to an end with the end of the Garu-ashaucha<sup>1</sup> (71).

The degree<sup>2</sup> of different kinds of Uncleanliness depends on the greater or lesser length of the period which should be observed. Of the various kinds of Uncleanliness, that which is extensive in point of time is greater than that which is less extensive (72).

If on the last day of a period of Uncleanliness another period commences, then the Uncleanliness is removed on the last day of the first period of Uncleanliness; but if the cause of Uncleanliness be such as to necessitate the observance of the full period, then the pre-existing period should be extended by two days<sup>3</sup> (73).

The unmarried female shall observe the period of Uncleanliness of the father's family, but after she is married she is to observe impurity for three days on the death of her parents (74).

After her marriage the wife becomes of the same Gotra<sup>4</sup> as her husband; the adopted son similarly becomes of the same Gotra as the person who adopts him (75).

A son should be adopted with consent of his father and mother, and at the time of adoption the adopter should,

<sup>1</sup> *i.e.*, the Pūrṇāshaucha.

<sup>2</sup> Gurutva=weight.

<sup>3</sup> *i.e.*, if a Khandāshaucha commences on the last day of a Pūrṇāshaucha, then both expire at the same time on expiration of the Pūrṇāshaucha; but if another Pūrṇāshaucha occurs on the last day, then the period of the first Pūrṇāshaucha is extended two days, and both expire on the same day.

<sup>4</sup> Family, line of descent.

with his kinsmen, perform the sacramental rites,<sup>1</sup> mentioning his own Gotra and name (76).

The adopted son shall have the same right to the property of his adoptive mother and father, and the same rights to offer *Pindas* to them as the natural-born son has, since they are his mother and father (77).

A boy of less than five years of age and of one's own caste should be adopted and brought up; a boy of over five years of age is not eligible (78).

O Kālikā! if a brother adopts his brother's son, then the brother adopting becomes the father, and the natural father becomes the uncle of the boy so adopted (79).

He who inherits the property of another should observe the Dharma of the person he inherits;<sup>2</sup> he should also follow his family custom and please his kinsmen (80).

In the case of the death of Kānīnas,<sup>3</sup> Golakas,<sup>4</sup> *Kundas*,<sup>5</sup> and persons guilty of very great sins,<sup>6</sup> there is no Uncleanliness to be observed, and they are not qualified to inherit (81).

In the case of the death of a man who has been punished by castration, or of a woman who has been punished by the cutting of her nose, or of persons guilty of great sins,<sup>7</sup> there is no period of Uncleanliness to be observed (82).

The King should for twelve years protect the family and property of those of whom no news is known, and

<sup>1</sup> Sangskāra.

<sup>2</sup> By this is meant—Should carry out religious worship of the deceased, as where a Shākteya inherits property of a Vaishnava, he need not change his own mode of worship, but should simply maintain the service of the Devatā in the way the deceased used to.

<sup>3</sup> Child of unmarried woman.

<sup>4</sup> Son of a widow.

<sup>5</sup> Bastard born in the lifetime of husband.

<sup>6</sup> Ati-pātakī. Such as incest. See *ante*, XI, 29, 30.

<sup>7</sup> Mahā-pātakī. Such as drinking unconsecrated wine, killing a Vīra and others as in Ch. X, 205, *ante*.



who have disappeared without any trace of their whereabouts (83).

On the expiration of twelve years the image of such a person should be made with Kusha grass and cremated. His children and others should observe a period of uncleanness for three days, and liberate him from the condition of a Preta <sup>1</sup> (84).

The King should then divide his property among the members of his family in their order, beginning with the son ; otherwise he (the King) incurs sin (85).

The King should protect the man who has no protector, who is powerless, who is in the midst of adversity, because the King is the Lord of his subjects (86).

Kālikā ! if the man who has disappeared returns after the lapse of twelve years, then he shall recover his wife, children, and property ; there is no doubt of that (87).

Even a man is not competent to give away ancestral, immovable property, either to his own people or to strangers, without the consent of his heirs (88).

A man may, at his pleasure, give away self-acquired property, be it movable or immovable, and may also give away ancestral movable property (89).

If there be a son or wife living, or daughter or daughter's son, or father or mother, or brother or sister, even then one may give away self-acquired property, both movable and immovable, and inherited movable property (90-91).

If a man gives away or dedicates such property to any religious object, then his sons and others cannot annul such gift or dedication (92).

Property dedicated to any religious object should be looked after by the giver. The latter is, however, not

<sup>1</sup> See p. 318, note 7, *ante*.

competent to take it back, because the ownership of such property is in Dharma<sup>1</sup> (93).

Ambikā!<sup>2</sup> the property or the profits thereof should be employed by the dedicator himself, or his agent, for the religious object<sup>3</sup> to which it was dedicated (94).

If the proprietor out of affection gives away half his self-acquired property to any of his heirs, then his other heirs shall not be able to annul the gift<sup>4</sup> (95).

If the proprietor gives half his self-acquired wealth to any of his heirs, in such a case the other heirs shall not be able to avoid such gift (96).

If one of several brothers earns money with the help of the paternal property, then, while the other brothers are entitled to proportionate shares of the paternal property, no one but the acquirer is entitled to the profits (97).

If one brother acquires ancestral property which was lost, then he shall receive two shares, and the other brothers shall each receive one share (98).

Religious merit, wealth, and learning are all dependent on the body, and inasmuch as this body comes from the father, then (in such sense) what is there which is not paternal property? (99).

If whatever men earn, even when separate in mess and separate in property, is to be considered paternal property then what is there that is self-acquired? (100).

Therefore, O Great Devī!<sup>5</sup> whatever money is earned by one's own individual labour shall be self-acquired; the

<sup>1</sup> *i.e.*, the property belongs to the purpose for which it has been dedicated.

<sup>2</sup> Mother. An epithet of the Devī—as the Universe is from Her.

<sup>3</sup> Dharmārtham.

<sup>4</sup> Bhāratī says that this applies to cases where one of several heirs is preferentially treated.

<sup>5</sup> Maheshī.

person acquiring it shall be the owner thereof, and no one else (101).

O Devī! the man who even lifts his hand against his mother, father, Guru, paternal and maternal grandfathers,<sup>1</sup> shall not inherit (102).

The man who kills another shall not inherit his property; but the other heirs of the person killed shall inherit his property (103).

Ambikā! eunuchs and persons who are crippled are entitled to food and clothes so long as they live, but they are not entitled to inherit property (104).

If a man finds property which belongs to another, on the road or anywhere else, then the King shall, after due deliberation, make the finder restore it to the owner (105).

If a man finds property, or a beast of which there is no owner, then the finder becomes the owner of the same, but should give the King a tenth share of such property or beast (or of the value thereof) (106).

If there be a competent buyer for immovable property, who is a near neighbour,<sup>2</sup> then it is not competent for the owner of the immovable property to sell the same to another<sup>3</sup> (107).

Among buyers who are near, the agnate<sup>4</sup> and one of the same caste<sup>5</sup> are specially qualified, and in their absence friends, but the desire of the seller should prevail<sup>6</sup> (108).

<sup>1</sup> By this other ancestors are also meant.

<sup>2</sup> Sānnidhyavartī. Tarkālangkāra renders "relation".

<sup>3</sup> This and the following verses deal with the right of pre-emption.

<sup>4</sup> Jnāti—i.e., a person within the same Gotra.

<sup>5</sup> Savarna.

<sup>6</sup> Bhārati adds—If there be several buyers belonging to any of these classes, the person to whom the seller wishes to sell the property will have a predominant claim.

If immovable property is about to be sold at a price fixed, and a neighbour pays the same price, then the latter is entitled to purchase it and no other (109).

If the neighbour is unable to pay the price and consents to the sale (to another), then only may the house-holder sell the property to another (110).

O Devī ! if immovable property be brought without the knowledge of the neighbour, the latter is entitled to have it upon the condition of his paying the price immediately he hears of such sale (111).

Should, however, the buyer, after purchasing it, have converted the place into a garden, or built a house thereon, or if he has pulled down any building, the neighbour is not entitled in such a case to obtain the immovable property by the payment of its price (112).

A man may, without permission, without payment, and without obstruction, bring under cultivation any land which rises from the water,<sup>1</sup> which is in the middle of a forest, or otherwise difficult of access (113).

Where land has been brought under cultivation by considerable labour, the King, since he is the Lord of the soil, should be given a tenth of the profits of the land, and the rest should be enjoyed by him who has reclaimed it (114).

One should not excavate tanks, reservoirs, or wells, nor plant trees, nor build houses in places where they are likely to injure other people (115).

All have the right to drink the water of tanks and wells dedicated to Devas, as also the water of rivers, but the neighbours alone have the right to bale<sup>2</sup> it out (116).

The water should not be baled out of tanks and so forth, even by neighbours, if to do so would cause a water famine (117).

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<sup>1</sup> *Chur*, or alluvial land.

<sup>2</sup> *Sechana*—for irrigation purposes.

The mortgage <sup>1</sup> and sale of property which is undivided without the consent of the co-sharers, as also when the right of the parties therein is not determined, is invalid (118).

If property mortgaged or deposited with another is destroyed wilfully or by negligence, then the King should make the mortgagee or depositer restore the value thereof to the owner (119).

If any animal or any other thing is used with the consent of the depositor by the person with whom they are placed, then the depositer should bear the expense of food and keep (120).

Where immovable or movable property is made over to another for profit, such transaction will be invalid if it be not for a definite time, or if the amount of profits is indeterminate (121).

Common (joint) property should not, on the father's death, be employed for profit without the consent of all the co-sharers (122).

If articles are sold at improper prices,<sup>2</sup> then the King may set aside such sale (123).

As a body is born and dies only once, and property can be given away only once, so there can be but one Brāhma marriage of the daughter <sup>3</sup> (124).

The man, devoted to his ancestors, who has an only son, should not give him away (in adoption), and, similarly, he should not give away an only wife or an only daughter in Shaiva marriage (125).

In rites relating to the Devas and the Pitris, in mercantile transactions, and in Courts of Law,<sup>4</sup> whatever

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<sup>1</sup> Nyāsa.

<sup>2</sup> Krama-vyatyaya-mūlya—i.e., articles of less value at a higher price or of greater value at a less price.

<sup>3</sup> This verse is against remarriage in Brāhma form, but as regards Shaiva Wife, see next verse.

<sup>4</sup> Rājadvāra = (*lit.*) King's door.

the Substitute (Agent) does is the act of the employer (126).

The immutable rule is that the Agent <sup>1</sup> should not be punished for the guilt of the employer (127).

In monetary dealings, in agriculture, in mercantile transactions, as also in all other dealings, whatever is undertaken, the same should be performed if in agreement with Dharma <sup>2</sup> (128).

The Lord protects this universe, Whoever wish to destroy it will be themselves destroyed, and whosoever protect it, then the Lord of the Universe Himself protects. Therefore should one act for the good of the world (129).

End of Twelfth Chapter, entitled, "An Account of the Eternal and Immutable Vyavahāra."

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<sup>1</sup> Dāta—Emissary.

<sup>2</sup> Dharma-sammata.

## CHAPTER XIII

### INSTALLATION OF THE DEVATA

PĀRVATĪ, the Mother of the three worlds, Her mind engrossed with thoughts for the purification of men polluted with the impurities of the Kali Age, humbly questioned Mahesha, the Deva of Devas, who had thus spoken of the essence of all the Nigamas, which is the Seed of heaven<sup>1</sup> and final Liberation<sup>2</sup> (as follows) (1).

Shrī Devī said :

How can Mahākālī be endowed of form, She who is the Great Cause,<sup>3</sup> the Primordial Power,<sup>4</sup> the Great Light, more subtle than the subtlest Elements ? (2).

It is only that which is the Effect of Prakṛiti which has form.<sup>5</sup> How should She have form ? She is above the most high. It behoves Thee, O Deva ! to completely remove this doubt of Mine (3).

Shrī Sadāshiva said :

Beloved ! I have already said that to meet the needs<sup>6</sup> of the worshippers the image of the Devī is formed according to Her qualities and actions (4).

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<sup>1</sup> Svarga.

<sup>2</sup> Mokṣha.

<sup>3</sup> Mahad-yoni or Great Womb. Bhārati says the reference is to Mahat Tattva. From the Devī originated Mahat.

<sup>4</sup> Ādi-Shakti.

<sup>5</sup> Rūpaṅg prakṛiteḥ kāryānām, that is, Vikṛiti.

<sup>6</sup> So it has been said—Upāsakānāṅg kāryārtham Brahmano rūpa-kalpanā. The Supreme Brahman takes on various forms for the benefit of the worshipper. See Shāktānanda-taraṅginī, Ch. III, where the necessity of an image is dealt with.

As white, yellow, and other colours all disappear in black, in the same way, O Shailajā!<sup>1</sup> all beings enter Kālī (5).

Therefore it is, that by those who have attained the Knowledge<sup>2</sup> of the means of final Liberation, the attributeless, formless, and beneficent Kālāshakti<sup>3</sup> is endowed with the colour of blackness (6).

As the eternal and changeless and beneficent One in the form of Kāla<sup>4</sup> is nectar itself, therefore the sign of the Moon is placed on Her forehead<sup>5</sup> (7). As She surveys the entire universe, which is the product of Time,<sup>6</sup> with Her three eyes—the Moon, Sun and Fire<sup>7</sup>—therefore She is endowed with three eyes (8).

As (at the final Dissolution) She devours<sup>8</sup> all existence,<sup>9</sup> as She chews all things existing with Her fierce<sup>10</sup> teeth, therefore a mass of blood<sup>11</sup> is said to be the apparel of the Queen of the Devas (9).

As time after time She protects all beings from danger, and O Shivā, as She directs them in the paths of duty, Her hands are lifted up to dispel fear<sup>12</sup> and grant blessings<sup>13</sup> (10)

<sup>1</sup> Shailajā—Born of the Mountain. So She is also called Girijā.

<sup>2</sup> Yoga = Jñāna here means Brahmajñāna.

<sup>3</sup> i.e., Kālī.

<sup>4</sup> Kāla-rūpa. Kāla is Time (see p. 192, notes 3 and 4). By Kālāshakti in v. 6, Kālī is meant without Her Time ceases to be.

<sup>5</sup> From the Moon flows nectar. On Her forehead is the seventeenth digit (Saptadashī Kālā) known as Amākalā.

<sup>6</sup> The Universe is Brahman seen under the forms of Time and Space that is Māyā.

<sup>7</sup> That is the white, red and mixed Bindus which form the Kāmākalā. See "Garland of Letters" and Kāmākalāvilāsa, Vol. IX, Tāntrik Texts, Ed. A. Avalon.

<sup>8</sup> Grasana. See *ante*, Ch. V, 141.

<sup>9</sup> Sarva-sattva.

<sup>10</sup> Kāla-danta or teeth which is Time (Kāla).

<sup>11</sup> Bhārati adds—of all beings.

<sup>12</sup> Abhaya.

<sup>13</sup> Vara.



As She encompasses the worlds, which are the product of Rajoguna,<sup>1</sup> She is spoken of, O Gentle One! as the Devī who is seated on a red lotus. The Devī, Who as Consciousness itself<sup>2</sup> witnesseth all things<sup>3</sup> is gazing at Kāla elated with the wine of ignorance and playing<sup>4</sup> with the universe<sup>5</sup> (11-12).

It is for the benefit of such worshippers as are of little understanding that the different forms<sup>6</sup> are imagined<sup>7</sup> according to the attributes (of the Divinity) (13).

Shrī Devī said :

What merit does the worshipper gain who makes an image of the Great Devī of mud, stone, wood, or metal, in accordance with the representation<sup>8</sup> described by Thee for the salvation of humanity, and who decks the same with clothes and jewels, and who, in a beautifully decorated house, consecrates it ? (14-15).

<sup>1</sup> *i.e.*, the active quality.

<sup>2</sup> Chinmayī = Jñānasvarūpā, for She is one with the Supreme Brahman who is Chit.

<sup>3</sup> Sarva-sākshi-sva-rūpini. "Sva-rūpini," because, though it is the Purusha who is the witness, She is Herself the Brahman, and therefore also a witness, just as She, too, is also Chinmayī.

<sup>4</sup> *i.e.*, the restless play of Time with the universe is seen in the never-ceasing changes it effects.

<sup>5</sup> Universe—Kālika (because it is originated from Kāla, or Time). In the Dhyāna in verse 141, Chapter V, Kāla is described as dancing before the Devī. The "wine" is Moha or Avidyā, ignorance. Pītvā mohamayim surām.

<sup>6</sup> Rūpa.

<sup>7</sup> Kalpita—that is, imagined by the Devī who assumes such forms to meet the needs of the ordinary man, who in such matters is generally weak of intelligence.

Evam gunānusārena rūpāni vividhāni cha  
Kalpitāni hitārthāya bhaktānām alpa-medhasām

(See as to this "Principles of Tantra," by Sir John Woodroffe).

<sup>8</sup> Dhyāna, or representation which is the subject of it.

O Lord! out of Thy kindness for Me, reveal this also, with all the particular rules according to which the image of the Devī should be consecrated (16).

Thou hast already spoken of the consecration of Tanks, Wells, Houses, Gardens, and the images of Devas, but Thou didst not speak in detail (17).

I wish to hear the injunctions relating to them from Thy lotus-mouth. Out of Thy kindness, speak, O Parameshāna! if it pleases Thee (18).

Shrī Sadāshiva said :

O Parameshvari! this is a very secret and weighty Question<sup>1</sup> which Thou hast asked. Do thou, therefore, listen attentively (19).

There are two classes of men—those who act with,<sup>2</sup> and without,<sup>3</sup> a view to the fruits of action. The latter attain final Liberation. I am now speaking of the former (20).

Beloved! the man who consecrates the image of a Deva goes to the region of such Deva, and enjoys that which<sup>4</sup> is there attainable (21).

He who consecrates an image of mud stays in such region for ten thousand Kalpas. He who consecrates an image of wood stays there ten times that period. In the case of the consecration of a stone image the length of stay is ten times the latter period, and in the case of the consecration of a metal image, it is ten times the last-mentioned period (22).

Listen to the merit<sup>5</sup> which is acquired by the man who, in the name of any Deva, or for the attainment of

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<sup>1</sup> Tattva.

<sup>2</sup> Sakāma, or Kāmī.

<sup>3</sup> Nishkāma, or Akāma.

<sup>4</sup> Bhogān tadudbhavān, i.e., the pleasures produced there.

<sup>5</sup> Punya.

any desire, builds and consecrates and gives away a temple made of timber and thatch and other materials, or renovates such a temple, decorated with flags and images of the carriers<sup>1</sup> of the Deva (23).

He who gives away a thatched temple shall live in the region of the Devas for one thousand Koti<sup>2</sup> years (24).

He who gives away a brick-built temple shall live a hundred times that period, and he who gives away a stone-built temple, ten thousand times the last-mentioned period (25).

Ādyā!<sup>3</sup> the man who builds and dedicates a bridge or causeway shall not see the region of Yama, but will happily reach the abode of the Suras,<sup>4</sup> and will there have enjoyment in their company (26).

He who dedicates trees and gardens goes to the region of the Devas,<sup>5</sup> and lives in celestial houses surrounded by Kalpa<sup>6</sup> trees in the enjoyment of all desired and agreeable enjoyments (27).

Those who give away tanks<sup>7</sup> and so forth for the comfort of all beings are washed of all sins, and, having attained the blissful region of Brahmā, reside there a hundred years for each drop of water which they contain (28).

Devī! the man who dedicates the image of a Vāhana<sup>8</sup> for the pleasure of any Deva shall live continually in the region of such Deva, protected by Him (29).

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<sup>1</sup> *i.e.*, the Vāhanas or carriers of the Devas—*e.g.*, the peacock of Kārtikeya (see *post*).

<sup>2</sup> Koti = Crore = 100 lacs—*i.e.*, 10,000,000.

<sup>3</sup> Primordial One.

<sup>4</sup> *i.e.*, Devas whose abode is heaven.

<sup>5</sup> Tridasha-mandira.

<sup>6</sup> Trees which grant all desires.

<sup>7</sup> Jalāshaya—places where water can be had.

<sup>8</sup> Each Deva has got his separate Vāhana, or carrier, usually an animal. Thus, Vishnu has Garuḍa, Shiva the Bull, Yama the Bison, etc.

Ten times the merit which is acquired on earth by the gift of a Vāhana made of mud is acquired by the gift of one made of wood, and ten times the latter is acquired by the gift of one made of stone. Should one made of brass or bell-metal or copper, or any other metal, be given, then the merit is multiplied in each case tenfold (30-31).

The excellent worshipper should present a great lion<sup>1</sup> to the temple of Devī, a bull<sup>2</sup> to the temple of Śaṅkara,<sup>3</sup> and a Garuḍa<sup>4</sup> to the temple of Keshava<sup>5</sup> (32).

The great lion has sharp teeth, a ferocious mouth, and mane on his neck and shoulder. The claws of his four feet are as hard as the thunderbolt (33).

The bull is horned, is white of body, and has four black hoofs, a large hump, black hair at the end of his tail, and black shoulders (34).

The Garuḍa is winged, has thighs like a bird, and a face like a man's, with a long nose. He is seated on his hunches, with folded palms (35).

By the present of flags and flag-staffs the Devas remain pleased for a hundred years. The flag-staffs should be thirty-two cubits long (36), and should be strong, without defects, straight, and pleasant to look at. It should be wrapped round with a red cloth, with a Chakra<sup>6</sup> at its top (37).

The flag should be attached to the top of the staff, and should be marked with the image of the carrier<sup>7</sup> of the particular Devatā. It should be broad at the part nearest

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<sup>1</sup> Mahā-simha.

<sup>2</sup> Vṛishabha.

<sup>3</sup> Shiva.

<sup>4</sup> Garuḍa is the Bird King Vāhana of Viṣṇu.

<sup>5</sup> Viṣṇu.

<sup>6</sup> The discus carried by Viṣṇu.

<sup>7</sup> Vāhana,

the staff and narrow at the other end. It should be made of fine cloth. In short, whatever ornaments the top of the flag-staff is a flag (38).

Whatever a man presents with faith and devotion in the name of a Deva, be it clothes, jewels, beds, carriages, vessels for drinking and eating, Pān plates,<sup>1</sup> spittoon, precious stones, pearl, coral, gems, or anything else with which he is pleased, such a man will reach the region of such Deva and receive in turn a Koti,<sup>2</sup> times the presents he made (39-40).

Those who worship with the object of attaining<sup>3</sup> a particular reward gain such reward which (however) is as perishable as a kingdom enjoyed in a dream. Those, however, who rightly act without<sup>4</sup> hope of reward attain Nirvāṇa,<sup>5</sup> and are released from rebirth (41).

In ceremonies relating to the dedication<sup>6</sup> of a reservoir of water, a house, a garden, a bridge, a causeway, a Devatā, or a tree, the Vāstu Daitya<sup>6</sup> should be carefully worshipped (42).

The man who performs any of these ceremonies without worshipping the Vāstu-Daitya is troubled by the Vāstu-Daitya and his followers (43).

<sup>1</sup> Pān plates—Plates for serving made-up betel-leaves (Pān, or Tāmbula).

<sup>2</sup> Ten millions.

<sup>3</sup> Kāmī.

<sup>4</sup> i.e., for the sake of right itself, and without regard to the fruits thereof.

<sup>5</sup> *Pratishthā*—which is derived from *Prati* and *Sthā*=to stay, means the act of making anything, stand firmly, establishing firmly.

<sup>6</sup> Vāstu signifies homestead land. All Vāstu lands—in fact all lands—are controlled by the Vāstu Spirit—called Vāstu Puruṣha—and the Vāstu Puruṣha also called Vāstu Daitya should be propitiated by Vāstu-yajna. The Tantrarāja (Tantrik Texts, XII) treats this differently.

The twelve followers of the Vāstu-Daitya are Kapi-lāśya,<sup>1</sup> Pīṅgakesha,<sup>2</sup> Bhīṣhana,<sup>3</sup> Raktalochana,<sup>4</sup> Kotarāksha,<sup>5</sup> Lambakarna,<sup>6</sup> Dīrghajamgha,<sup>7</sup> Mahodara,<sup>8</sup> Ashvatunda,<sup>9</sup> Kākakantha,<sup>10</sup> Vajrabāhu,<sup>11</sup> and Vratāntaka,<sup>12</sup> and these followers of Vāstu should be propitiated with great care (44-45).

Now, listen! I am speaking of the Mandala where the Vāstu-Purusha should be worshipped (46)

On an altar<sup>13</sup> or on a level space, which has been well washed with pure water, a straight line should be drawn, one cubit in length, from the Vāyu<sup>14</sup> to the Īshāna<sup>15</sup> corner. In the same manner another line should be drawn from the Īshāna<sup>15</sup> to the Agni<sup>16</sup> corner, and another from the Agni<sup>16</sup> to the Nairrita<sup>17</sup> corner, and then from the Nairrita<sup>17</sup> to the Vāyu<sup>14</sup> corner (47-48).

By these straight lines a square Mandala should be drawn (49). Then two lines should be drawn from corner to corner (diagonally) to divide the Mandala into four parts, like four fish-tails (50).

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<sup>1</sup> Of a tawny face.

<sup>2</sup> Of tawny hair.

<sup>3</sup> The ferocious one.

<sup>4</sup> With red eyes.

<sup>5</sup> Having deep-sunk eyes.

<sup>6</sup> Having long ears.

<sup>7</sup> Having long shins.

<sup>8</sup> Having a large belly,

<sup>9</sup> Horse-faced.

<sup>10</sup> Having the voice of a crow.

<sup>11</sup> Having arms like the thunder-bolt, *i.e.*, strong arms.

<sup>12</sup> Destroyer of Vratas as were the Anāryas.

<sup>13</sup> Vēdi.

<sup>14</sup> N. W. corner.

<sup>15</sup> N. E. corner.

<sup>16</sup> S. E. corner.

<sup>17</sup> S. W. corner.

The worshipper versed in ritual should then draw two lines, one from the West to the East, and other from the North to the South, through the point where the diagonal lines cut one another, so as to pass through the tip of the fish-tails (51).

Then four diagonal lines should be drawn connecting the corners of the four inner squares so formed by the lines at each of the corners (52).

According to these rules, sixteen spaces should be drawn with five different colours, and an excellent Yantra thus made (53).

In the four middle rooms draw a beautiful lotus with four petals, the pericarp of yellow and red colour, and the filaments of red (54).

The petals may be white or yellow, and the interstices may be coloured with any colour chosen (55).

Beginning with the corner of Shambhu,<sup>1</sup> the twelve spaces should be filled up with the four colours—*viz.*, white, black, yellow, and red (56).<sup>2</sup>

In filling up the spaces one should go towards one's left, and in the worship of the Devas therein one should go to the right (57).

The Vāstu Spirit should be worshipped in the lotus, and the twelve Daityas,<sup>3</sup> Kapilāśya and others, should be worshipped in the twelve rooms, beginning with the Īshāna<sup>4</sup> corner (58).

Fire should be consecrated according to the injunctions laid down for Kushandikā,<sup>5</sup> and after offer of oblations to

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<sup>1</sup> *i.e.*, Īshāna corner=N. E.

<sup>2</sup> These are the colours of water, air, earth and fire. In doing worship one should follow the direction the hands of a clock move.

<sup>3</sup> Demonic Spirits—that is, the Vāstu Daityas.

<sup>4</sup> N. E. Corner.

<sup>5</sup> See Chapter IX, vv. 14-89, *ante*.

the best of one's ability, the Vāstu-yajna should be concluded (59).

I have thus described, O Devī ! the auspicious Vāstu worship, by the performance of which a man never suffers dangers from Vāstu (and his followers) (60).

Shrī Devī said :

Thou hast described the *Mandala* of, and the injunctions relating to, the worship of Vāstu, but, My Husband, Thou hast not spoken of the Dhyāna ; do Thou now reveal it (61).

Shrī Sadāshiva said :

I am speaking of Dhyāna of the Vāstu-Rākṣasa,<sup>1</sup> by constant and devoted repetition of which all dangers are destroyed. O Maheshānī ! do Thou listen (62).

The Deva Vāstu-pati<sup>2</sup> should be meditated upon as four-armed, of great body, his head covered with matted hair, three-eyed, of ferocious aspect, decked with garlands and earrings, with big belly and long ears and hairy body, wearing yellow garments, holding in his hand the mace, the trident, the axe, and the Khatvāṅga.<sup>3</sup> Let him be pictured as (red) like the rising Sun and like the Deva of Death to the enemies, seated in the Padmāsana<sup>4</sup> posture on the back of a tortoise, surrounded by Kapilāsya and other powerful followers, carrying swords and shields (63-66).

Whenever there is panic caused by pestilence or epidemics, an apprehension of any public calamity, danger due to evil influences to one's children, or fear arising from ferocious beasts or Rākṣasas,<sup>5</sup> then Vāstu with his followers

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<sup>1</sup> Another name of Vāstudaitya.

<sup>2</sup> Lord of Vāstu. Vāstu means a site or locality,

<sup>3</sup> Khatvāṅga is a staff with a skull at the top of it, considered to be a weapon of Shiva carried by yogins.

<sup>4</sup> The ordinary posture in worship.

<sup>5</sup> Demoniac Spirits.



should be meditated upon as above, and then worshipped, and thus all manner of peace may be obtained by the offer of oblations of sesamum-seeds, ghee, and Pāyasa <sup>1</sup> (67-68).

O Suvratā! <sup>2</sup> in these rites the Grahas <sup>3</sup> and the ten Dikpālas <sup>4</sup> should be worshipped in the same way as Vāstu is worshipped (69).

Brahmā, Vishnu, Rudra, <sup>5</sup> Vānī, Lakshmi, Shāmkarī the celestial mothers, Ganesha, and the Vasus, <sup>6</sup> should also be worshipped (70).

O Kālīka! if in these rites the Pitris <sup>7</sup> are not satisfied, then all which is done becomes fruitless, and there is danger in every stage (71).

Therefore, O Maheshī! in all these rites Ābhyudayika Shrāddha <sup>8</sup> should be performed for the satisfaction of the Pitris (72).

I shall now speak of the Graha-yantra, <sup>9</sup> which is the cause of all kinds of peace. If the Dikpālas Indra and others and all the planets are worshipped therein they grant every desire (73).

In order to draw the Yantra three triangles <sup>10</sup> should be drawn with a circle outside them, and outside, but touching the circle, eight petals should be drawn (74).

<sup>1</sup> Pāyasa is a kind of custard made with milk, sugar, ghee, and rice usually (no eggs). For rice, other grains, or soojee (coarse wheat flour), are sometimes substituted.

<sup>2</sup> Virtuous One.

<sup>3</sup> The nine Planets.

<sup>4</sup> Guardian regents of the quarters.

<sup>5</sup> Shiva. Vānī is Sarasvatī. Shāmkarī is the consort of Shāmkara or Shiva. As to Celestial Mātrikās, see p. 87, note 8 and p. 119, note 10.

<sup>6</sup> They are eight in number.

<sup>7</sup> The forefathers—Manes.

<sup>8</sup> See p. 308, note 4.

<sup>9</sup> Diagram of the nine Planets.

<sup>10</sup> Of these two are downward turned, and the three intersect one another so that nine triangles are formed.

Then should a beautiful Bhūpura<sup>1</sup> be drawn (outside the petals of the Yantra) with four entrances, and (outside the Bhūpura) between the East and North-East corners a circle should be drawn with its diameter the length of a Prādesha,<sup>2</sup> and between the West and the South-West corners another similar circle should be drawn (75-76).

Then the nine triangles<sup>3</sup> should be filled up with the colours of the nine planets, and the left and right sides of the middle triangle should be made white and yellow, and the base should be black. The eight petals should be filled up with the colours of the eight regents of the quarters<sup>4</sup> (77-78).

The walls of the Bhūpura should be decorated with white, red, and black powders, and, O Devī! the two circles each of which measure a Prādesha outside the Bhūpura should be coloured the upper one red and the lower white, and the intervening spaces of the Yantra may be coloured in any manner the wise may choose (79-80).

Listen now to the order in which each planet should be worshipped in the particular houses, and in which each Dikpati<sup>5</sup> should be worshipped in the particular petals, and to the names of the Devas who are present at each particular entrance (81).

In the inner triangle the Sun should be worshipped, and in the angles on the two sides Aruna<sup>6</sup> and Shikhā.<sup>7</sup>

<sup>1</sup> The part with four doors which surrounds and is common to every Yantra.

<sup>2</sup> See Ch. VI, verse 150 at p. 178.

<sup>3</sup> Formed by the intersection of the three triangles.

<sup>4</sup> Dikpālas. Their colours are—Yellow (Indra), Red (Agni), Black (Yama), Shyāmala or Dark blue or Dark green (Nirriti), White (Varuna), Black (Vāyu), Golden (Kuvera), and colour of the Full Moon (Īshāna). Also see v. 99 *post* for Brahmā and Ananta.

<sup>5</sup> Or Dikpāla.

<sup>6</sup> The charioteer of the Sun.

<sup>7</sup> The rays of the Sun.

Behind Him with the garland of rays <sup>1</sup>, the two standards of the two fierce ones (Shikhā and Aruna) should be worshipped (82).

Worship the Maker of nights <sup>2</sup> in the triangle above the Sun on the East, in the Agni <sup>3</sup> corner Maṅgala, <sup>4</sup> on the South side Budha, <sup>5</sup> in the Nirrita <sup>6</sup> corner Vrihaspati, <sup>7</sup> on the West Shukra, <sup>8</sup> in the Vāyu <sup>9</sup> corner Shani, <sup>10</sup> in the corner on the North Rāhu, <sup>11</sup> and in the Īshāna <sup>12</sup> corner Ketu, <sup>13</sup> and, lastly, round about the Moon the multitude of stars (83-84). Sun is red, Moon is white, <sup>14</sup> Maṅgala is tawny, Budha is pale <sup>15</sup> or yellowish-white, Vrihaspati is yellow, <sup>16</sup> Shukra is white, <sup>17</sup> Shani is black, <sup>18</sup> and Rāhu and Ketu are of variegated colour; thus I have spoken of the different colours of the Grahas (83-85).

The Sun should be meditated upon as having four hands, in two of which he is holding lotuses; and of the other two, one hand is lifted up to dispel fear, <sup>19</sup> and the

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<sup>1</sup> Amshumālī, i.e., the Sun.

<sup>2</sup> Rajanikara—the Moon.

<sup>3</sup> South-East.

<sup>4</sup> Mars.

<sup>5</sup> Mercury.

<sup>6</sup> South-West.

<sup>7</sup> Jupiter.

<sup>8</sup> Venus.

<sup>9</sup> North-West.

<sup>10</sup> Saturn.

<sup>11</sup> Rāhu. Ascending node of the Moon or point where the Moon intersects the ecliptic in passing northward.

<sup>12</sup> North-East.

<sup>13</sup> Ketu the descending node. See n. 15.

<sup>14</sup> Shukla

<sup>15</sup> Pāṇḍu.

<sup>16</sup> Pīta.

<sup>17</sup> Shveta.

<sup>18</sup> Asita.

<sup>19</sup> Abhayakara.

other makes the sign of blessing.<sup>1</sup> The Moon should be meditated upon as having nectar in one hand, and the other hand in the attitude of giving.<sup>2</sup> Maṅgala should be meditated upon as slightly bent and holding a staff in his hands. The son of Moon, Budha, should be meditated upon as a boy, the locks of whose hair play about upon his forehead. Guru<sup>3</sup> should be meditated upon with a sacred thread, and holding a book in one hand and a string of Rudrākṣa beads in the other; and the Guru of the Daityas<sup>4</sup> should be meditated upon as blind of one eye, and Shani as lame, and Rāhu as a trunkless head, and Ketu as a headless trunk, both deformed and wicked (86-88).

Having worshipped each of the planets in this manner, the eight Dikpālas, Indra and others, beginning from the East, should be worshipped (89).

He of a thousand eyes,<sup>5</sup> of a yellow colour, should first be worshipped. He is dressed in yellow silk garments, and, holding the thunderbolt in his hand, is seated on Airāvata<sup>6</sup> (90).

The body of Agni is of red hue. He is seated on a goat; in his hand is the Shakti.<sup>7</sup> Yama is black, and, holding a staff<sup>8</sup> in his hand, is seated on a bison. Nirriti is of dark green colour,<sup>9</sup> and, holding a sword in his hand,

<sup>1</sup> Vara.

<sup>2</sup> i.e., making the Dāna-mudrā (Gesture of bestowing).

<sup>3</sup> Brihaspati—the Guru of the Devas.

<sup>4</sup> Shukra (Venus), the Guru of the Daityas (Demonic Spirits). The Daityas are the offspring of Kashyapa by Diti one of his consorts. Kashyapa is another form of Pashyaka—the Seer, i.e., the Supreme. From Him all creatures originated. See the first chapter of Harivaṁsha.

<sup>5</sup> Indra.

<sup>6</sup> Airāvata is the name of the Indra's elephant, so called because he was churned out of the Ocean (Irāvat).

<sup>7</sup> The name of Agni's weapon shaped like an axe.

<sup>8</sup> Danda.

<sup>9</sup> Shyāmala.

is seated on a horse. Varuna is white, and, seated on a Makara,<sup>1</sup> holds a noose<sup>2</sup> in his hand. Vāyu should be meditated on as possessed of a black radiance, seated on a deer and holding a goad.<sup>3</sup> Kuvera is of the colour of gold, and seated on a jewelled lion-seat,<sup>4</sup> holding the noose<sup>5</sup> and hook<sup>6</sup> in his hands. He is surrounded by Yakshas,<sup>7</sup> who are singing his praises. Īshāna is seated on the bull; he holds the trident in one hand, and with the other bestows blessings. He is dressed in raiments of tiger-skin, and his effulgence is like that of the full moon (91-95).

Having thus meditated upon and worshipped them in their order, Brahmā should be worshipped in the upper circle, which is outside the Mandala, and Vishnu in the lower one. Then the Devatās at the entrances should be worshipped (96).

Ugra,<sup>8</sup> Bhīma, Prachanda, and Īsha, are at the eastern entrance; Jayanta, Kshetra-pāla, Nakulesha, and Vrihat-shirāḥ, are at the southern entrance; at the door on the west are Vrika, Ashva, Ānanda, and Durjaya; and Tri-shirāḥ, Purajit, Bhīmanāda, and Mahodara are at the northern entrance. As protectors of the entrances, they are all armed with weapons, offensive and defensive (97-98).

Suvratā! listen to the Dhyāna<sup>9</sup> of Brahmā and Ananta. Brahmā is of the colour of the red lotus, and has four hands and four faces. He is seated on a swan.

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<sup>1</sup> Makara is a mythological animal a cross between a fish and an alligator. It is the Vāhana of Devī Gaṁgā.

<sup>2</sup> Pāsha.

<sup>3</sup> Amkusha.

<sup>4</sup> Simhāsana—Throne.

<sup>5</sup> Pāsha.

<sup>6</sup> Amkusha.

<sup>7</sup> Devayoni (see p. 2, note 7, *ante*) of that name.

<sup>8</sup> This and the others are the Dvāra-devatās.

<sup>9</sup> Dhyāna, mental image.

With two of his hands he makes the signs which dispel fear and grant boons, and in the others he holds a garland and a book. Ananta is white as the snow, the Kunda flower, and the Moon. He has thousands of eyes and feet, thousands of hands and faces, and he should be meditated upon by Suras and Asuras<sup>1</sup> (99-101).

Beloved! I have now spoken of the meditation,<sup>2</sup> the mode of worship, and the Yantra.<sup>3</sup> Now, my beloved, listen to their Mantras in their order, beginning with the Vāstu Mantra (102).

### MANTRAS

When *Ksha-kāra*<sup>4</sup> is placed on the Carrier<sup>5</sup> of Oblations, and the six long vowels are then added to it, and adorned with the *Nāda-Bindu*,<sup>6</sup> the six-lettered Vāstu Mantra is formed (103).

The *Sūrya Mantra* is thus formed: first the *Tāra*<sup>7</sup> should be said; then the *Māyā*<sup>8</sup>; then the word *Tigma-rashme*<sup>9</sup>; then the word *Ārogya-da*<sup>10</sup> in the dative singular; and, last of all, the *Shakti*<sup>11</sup> of Fire (104).

<sup>1</sup> Devas and Daityas. Thousands of 'eyes, etc., in the sense of countless eyes and so on. Cf. *Purusha-sūkta*.

<sup>2</sup> *Dhyāna*, mental image.

<sup>3</sup> Diagram.

<sup>4</sup> *i.e.*, the letter *Ksha*.

<sup>5</sup> *Agni* (Fire)—*i.e.*, the *Bīja* of Fire, *Ra*.

<sup>6</sup> The sound point (*Chandra-bindu*)=*Ng* or *M*. The Vāstu Mantra is—*Kshrāṅg*, *Kshrīṅg*, *Kshrūṅg*, *Kshraṅg*, *Kshraung*, *Kshrngah*.

<sup>7</sup> *i.e.*, *Oṅ-kāra*=*Om*.

<sup>8</sup> *i.e.*, *Māyā-bīja*=*Hrīṅg*.

<sup>9</sup> O Thou with burning rays!

<sup>10</sup> To the giver of good health.

<sup>11</sup> *Svāhā*. The Mantra is—*Oṅ Hrīṅg Tigma-rashme ārogyadāya Svāhā*.

The approved Mantra of Soma is formed by saying the Bījas<sup>1</sup> of Kāma, Māyā and Vānī, then Amrita-kara, amritam plāvaya plāvaya Svāhā (105).

The Mantra of Maṅgala is Aing Hrāṅg Hrīṅg Sarva-dushtān nāshaya nāshaya Svāhā<sup>2</sup> (106).

The Mantra of the son of Soma<sup>3</sup> is Hrāṅg, Shrīṅg, Saumya sarvān kāmān pūraya Svāhā<sup>4</sup> (107).

The Mantra of the Sura-Guru<sup>5</sup> is formed thus: Let the Tāra<sup>6</sup> precede and follow the Bija of Vānī, and then say, Abhiṣhtam yachchha yachchha, and lastly Svāhā<sup>6</sup> (108).

The Mantra of Shukra is Shāṅg, Shīṅg, Shūṅg, Shaing, Shaung, Shngah (109).

The Mantra of the Slowly Moving One<sup>7</sup> is Hrāṅg Hrāṅg Hrīṅg Hrīṅg Sarva-shatrūn vidrāvaya vidrāvaya Mārtandasūnave Namaḥ—Destroy, destroy all enemies—I bow to the son of Mārtanda<sup>8</sup> (110).

The Mantra of Rāhu is Rāṅg, Hraung, Bhraung,<sup>9</sup> Hrīṅg—Soma-shatro shatrūn vidhvamsaya vidhvamsaya Rāhave Namaḥ—O Enemy of Soma (Moon)! destroy, destroy all enemies. I bow to Rāhu (111).

Krūṅg, Hrūṅg, Kraing Ketave Svāhā is the Mantra of Ketu<sup>10</sup> (112).

<sup>1</sup> Bījas of Kāma, etc., are—Klīṅg, Hrīṅg, Aing. The Mantra is—Klīṅg, Hrīṅg, Aing Amritam plāvaya plāvaya Svāhā (O Thou with nectar rays! do thou pour nectar, do thou pour nectar).

<sup>2</sup> Destroy all the wicked, destroy all the wicked.

<sup>3</sup> Budha.

<sup>4</sup> O Son of Soma! gratify all desires.

<sup>5</sup> Brihaspati.

<sup>6</sup> The Mantra is: Ong Aing Ong Suraguro abhiṣhtam yachchha yachchha Svāhā—O, Guru of the Suras (Devas)! grant the wished-for thing (Abhiṣhta—Abhi-*ishta*, from root Ish, to wish for).

<sup>7</sup> Shani, who is lame.

<sup>8</sup> *i.e.*, the Sun.

<sup>9</sup> A variation is Bhraing.

<sup>10</sup> See p. 884, note 12.

Lang, Rang, Mring, Strūng, Vang, Yang, Kshang, Haung, Brīng, and Ang are in their order<sup>1</sup> the ten Mantras of the ten Dikpālas, beginning with Indra and ending with Ananta (113).

The names of the other attendant Devas are their Mantras; in all instances where there is no Mantra mentioned this is the rule as enjoined by Shiva (114).

Sovereign Mistress of the Devas<sup>2</sup>! the wise man should not add Namaḥ to Mantras that end with the word Namaḥ, nor should he put the Shakti<sup>3</sup> of Vahni to a Mantra that ends with Svāhā (115).

To the Planets and others should be given flowers, clothes, and jewels, but the colour of the gifts should be the same as that of the respective Planets; otherwise they are not pleased (116).

The wise man should place Fire in the manner prescribed for Kushandikā,<sup>4</sup> and perform Homa either with flowers of variegated colours or with sacred fuel<sup>5</sup> (117).

In rites for the attainment of peace<sup>6</sup> or good fortune, or nourishment<sup>7</sup> or prosperity, the Carrier of Oblations<sup>8</sup> is called Varada<sup>9</sup>; in rites relating to consecration<sup>10</sup> he

<sup>1</sup> Lang, Indra; Rang, Agni; Mring, Yama; Strūng, Nirriti; Vang, Varuna; Yang, Vāyu; Kshang, Kuvera; Haung, Īshāna; Brīng, Brahmā and Ang, Ananta or Vishnu. The last two are above and below and the others at the eight corners of the Yantra.

<sup>2</sup> Deveshi.

<sup>3</sup> Svāhā.

<sup>4</sup> See pp. 258, note 2: 269, v. 70.

<sup>5</sup> Samidh—certain kinds of wood used as fuel for sacrificial purposes.

<sup>6</sup> Shānti. Rite to avert evil.

<sup>7</sup> Pushti. Rite for the attainment of worldly prosperity.

<sup>8</sup> Havya-vāhana = Fire.

<sup>9</sup> One who grants boons.

<sup>10</sup> Pratiṣṭhā.



is called *Lohitāksha*<sup>1</sup>; in destructive rites<sup>2</sup> he is called *Shatruhā*<sup>3</sup> (118).

*Maheshānī*! in *Shānti*,<sup>4</sup> *Pushti*,<sup>4</sup> and *Krūra*<sup>4</sup> rites the man who worships the Planets will obtain the desired end (119).

As in the rites relating to the consecration<sup>5</sup> the *Devas* should be worshipped and libations offered to the *Pitris*,<sup>6</sup> so also should there be the same sacrifices to *Vāstu* and the Planets (120).

Should one have to perform two or three consecratory and sacrificial rites on the same day, then the worship of the *Devas*, the *Shrāddha* of the *Pitris*, and Consecration of Fire are required once only (121).

One who desires the fruit of his observances should not give to any *Deva* reservoirs of water, houses, gardens, bridges, causeways, carriers,<sup>7</sup> conveyances,<sup>8</sup> clothes, jewels, drinking-cups, and eating-plates, or whatever else he may desire to give, without first purifying<sup>9</sup> and consecrating the same (122-123).

In all rites performed with an ultimate object the wise one should in all cases perform a *Samkalpa*,<sup>10</sup> in accordance with directions, for the full attainment of the good object (124).

<sup>1</sup> The Red-eyed one.

<sup>2</sup> *Krūra-karmani*—that is, in rites to avenge a wrong or injure an enemy, etc.

<sup>3</sup> Destroyer of enemies.

<sup>4</sup> See previous *Shloka* (118).

<sup>5</sup> *Pratishthā*.

<sup>6</sup> The forefathers—Manes.

<sup>7</sup> *Vāhana*.

<sup>8</sup> *Yāna*.

<sup>9</sup> *Samskritya*.

<sup>10</sup> Preliminary rite expressive of determination. *Samkalpa* means determination.

Complete merit is earned when the thing about to be given is first purified, worshipped, and mentioned by name, and then the name of him to whom it is given is pronounced (125).

I will now tell you the Mantras for the consecration of reservoirs of water, houses, gardens, bridges, causeways and trees. The Mantras should always be preceded by the *Brahma-Vidyā*<sup>1</sup> (126).

#### MANTRAS

Reservoir of Water! thou that givest life to all beings! thou that art presided over by *Varuna*! may this consecration of thee (by me) give satisfaction to all beings that live and move in water, on land, and in air (127).

House, thou art made of timber and grass, thou art the favourite of *Brahmā*; I am consecrating thee with water; do thou be always the cause of pleasure (128).

When consecrating a house made of bricks and other materials, one should say: "House made of bricks," and so forth (129).

#### MANTRAS

Garden! thou art pleasant by reason of thy fruits, leaves, and branches, and by thy shadows. I am sprinkling thee with sacred water<sup>2</sup>; grant me all my wishes (130).

Bridge! thou art like the bridge across the Ocean of Existence, thou art welcome to the wayfarer; do thou, being consecrated by me, grant me the fitting reward thereof (131).

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<sup>1</sup> *i.e.*, *Brahma-gāyatrī* (see p. 55, vv. 109-111).

<sup>2</sup> *Tīrtha-vāri*: Consecrated water.

Causeway! I am consecrating thee, as thou helpest people in going from one place to another: do thou likewise help me on my way to Heaven (132).

The wise should use the same Mantra in consecrating a tree as is prescribed for the sprinkling of a garden (133).

In consecrating all other things, the *Pranava*,<sup>1</sup> *Vāruna*,<sup>2</sup> and *Astra*<sup>3</sup> should be used (134).

Those *Vāhanas* that can (or ought to) be bathed should be bathed with the *Brahma-gāyatrī*<sup>4</sup>; others should be purified by sprinkling with *Arghya*-water taken up with the ends of *Kusha* grass (135).

After performing *Prāna-pratishthā*,<sup>5</sup> calling it by its name, the *Vāhana* called by its name should be duly worshipped, and decked out and then be given to the *Devatā* (136).

Whilst consecrating a reservoir, *Varuna*, the Lord of aquatic animals, should be worshipped. In the case of a house, *Brahmā*, the Lord of all things born,<sup>6</sup> should there be worshipped. Whilst consecrating a garden, a bridge, a causeway, *Vishnu*, Who is the Protector of the universe,<sup>7</sup> the Spirit of all,<sup>8</sup> Who witnesseth all and is omnipresent, should be worshipped (137).

Shrī Devī said:

Thou hast spoken of the different injunctions relating to the different rites, but Thou hast not yet shown the order in which man should practise them (138).

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<sup>1</sup> Om.

<sup>2</sup> *Vāruna* Bija, Vang.

<sup>3</sup> *Phat*.

<sup>4</sup> See p. 55. vv. 109-11.

<sup>5</sup> The life-giving rite.

<sup>6</sup> *Prajāpati*.

<sup>7</sup> *Jagatpātā*.

<sup>8</sup> *Sarvātmā*.

Rites not properly performed according to the order enjoined do not, even though performed with labour, yield the full benefit to men who follow the life of Karma <sup>1</sup> (139).

Shrī Sadāshiva said :

O Parameshānī ! Thou art beneficent like a mother. What Thou hast said is indeed the best for men whose minds are occupied with the results (or their efforts) (140).

The practices relating to the aforementioned rites are different. Devī ! I am relating them in their order, beginning with the Vāstu-yāga. Do Thou listen attentively (141).

He (who wishes to perform the Vāstu-yāga) should the day previous thereto live on regulated food.<sup>2</sup> After bathing in the early auspicious hour of morning, and performing the ordinary daily religious duties, he should worship the Guru and Nārāyana <sup>3</sup> (142).

The worshipper should then, after making Samkalpa,<sup>4</sup> worship Ganesha and others for the attainment of his own object, according to the rules shown in the ordinances (143).

### DHYĀNA

Worship Ganapati,<sup>5</sup> Who is of the colour of the Bandhūka <sup>6</sup> flower, and has three eyes ; Whose head is that of the best of elephants ; Whose sacred thread is made of the King of Snakes ; Who is holding in his four lotus hands the Conch, the Discus, the Sword, and a spotless Lotus ; on

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<sup>1</sup> Karmānujīvi : a man who does pious acts in the hope of reward.

<sup>2</sup> Such as Havishyāna.

<sup>3</sup> Vishnu as collective humanity.

<sup>4</sup> See p. 396, n. 10.

<sup>5</sup> Ganesha. He is also called Siddhidātā—the Giver of Success—and therefore is first worshipped (*cf.* Chapter X, verse 118, *ante*). Ganesha has fifty-one names and aspects.

<sup>6</sup> A red flower.

Whose forehead is the rising young moon ; the shining effulgence of Whose body and raiments is like that of the Sun ; Who is decked with various jewels, and is seated on a red lotus (144).

Having thus meditated upon and worshipped Ganesha to the best of his ability, he should worship Brahmā, Vānī,<sup>1</sup> Vishnu, and Lakshmi (145).

Then, after worshipping Shiva, Durgā, the Grahas,<sup>2</sup> the sixteen Mothers, and the Vasus in the Vasudhārā,<sup>3</sup> he should perform the Briddhishrāddha<sup>4</sup> (146).

Then the Mandala<sup>5</sup> of the Vāstu-daitya should be drawn, and there the Vāstu-daitya with his followers should be worshipped (147).

Then make there a Sthandila<sup>6</sup> and purifying fire as before ; first perform Dhārā-homa,<sup>7</sup> and then commence Vāstu-homa<sup>8</sup> (148).

Oblations should be offered to the Vāstu-purusha and all his followers according to the best of one's ability. The sacrifice should be brought to a close by the offering of oblations to the Devas worshipped<sup>9</sup> (149).

When Vāstu-yajna is separately performed, this is the order which is prescribed, and in this order also the sacrifice to the planets should be performed (150).

Moreover, the Planets being here the principal objects of worship, they should not be subordinately worshipped.

<sup>1</sup> Sarasvatī.

<sup>2</sup> Planets.

<sup>3</sup> See p. 272, note 9.

<sup>4</sup> See p. 305, n. 5 which has changed place with n. 6.

<sup>5</sup> Diagram.

<sup>6</sup> A square.

<sup>7</sup> See p. 270, verse 82.

<sup>8</sup> Fire sacrifice to the Vāstu spirit.

<sup>9</sup> That is when it is the principal rite. In a case like this the order prescribed for any other rite is to be followed.

The Vāstu should be worshipped immediately after the Saṁkalpa <sup>1</sup> (151).

Ganesha and the other Devas should be worshipped as in Vāstu-yāga. I have already spoken to Thee of the Yantra <sup>2</sup> and Mantra and Dhyāna <sup>3</sup> of the Planets (152).

I have, O Gentle One! during My discourse with Thee, spoken of the order to be observed in the Yajnas of the planets and of Vāstu. I shall now speak to Thee of the various praiseworthy acts, beginning with the consecration of wells (153).

After making Saṁkalpa <sup>1</sup> in the proper manner, Vāstu should be worshipped either in a Mandala, or a jar, <sup>4</sup> or a Shālagrāma, <sup>5</sup> according to inclination (154).

Then Ganapati <sup>6</sup> should be worshipped, as also Brahmā and Vānī, <sup>7</sup> Hari <sup>8</sup> and Ramā, <sup>9</sup> Shiva and Durgā, the Planets and the Dikpatīs <sup>10</sup> (155).

Then the Mātrikās <sup>11</sup> and the eight Vasus <sup>12</sup> having been worshipped, Pitrikriyā <sup>13</sup> should be performed. Since Varuna is principal Deva (for the purposes of this ceremony), He should be worshipped with particular care (156).

<sup>1</sup> See p. 396, n. 10. In all other worships the Navagraha-pūjā (worship of the nine Planets) is done, and the Planets are objects of subordinate worship (Anga-pūjā). Here the Planets are worshipped as the chief (Mukhya) objects.

<sup>2</sup> Diagram.

<sup>3</sup> Meditation.

<sup>4</sup> Kalasa.

<sup>5</sup> Sacred stone emblematic of Nārāyaṇa, or Vishnu.

<sup>6</sup> Ganesha.

<sup>7</sup> Sārasvatī.

<sup>8</sup> Vishnu.

<sup>9</sup> Lakshmi.

<sup>10</sup> Dikpālas (see p. 389, n. 4).

<sup>11</sup> See p. 39, note 8.

<sup>12</sup> See Bhava, Dhruva, Soma, Vishnu, Anala, Anila, Prabhūsha and Prabhava who originated from Gaṅgā.

<sup>13</sup> Ābhyudayika-shrāddha (see p. 309, note 10).

Having worshipped Varuna with various presents to the best of his ability, Vāruna Homa<sup>1</sup> should then be performed in Fire duly consecrated (157). And after offering oblations to each of the Devas worshipped, he should bring the Homa rite to an end by giving the Pūrṇāhuti<sup>2</sup> (158).

Then he should sprinkle the excellent well, decorated with flagstuffs and flags, garlands, scents, and vermillion, with the Prokshana Mantra,<sup>3</sup> spoken of before (159).

Then he should, in the name of the Deva,<sup>4</sup> or for the attainment of the object of his desire, give away the well or tank for the benefit of all beings (160).

Then the most excellent worshipper should make supplication with folded palms as follows :

“Be well pleased, all beings, whether living in the air or on earth or in water ; I have given this excellent water to all beings ; may all beings be satisfied by bathing in, drinking from, or plunging into this water ; I have given this common water to all beings. Should anyone by his own misfortune be endangered in this, may I not be guilty of that sin,<sup>5</sup> may my (good) work bear fruit !” (161-163).

Then presents should be made, and Shānti<sup>6</sup> and other rites performed, and thereafter Brāhmanas, Kaulas, and the hungry poor should be fed. Shivā ! this is the order to be observed in the consecration of all kinds of reservoirs of water (164-165).

<sup>1</sup> i.e., he should offer oblations to Varuna in the Fire.

<sup>2</sup> Complete or Final Oblation.

<sup>3</sup> The Mantra said when sprinkling. See Shloka 127, *ante*.

<sup>4</sup> The dedication is made merely to the *Ishtadevatā* by a *Nishkāma* dedicator and the *Sakāma* man mentions the object of his desire (*Kāma*).

<sup>5</sup> The sin of such man's death.

<sup>6</sup> An auspicious rite to secure peace, happiness, and wealth.

In the consecration of a *Tadāga*<sup>1</sup> and other kinds of reservoirs of water there should be a *Nāgastambha*<sup>2</sup> and some aquatic animals<sup>3</sup> (166).

Aquatic animals, such as fish, frogs, alligators, and tortoises, should be made of metal, according to the means of the person consecrating (167).

There should be made two fish and two frogs of gold, two alligators of silver, and two tortoises, one of copper and another of brass (168).

After giving away the *Tadāga* or *Dirghikā* or *Sāgara* with these aquatic animals, *Nāga*<sup>4</sup> should, after having been supplicated, be worshipped (169).

Ananta, Vāsuki, Padma, Mahāpadma, Takshaka, Kūlira, Karkata, and Shamkha<sup>5</sup>—all these are the protectors of water (170).

These eight names of the *Nāgas* should be written on *Ashvattha*<sup>6</sup> leaves, and, after making *Japa* of the *Pranava*<sup>7</sup> and the *Gāyatrī*, the leaves should be thrown into a jar (171).

Calling upon Sun and Moon to witness, the leaves should be mixed up together, and one should be drawn

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<sup>1</sup> *Tadāga* is a reservoir over 2,000 square cubits in area, and not less than 45 cubits in width. Other kinds are—(1) *Drona*, 40 by 40 cubits and over; (2) *Vāpī*, 180 by 180 cubits and over; (3) *Sarovara* is a large tank where the lotus grows; (4) a *Dirghikā* should be 85 cubits wide, with a superficial area of not less than 1,200 square cubits; (5) *Pushkarinī* is not less than 20 by 20 cubits; (6) *Kūpa* is a well; (7) *Sāgara* is one that is larger than any of the above. These reservoirs should be long in shape from North to South; even those which are of a square form should be slightly longer from North to South.

<sup>2</sup> When a tank is first dug out, a thick column or piece of wood is driven into its centre. It is also called *Yūpa*.

<sup>3</sup> See next Shloka. Artificial fish or frogs, etc., made of brass, etc., are placed in the tank.

<sup>4</sup> The serpent protector, of water (see *ante*). As to *Tadāga*, etc., see note 1 above.

<sup>5</sup> All names of *Nāgas* or Serpent-Divinities.

<sup>6</sup> *Ficus religiosa*.

<sup>7</sup> *Om*.



therefrom, and the Nāga whose name is drawn should be made the protector of water (172).

Then a wooden post, auspicious and straight, should be brought and smeared with oil and turmeric, and bathed in consecrated water, to the accompaniment of the *Vyāhr̥ti*<sup>1</sup> and the *Pranava*,<sup>2</sup> and then the Nāga who has been made the protector of the water should be worshipped with the *Shaktis* *Hrī*, *Shrī*, *Kṣhamā*, and *Shānti* (173-174).

### MANTRA

O Nāga! Thou art the couch of *Viṣṇu*, thou art the adornment of *Shiva*; do thou inhabit this post<sup>3</sup> and protect my water (175).

Having thus made supplication to Nāga, the pillar should be set in the middle of the reservoir, and the dedicator should then go round the *Tadāga*,<sup>4</sup> keeping it on his right (176).

If the post has been already fixed, then the Nāga should be worshipped in a jar, and, throwing the water of the jar into the reservoir, the remainder of the rites should be performed (177).

Similarly, the wise man who has taken a vow to consecrate a house should perform the rites, beginning with the worship of *Vāstu*, and ending with that of the *Vasus*, and perform the rites relating to the *Pitris* as prescribed for the consecration of a well, and the excellent devotee should worship *Prajāpati* and do *Prājāpatya*<sup>5</sup> *Homa* (178-179).

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<sup>1</sup> *Bhūh*, *Bhuvah*, *Svah*.

<sup>2</sup> *Om*.

<sup>3</sup> *Stambha*.

<sup>4</sup> See note 1, p. 403.

<sup>5</sup> *Prājāpatya* is an adjective derived from *Prajāpati*.

The house should be sprinkled with the Mantra already mentioned, and then worshipped with incense, etc.; after that, with his face to the Īshāna<sup>1</sup> corner, he should pray as follows (180):

MANTRA

“O House! Prajāpati is thy Lord; decked with flowers and garlands and other decorations, be thou always pleasant for our happy residence ” (181).

He should then offer presents,<sup>2</sup> and, performing Shānti rites,<sup>3</sup> accept blessings.<sup>4</sup> Thereafter he should feed Vipras,<sup>5</sup> Kulīnas, and the poor to the best of his ability (182).

O Daughter of the Mountain! if the house is being consecrated for someone else, then such person should be mentioned by name and in the place “our residence” should be said “his residence”. Now listen to the ordinances relating to the consecration of a house or temple for a Deva (183).

After consecrating the house in the above manner, the Deva should be approached with the blowing of conchshells

<sup>1</sup> North-East.

<sup>2</sup> Dakshinā.

<sup>3</sup> See p. 402, note 6, *ante*.

<sup>4</sup> The blessings referred to are the blessing of Kaulas, Brāhmanas, Veshyās, and other honoured persons (Bhakta, ed. 679). By Veshyā is not to be understood a prostitute, which the word also means but a Shakti who has received her Pūrṇābhisheka. The root Vish=to surround.

The Veshyās are divided into seven classes, namely, Guptaveshyā, Mahāveshyā, Kulaveshyā, Rājaveshyā, Devaveshyā, Brahmaveshyā, Sarvaveshyā. Their Lakṣhanas are described in Guptasādhana Tantra and Prānatoshinī. They are Āvarana Devatās of the Mahāvidyā. The Mahāvidyās themselves are sometimes called Veshyā.

<sup>5</sup> Brāhmanas.

and the sound of other musical instruments, and He should be supplicated thus (184):

### MANTRA

Rise, O Lord of the Deva among Devas! Thou that grantest the desires of Thy votaries! come and make my life blessed,<sup>1</sup> O Ocean of Mercy! (185).

Having thus invited (the Deva) into the room, he should be placed at the door, and the Vāhana<sup>2</sup> should be placed in front of Him (186).

Then on the top of the house a trident<sup>3</sup> or a discus<sup>4</sup> should be placed, and in the Īshāna<sup>5</sup> corner a staff should be set with a flag flying from it (187).

Let the good worshipper then decorate the room with awnings,<sup>6</sup> small bells, garlands of flowers, and mango leaves, and then cover the house up with celestial cloth<sup>7</sup> (188).

The Deva should be placed with His face to the North, and in the manner to be described He should be bathed with the things prescribed. I now am speaking of their order; do Thou listen (189).

After saying Aing, Hrīng, Shrīng, the Mūla Mantra<sup>8</sup> should be repeated, and then let the worshipper say:

<sup>1</sup> Janmasāphalya—Fulfil the object of my life.

<sup>2</sup> Carrier of the Deity.

<sup>3</sup> The Trident (Trishūla) is placed if the divinity is Shiva or any connected Deva.

<sup>4</sup> The Discus (Chakra) is placed if the Deva be Vishnu or connected with Him.

<sup>5</sup> North-East.

<sup>6</sup> Chandrātapa.

<sup>7</sup> Divyavāsa—i.e., cloth of fine texture.

<sup>8</sup> The principal Mantra of the Devatā.

MANTRA

I am bathing Thee with milk ; do Thou cherish me like a mother <sup>1</sup> (190).

Repeating the three Bijas aforesaid and the Mūla Mantra <sup>1</sup>, let him then say :

MANTRA

I am bathing Thee to-day with curds ; do Thou remove the tribulations <sup>2</sup> of this mundane existence (191).

Repeating again the three Bijas and the Mūla Mantra, let him say :

MANTRA

O Giver of Joy to all ! being bathed in honey, <sup>3</sup> do Thou make me joyful (192).

Repeating the Mūla Mantra as before, and inwardly reciting the Pranava and the Sāvitrī, he should say :

MANTRA

I am bathing Thee in ghee, which is dear to the Devas, which is longevity, seed, and courage <sup>4</sup> ; do Thou, O Lord ! keep me free from disease (193).

Again repeating the Mūla Mantra, as also the Vyāhṛitī and the Gāyatrī, let him say :

<sup>1</sup> Because it is the mother who suckles.

<sup>2</sup> Literally " heat " (Tāpa), *i.e.*, the trials and tribulations. Curd is cooling and is offered to cool the feet.

<sup>3</sup> Madhu also means consecrated wine.

<sup>4</sup> Ghee is heat-producing. Longevity *etc.* *i.e.*, which prolongs life, increases semen (Shukra) and courage.

## MANTRA

O Devesha! bathed by me in sugar water, do Thou grant me (the object of) my desire (194).

Repeating the Mūla Mantra, the Gāyatrī, and the Vāruṇa Mantra,<sup>1</sup> he should say :

## MANTRA

I am bathing Thee with cocoanut-water, which is the creation of Vidhi,<sup>2</sup> which is divine, which is welcome to Devas, and is cooling, and which is not of the world<sup>3</sup>; I bow to Thee (195).

Then, with the Gāyatrī and the Mūla Mantra, the Deva should be bathed with the juice of sugar-cane (196).

Repeating the Kāma Bija<sup>4</sup> and the Tāra,<sup>5</sup> the Sāvitrī,<sup>6</sup> and the Mūla Mantra, he should, whilst bathing the Deva, say :

## MANTRA

Be Thou well bathed in water scented with camphor, Aguru<sup>7</sup>, saffron, musk, and sandal; be Thou pleased to grant me Enjoyment<sup>8</sup> and Liberation<sup>8</sup> (197).

After bathing the Lord of the World in this manner with eight jarfuls (of water, etc.), He should be brought inside the room and placed on His seat (198).

---

<sup>1</sup> Vang.

<sup>2</sup> Brahmā, that is, it is the best of created things (Stuti).

<sup>3</sup> Alaukika. The idea is that it is uncommon.

<sup>4</sup> Kīṅg.

<sup>5</sup> Om̐.

<sup>6</sup> Gāyatrī. (See "Garland of Letters".)

<sup>7</sup> A kind of tree native in the Garo hills. The wood of this yields a strong sweet scent.

<sup>8</sup> Bhukti and Mukti.

If the image be one which cannot be bathed,<sup>1</sup> then the Yantra,<sup>2</sup> or Mantra, or the Shālagrāma-shilā,<sup>3</sup> should be bathed and worshipped (199).

If one be not able to bathe (the Deva) in manner above, then he should bathe (Him) with eight, seven, or five jars of pure water (200).

The size and proportions of the jar<sup>4</sup> have been already given whilst speaking of Chakra worship. In all rites prescribed in the Āgamas that is the jar which is appropriate (201).

Then the Great Deva<sup>5</sup> should be worshipped according to the injunctions to be followed in His worship. I shall speak of the offerings. Do Thou, O Supreme Devī ! listen (202).

A seat,<sup>6</sup> welcome,<sup>7</sup> water<sup>8</sup> to wash the feet, offerings,<sup>9</sup> water<sup>10</sup> for rinsing the mouth, Madhuparka,<sup>11</sup> water<sup>10</sup> for sipping, bathing water,<sup>12</sup> clothes and jewels, scents and flowers, lights, and incense-sticks, edibles and words of

<sup>1</sup> *e.g.*, a mud image.

<sup>2</sup> Diagram.

<sup>3</sup> See p. 401, note 5, *ante*.

<sup>4</sup> Ghata. See *ante*, ch v. 182.

<sup>5</sup> The word in the text is Mahādeva, by which Shiva is generally meant. As the principal object of worship is for the time being raised above the rest, the particular Deva whose temple is being consecrated is called here Mahādeva.

<sup>6</sup> Āsana.

<sup>7</sup> Svāgata.

<sup>8</sup> Padya.

<sup>9</sup> Arghya—respectful oblations of rice, Dūrvā grass, flowers, etc., and water.

<sup>10</sup> Āchamaniya.

<sup>11</sup> Mixture of curd, ghee, and honey offered to an honoured guest (see ch. x).

<sup>12</sup> Snāniya.

praise,<sup>1</sup> are the sixteen<sup>2</sup> offerings requisite in the worship of the Devas (203-204).

Pādya,<sup>3</sup> Arghya,<sup>3</sup> Āchamana,<sup>3</sup> Madhuparka,<sup>3</sup> Āchamana,<sup>3</sup> Gandha,<sup>4</sup> Pushpa,<sup>5</sup> Dhūpa,<sup>6</sup> Dīpa,<sup>7</sup> Naivedya<sup>8</sup>—these are known as Dashopachāra (ten requisite offerings) (205).

Gandha,<sup>4</sup> Pushpa,<sup>5</sup> Dhūpa,<sup>6</sup> Dīpa,<sup>7</sup> and Naivedya,<sup>8</sup> are spoken of as the Panchopachāra (five offering) in the worship of a Deva (206).

The articles should be sprinkled with water taken from the Offering<sup>9</sup> with the Weapon Mantra,<sup>10</sup> and be worshipped with scents and flowers, the names of separate articles being mentioned (207).

Mentally repeating the Mantra that is to be said, as also the Mūla Mantra,<sup>11</sup> and the name of the Deva in the dative case, the words of gift should be repeated (208).

I have told Thee of the way in which the things to be given to the Devas should be dedicated. He who is versed in the ritual should in this manner give away an article to a Deva (209).

I have shown (whilst describing) the mode of worship of the Ādya<sup>12</sup> Devī how Pādya, Arghya, etc., should

<sup>1</sup> Vandana.

<sup>2</sup> These are called the *Shodashopachāra*. Cf. this list with that given in Chapter vi, and mark the order in which they are given there. The Pūjā there described is *Rahasya-pūjā*, or Secret worship.

<sup>3</sup> See previous Shloka and Notes.

<sup>4</sup> Scent.

<sup>5</sup> Flowers.

<sup>6</sup> Incense-Stick.

<sup>7</sup> Light.

<sup>8</sup> Edibles.

<sup>9</sup> Arghya.

<sup>10</sup> *Phat*.

<sup>11</sup> See p. 406, note 8.

<sup>12</sup> The Primeval Shakti.

be offered, and how Kāraṇa and the like<sup>1</sup> should be given (210).

To such of the Mantras as were not spoken then, do Thou, O Beloved ! listen to them here ; these should be said when Āsana<sup>2</sup> and other requisites are offered (211).

MANTRA

(O Deva ! ) Thou who residest within all beings ! who art the innermost Ātmā of all beings ! I am offering this seat<sup>3</sup> for Thee to sit. I bow to Thee again and again (212).

O Deveshī ! after giving the excellent Āsana in this way, the giver of the Āsana should with folded palms bid Him welcome as follows (213) :

MANTRA

(O Deva ! ) Thou art He whom even the Devas seek for the accomplishment of their objects, yet for me Thy auspicious visit has easily been obtained. I bow to Thee, O Supreme Lord ! (214).

My life's aim is accomplished to-day ; all my efforts are crowned with success ; I have obtained the fruits of my devotion<sup>4</sup>—all this by Thy auspicious coming (215).

Ambikā<sup>5</sup> ! the Deva should thus be invited, prayed to, and questioned as to His auspicious coming,<sup>6</sup> and then,

---

<sup>1</sup> *i.e.*, Wine, meat, etc.

<sup>2</sup> The seat offered to the Devas.

<sup>3</sup> Āsana.

<sup>4</sup> Tapas.

<sup>5</sup> Mother.

<sup>6</sup> *i.e.*, whether he has had a good journey, etc.



taking Pādya,<sup>1</sup> the following Mantra should be repeated (216) :

### MANTRA

By the mere touch of the washings of Thy feet the three worlds are purified ; I am offering Thee Pādya for washing Thy lotus feet (217). He by Whose grace is attained supreme Bliss, to Him Who is the Spirit<sup>2</sup> in all beings I offer this Ānandārghya<sup>3</sup> (218).

Then pure water or water which has been scented with nutmeg, cloves, and Kakkola,<sup>4</sup> should be consecrated, and taken and offered with the following (219) :

### MANTRA

(O Lord!) by the mere touch of that which Thou hast touched<sup>5</sup> the whole of this impure world is purified ; for washing that lotus mouth I offer Thee this Āchamanīya<sup>6</sup> (220).

Then, taking Madhuparka,<sup>7</sup> offer it with devotion and with the following (221) :

### MANTRA

For the destruction of the Three Afflictions,<sup>8</sup> for the attainment of uninterrupted Bliss, I give Thee to-day,

<sup>1</sup> Water to wash the feet.

<sup>2</sup> Sarvātma bhūta.

<sup>3</sup> The Arghya, or Offering of Bliss.

<sup>4</sup> *Cocculus indicus*.

<sup>5</sup> Uchchhishta = Leavings ; for what has been touched by another—*e.g.*, food—is impure. And so the saying is—Nochchhishtam kasyachid dadyāt (" Offer leavings to none ").

<sup>6</sup> Water for rinsing the mouth.

<sup>7</sup> Honey, curds, etc. (*vide ante*).

<sup>8</sup> *i.e.*, Ādhyātmika, Ādhidaivika, Ādhibhautika.

O Parameshvara! this Madhuparka; be Thou propitious (222).

By the mere touch of anything which has touched Thy mouth things impure become pure: this Punarāchamanīyam<sup>1</sup> is for the lotus mouth of Thine (223).

Taking water for the bath, and pouring it and consecrating it as before, it should be placed before the Deva, and the following Mantra should be repeated (224):

MANTRA

To Thee Whose splendour envelopes the world, from Whom the world was born, Who is the support of the world, I offer this water for Thy bath (225).

When offering bathing water, clothes, and edibles, Āchamanīya should be given as each is offered, and, after offering other articles, water should be given once after each offering is made<sup>2</sup> (226).

Bringing the cloth consecrated<sup>3</sup> as aforementioned, holding it up with both hands, the Sādhaka should repeat the following (227):

MANTRA

Raimentless though Thou art, Thou hast kept Thy glory<sup>4</sup> concealed by Thy Māyā.<sup>5</sup> To Thee I offer these two pieces of cloth. I bow to Thee (228).

<sup>1</sup> *i.e.*, Second Āchamanīya offered to rinse the mouth after the Deva takes the Madhuparka.

<sup>2</sup> For Āchamana.

<sup>3</sup> Shodhita = Purified, sanctified.

<sup>4</sup> Tejas.

<sup>5</sup> Māyā. By absence of raiment is shown the all-pervasiveness of the deity. The offer made by the Sādhaka is for his own satisfaction overpowered as he is by the Māyā of the Devatā.

Taking different kinds of ornaments made of gold and silver and other materials, and sprinkling and consecrating them, he should offer them to the Deva, uttering the following (229) :

MANTRA

To Thee Who art the ornament of the Universe, Who art the one cause of the beauty of the universe, I offer these jewels for the adornment of Thy image<sup>1</sup> which Thou hast shown by Thy Māyā (230).

MANTRA<sup>2</sup>

To Thee Who through the subtle Element of Smell<sup>3</sup> hast created the Earth whose property is Smell, to Thee, the Supreme Spirit, I offer this excellent scent (231).

MANTRA<sup>4</sup>

By me have been dedicated with devotion beautiful flowers, and charming and sweet scents prepared by Devas : do Thou accept this flower (232).

MANTRA<sup>5</sup>

This incense-stick is the sap of the incense-bearing trees ; it is divine, and possesses a delicious scent, and is charming, and pleasing to all beings. I give it to Thee to smell (233).

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<sup>1</sup> Māyā-vigraha. The image is Māyā, and exists through the Devatā, power of Māyā.

<sup>2</sup> Mantra for offering scents.

<sup>3</sup> Gandha-tanmātra from which comes the gross Prithivī-tattva.

<sup>4</sup> Mantra for offering flowers.

<sup>5</sup> Mantra for offering incense-stick.

MANTRA <sup>1</sup>

Do Thou accept this light which illumines and is very bright, which removes all darkness, and which is both the inner and outer light <sup>2</sup> (234).

MANTRA <sup>3</sup>

This offering of food is of delicious taste, and consists of various kinds of edibles. I offer it to Thee in a devout spirit; do Thou partake of it (235).

MANTRA <sup>4</sup>

O Deva! this clear drinking-water, perfumed with camphor and other scents which satisfies all, I offer to Thee—Salutation to Thee (236).

The worshipper should then offer Pān<sup>5</sup> made with camphor, catechu, cloves, cardamums, and, after again offering Āchamanīya, bow to Him<sup>6</sup> (237).

If the offerings are presented along with the vessels in which they are contained, then the names and description of the offerings may jointly be repeated when making the present, or the names (or description) of the vessels may separately be said and the same given<sup>7</sup> (238).

Having worshipped the Deva in this manner, three double handfuls of flowers should be given to the Deva.

<sup>1</sup> For offering light.

<sup>2</sup> That is, as I give Thee this light which illumines the outer darkness may my very inner being be illumined by Thy Light.

<sup>3</sup> For offering edibles (Naivedya).

<sup>4</sup> For offering water.

<sup>5</sup> Betel-leaves.

<sup>6</sup> This is the second Āchamanīya, called Punarāchamanīya in the original.

<sup>7</sup> i.e., it may be said: "I give you—in this vessel," or "I give you—and this vessel,"

Then, sprinkling the temple and its awnings with water, the following Mantra should be said with folded palms (239):

### MANTRA

Temple! thou art adorable for all men; thou grantest virtue<sup>1</sup> and fame. In affording a resting-place to this Deva, do thou be like unto Sumeru<sup>2</sup> (240). Thou art Kailāsa,<sup>3</sup> thou art Vaikuntha,<sup>4</sup> thou art the abode of Brahmā. Since thou art holding within thee the Deva,<sup>5</sup> Thou art the adorned of the Devas (241).

Since thou holdest within thyself the image of Him Who has assumed form by His Māyā, and within Whose belly exists this universe, with all that is movable and immovable therein (242), thou art the equal of the Mother of the Devas: all the holy places are in thee. Do thou grant all my desires, and do thou bring me peace. I bow to thee (243).

Having thus praised the temple decorated with the discus, flag, and so forth and worshipped it three times, the worshipper should give it to the Deva, mentioning the object of his desire (244).

### MANTRA

To Thee, whose abode is the universe, for Thy residence<sup>6</sup> I dedicate this temple. O Maheshāna! do Thou accept it and in Thy mercy abide here (245).

---

<sup>1</sup> *Punya*. The merit earned by pious acts.

<sup>2</sup> *i.e.*, Be as great and as strong as the Himālaya Mountain.

<sup>3</sup> Shiva's Heaven.

<sup>4</sup> *Vishnu's* Heaven.

<sup>5</sup> That is, the Deva whose image is consecrated and installed in the Temple.

<sup>6</sup> The word used is *Vāsāya* = for a residence, Ram Mohan Roy reads *Vishvāya* as such an adjective qualifying "Thee" and meaning "Who art the Universe",

Having said this and having made presents, the Deva to whom the temple has been dedicated should be placed on the altar to the accompaniment of the music of conches, horns, and other instruments (246).

He should then touch the two feet of the Deva and utter the Mūla Mantra, and say, "Sthāṅg! Sthīṅg! do Thou remain here; this temple is made by me for Thee," and, having placed<sup>1</sup> the Deva there, he should pray again to the temple thus (247):

MANTRA

Temple! be thou always in every way pleasant for the residence of the Deva; thou hast been dedicated by me; may the Lokas<sup>2</sup> be assured to me without encountering danger (248).

Help my fourteen generations of ancestors, my fourteen generations of successors, and me and the rest of my family to reside in the abode of the Devas (249).

May I, by Thy grace, gain the fruits attainable by performing all forms of Yajnas, and by visiting all the places of pilgrimage (250).

May my line continue so long as this world, so long as these mountains, so long as the Sun and Moon endure (251).

The pious man, after having thus addressed the temple should again worship the Deva, and dedicate mirrors and other articles and the flag to Him (252).

Then the Vāhana appropriate to the Devatā should be given. To Shiva should be given a Bull. Then prayer to him should be made thus (253):

---

<sup>1</sup> Sthirīkritya, when repeating the Mantra the dedicator touches the feet of the image.

<sup>2</sup> That is, the higher regions. Some interpret "Lokas" in this verse to mean Svar-loka, or Heaven, and say that the plural is "Gauravārthe" i.e., honorific.

## MANTRA

O Bull! thou art large of body, thy horns are sharp, thou killest all enemies, thou art worshipped even by the Tridashas,<sup>1</sup> as thou carriest on thy back the Lord of the Devas<sup>2</sup> (254).

In thy hoofs are all the holy shrines, in thy hair are the eternal Vedas,<sup>3</sup> in the tip of thy teeth are all the Nigamas, Āgamas, and Tantras (255).

May the husband of Pārvatī,<sup>4</sup> pleased with this gift of thee, give me a place in Kailāsa,<sup>5</sup> and do thou protect me always (256).

O Maheshānī! do Thou listen to the manner of prayer upon giving a Lion to Mahādevī<sup>6</sup> or a Garuḍa<sup>7</sup> to Vishnu (257).

## MANTRA

Thou didst display thy great strength in the wars between the Suras<sup>8</sup> and the Asuras<sup>9</sup>; thou didst give victory to the Devas, and didst destroy the Dānavas. Thou formidable one, thou art the favourite of the Devī, thou art the favourite of Brahmā, Vishnu, and Shiva; with devotion I have dedicated thee to the Devī. Do thou destroy my enemies. I bow to thee (258-259).

---

<sup>1</sup> Devas, Brahmā and others.

<sup>2</sup> Devesha.

<sup>3</sup> Which according to Tarkālaṃkāra are the Vedic Mantras.

<sup>4</sup> i.e., Shiva.

<sup>5</sup> Shiva's Heaven.

<sup>6</sup> The Great Devī in Her aspect as Durgā. See p. 383, n. 1.

<sup>7</sup> See *ante*, p. 382, note 4.

<sup>8</sup> Devas.

<sup>9</sup> Daityas, or Demons. See Durgāsaptashatī or Chandī.

O *Garuda* ! most excellent bird ! thou art the favoured one of the Husband of *Lakshmi*<sup>1</sup> ; thy beak is hard like adamant<sup>2</sup> ; thy talons are sharp, and golden are thy wings. Obeisance to thee, most excellent among birds ! I bow to thee, O King of birds ! (260).

As thou abidest near *Vishnu* with folded palms, do thou, O Destroyer of the pride of enemies ! help me to be there as thou art there (261). When thou art pleased, the Lord of the Universe is pleased, and grants success<sup>3</sup> (262).

When a gift is made to any Deva, present<sup>4</sup> should be made to the Deva and the merit acquired by such gift and rites<sup>5</sup> should also be given to Him in a spirit of devotion (263).

He should then, with dancing, singing, and music, go round the temple, accompanied by his friends and kinsmen, keeping the temple on his right, and, having bowed to the Deva, feed the twice-born !<sup>6</sup> (264).

This is the way in which a temple to a Deva should be dedicated, and the same rule is to be observed in the dedication of a garden, a bridge, a causeway, or a tree (265).

It is imperative that in these rites the ever-existing *Vishnu* should be worshipped ; but *Pūjā*,<sup>7</sup> *Homa*,<sup>8</sup> and

---

<sup>1</sup> *Shrīpati* : *Vishnu*.

<sup>2</sup> *Vajra-chanchu*.

<sup>3</sup> *Siddhi*.

<sup>4</sup> *Dakṣiṇā* in addition to the gift.

<sup>5</sup> *Karma-phala*—the fruit of the work.

<sup>6</sup> *Dvija*, which, though including the first three castes, probably here refers to the *Brāhmanas* only.

<sup>7</sup> Honour, worship.

<sup>8</sup> Fire sacrifice.



other rites, are the same as in the case of the dedication of a house (266).

No temple or other thing should be dedicated to a Deva whose image has not been consecrated. The rules laid down above are for the worship of and dedication to a Deva who has been consecrated and worshipped (267).

I shall now speak of the manner in which the auspicious Ādyā<sup>1</sup> should be installed, and by which the Devī grants quickly all desires (268).

On the morning of the day (of *Pratishthā*) the worshipper should, after, bathing and purifying himself, sit facing the North, and, having in manner enjoined made *Samkalpa*,<sup>2</sup> worship the *Vāstu-devatā* (269).

After performing the worship of the Planets,<sup>3</sup> the Protectors of the Quarters,<sup>4</sup> Ganesha and others, and having performed the *Shrāddha* of his *Pitris*,<sup>5</sup> he should approach the image with a number of devout *Vipras*<sup>6</sup> (270).

The excellent worshipper should then bring the image to the temple which has been dedicated, or to some other place decorated for the reception, and there duly bathe it (271).

It should first be bathed with water, then with mud from an ant-hill, then with mud thrown up by the tusk of a boar and an elephant, then with mud taken from the

<sup>1</sup> *i.e.*, Kālī.

<sup>2</sup> See p. 396, n. 10.

<sup>3</sup> *Grahas*. See *ante*, vv. 82-85.

<sup>4</sup> *Dikpālas*. See p. 389, n. 5.

<sup>5</sup> Forefathers. This is the *Ābhyudayika Shrāddha*.

<sup>6</sup> *Brāhmanas* who are *Sādhakas* of the Devī. The true *Vipra* is one versed in the Vedas. Every twice born is not entitled to the name of *Vipra* or *Brāhmana*.

door of a Veshyā,<sup>1</sup> and then with mud<sup>2</sup> from the lake of Pradyumna<sup>3</sup> (272).

The wise man should then bathe the image with Panchakashāya<sup>4</sup> and Pancha-pushpa,<sup>5</sup> and three leaves,<sup>6</sup> and then with scented oil (273).

The infusion of Vātyāla,<sup>7</sup> Vadarī,<sup>7</sup> Jambu,<sup>7</sup> Vakula,<sup>7</sup> and Shālmālī,<sup>7</sup> are called the five Kashāyas<sup>8</sup> for bathing the Devī (274).

Karavīra, Jātī, Champaka, Lotus, and Pātalī, are the five flowers (275).

By three leaves are meant the leaves of Barvara,<sup>9</sup> Tulasī,<sup>9</sup> and Vilva<sup>9</sup> (276).

With the above-mentioned articles water should be mixed, but no water should be put into scented oil and the five nectars<sup>10</sup> (277).

He should, after repeating the Vyāhriti,<sup>11</sup> the Pranava,<sup>12</sup> the Gāyatrī, and the Mūla Mantra, say, "I bathe Thee with the water of these articles" (278).

<sup>1</sup> See p. 405, n. 4, *ante*. Literally means a Kept Woman, or Prostitute. When a man visits the house of a prostitute, it is said that he leaves all the merits of his good acts at the door, with the result that the mud thereat is holy. This is the current explanation of the use of mud in general practice—an explanation which has the air of a modern attempt to explain that, the origin and significance of which has been forgotten. As Tarkālangkāra points out (Bhakta, edn. 676), a Veshyā is a Shakti who is Pūrnābhishiktā, and is Āvarana (attendant) Devī of one or other of the ten Mahāvidyās, and it is such a Veshyā who is here referred to, and not a common prostitute.

<sup>2</sup> Mrit.

<sup>3</sup> Pradyumna-hrada. Pradyumna=God of Desire. The "mud" is the excreta of the Nābhi-mūla.

<sup>4</sup> See Verse 274.

<sup>5</sup> See Verse 275.

<sup>6</sup> See Verse 276.

<sup>7</sup> These are names of certain trees.

<sup>8</sup> Astringent.

<sup>9</sup> Names of Sacred trees—the leaves of which are used in worship.

<sup>10</sup> Panchāmrita.

<sup>11</sup> Bhūh, Bhuvah, Svah.

<sup>12</sup> Om.

The good Sādhaka should then bathe the image with the eight jars filled with milk and other ingredients in manner aforementioned (279).

The image should then be rubbed with powdered white wheat or sesamum cakes,<sup>1</sup> or powdered Shāli rice,<sup>2</sup> and thus cleansed (280).

After bathing the image with eight jars of holy<sup>3</sup> water, and rubbing it with cloth of fine texture, it should be brought to the place of worship (281).

Should one be unable to perform all these rites, then he should in a devout spirit bathe the image with twenty-five jars of pure water (282).

On each occasion that the Great Devī is bathed, She should, to the best of one's ability,<sup>4</sup> be worshipped (283).

Then, placing the Image on a well-cleaned seat,<sup>5</sup> She should be worshipped by offering Pādyā,<sup>6</sup> Arghya,<sup>7</sup> and so forth and then with joined palms prayed to (as follows) (284):

#### MANTRA

O Image! thou that art the handicraft of Vishvakarmā,<sup>8</sup> I bow to thee; thou art the abode of the Devī, I bow to thee; thou fulfillest the desire of the votary, I bow to thee (285).

In thee I worship the most excellent<sup>9</sup> primordial<sup>10</sup> Supreme Lady<sup>11</sup>; if there be any defect in thee by reason

<sup>1</sup> Oil-cakes.

<sup>2</sup> Rice that ripens in Winter.

<sup>3</sup> Tirtha.

<sup>4</sup> That is, with such articles as one can afford.

<sup>5</sup> The altar.

<sup>6</sup> Water to wash the feet.

<sup>7</sup> Offerings (see *ante*).

<sup>8</sup> The Architect of the Devas.

<sup>9</sup> Parātparā.

<sup>10</sup> Ādyā.

<sup>11</sup> Parameshī.

of the want of skill of him who has fashioned thee, do thou make it good ; I bow to thee (286).

He should then placing his hand over the head of the Image, inwardly do Japa of the Mūla Mantra <sup>1</sup> one hundred and eight times, and thereafter touch the different parts of the image (287).

He should then perform *Shadaṅga-nyāsa* <sup>2</sup> and *Mātrikā-nyāsa* <sup>3</sup> on the Image, and, when performing *Shadaṅga-nyāsa*, add one after the other the six long vowels <sup>4</sup> to the Mūla Mantra (288).<sup>4</sup>

The eight groups <sup>5</sup> of the letters of the alphabet preceded by the Tāra,<sup>6</sup> Māyā,<sup>7</sup> and Ramā,<sup>8</sup> with the Bindu,<sup>9</sup> added to them, and followed by Namaḥ, should be placed in different parts of the body of the Deva (289).

The pious worshipper should place the Vowels in the mouth ; Kavarga <sup>10</sup> in the throat ; Chavarga <sup>11</sup> on the belly ; Tavarga <sup>12</sup> on the right and Tavarga <sup>13</sup> on the left arm ;

<sup>1</sup> See *ante*.

<sup>2</sup> This is called Sakalīkarana. See *ante* pp. 160-161.

<sup>3</sup> i.e., Ā, Ī, Ū, Ai, Au, Ah.

<sup>4</sup> The Mūla Mantra is here Hrīm to the base (Hr) of which is added the other vowels. The Mantra of the *Shadaṅga-nyāsa*—Om Hrāṅg Hṛidayāya (Heart) Namaḥ ; Om Hrīṅg Shirase (Head) Svāhā ; Om Hrūṅg Shikhāyai (Crown-lock) Vashat ; Om Hraṅg Kavachāya (Upper part of the body) Hung ; Om Hraung Netratrayāya (three Eyes) Vashat Om Hrngaḥ karatala-prishthābhyām (the two sides of Palm) Phat.

<sup>5</sup> Varga.

<sup>6</sup> Om.

<sup>7</sup> Hrīm.

<sup>8</sup> Shrīm.

<sup>9</sup> The nasal point.

<sup>10</sup> Ka to Nga.

<sup>11</sup> Cha to Nya.

<sup>12</sup> Ta to Na (the first of the two Ta groups).

<sup>13</sup> Ta to Na (the second Ta group).

Pavarga<sup>1</sup> on the right thigh, and Yavarga<sup>2</sup> on the left thigh, and Shavarga<sup>3</sup> on the head<sup>4</sup> (290-291).

Having placed these groups of the letters of the alphabet on different parts of the Image (the worshipper) should perform Tattva-nyāsa<sup>5</sup> (as follows) : (292).

Place on the two feet, Prithivī-tattva ; on the Liṅga,<sup>6</sup> Toya-tattva ; on the region of the navel, Tejas-tattva ; on the lotus of the heart, Vāyu-tattva ; on the mouth, Gagana-tattva ; on the two eyes, Rūpa-tattva ; on the two nostrils, Gandha-tattva ; on the two ears, Shabda-tattva ; on the tongue, Rasa-tattva ; on the skin, Sparsha-tattva.<sup>7</sup> The foremost of worshippers should place Manas-tattva<sup>8</sup> between the eyebrows, Shiva-tattva, Jñāna-tattva, and Para-tattva on the Lotus<sup>9</sup> of a thousand petals ; on the heart Jīva-tattva and Prakṛiti-tattva. Lastly, he should place Mahat-tattva and Ahaṁkāra-tattva all over the body. The Tattvas should, whilst being placed, be preceded by Tāra, Māyā, and Ramā, and should be uttered in the dative singular, followed by Namaḥ (293-297).

<sup>1</sup> Pa to Ma.

<sup>2</sup> Ya to Va.

<sup>3</sup> Sha to Ha.

<sup>4</sup> In some of the Tantras in worship of the Devas, particularly in worship of Ādyā Kālīkā, Panchāṅga-nyāsa is performed—i.e., on heart, two hands, and two feet.

<sup>5</sup> Described in the following verses (293-297).

<sup>6</sup> Here meaning Yoni.

<sup>7</sup> The Tattvas are constituent principles of the universe Prithivī (Earth), Toya (Water), Tejas (Fire), Vāyu (Air), Ākāsha or Gagana (the void or Ether), Rūpa (Form, visibility), Gandha (Smell), Shabda (Sound), Rasa (Taste), Sparsha (Touch). The "Serpent Power" by A. Avalon particularly v. 40 and notes thereunder.

<sup>8</sup> The names of these Tattvas, or principles mean Mind, Shiva, Knowledge, the Supreme, Embodied Spirit, Prakṛiti, and Principle of Intelligence and Egoism. See Ch. V, verse, 89.

<sup>9</sup> Sahasrāra-padma (see "Serpent Power" and "Shakti and Shākta").

Repeating the Mūla Mantra, preceded and followed by each of the Mātrikā-varnas,<sup>1</sup> with Bindu<sup>2</sup> added to them, and followed by the word Namaḥ, Mantra-nyāsa should be performed at the Mātrikā-sthānas<sup>3</sup> (298).

(The worshipper should then say) :

### MANTRA

The Body is the glory which is all sacrifices and all beings.<sup>4</sup> In this Image here which has been made of Thee, I place Thee (299).

Thereafter the Devī should be meditated upon and invoked, according to the rules of worship,<sup>5</sup> and after Prāna-pratishthā<sup>6</sup> the Supreme Devatā (Devī) should be worshipped (300).

The Mantras which are ordained for the dedication of a temple to a Deva should be used in this ceremony,<sup>7</sup> the necessary changes in Mantra and gender being made (301).

The Devī should then be invoked into the fire, which has in due form been consecrated by the offer of oblations to the Devatās who are to be worshipped ; and thereafter the Devī should be worshipped, and Jāta-karma,<sup>8</sup> and so forth should be performed (302).

<sup>1</sup> Letters of the alphabet.

<sup>2</sup> Nāda-bindu.

<sup>3</sup> The places where the letters of the alphabet should, in doing Mātrikā-nyāsa, be placed (see Chapter V, verse 118 ff.).

<sup>4</sup> Tejas which is Sarvayajnamayam Sarvabhūtamayam.

<sup>5</sup> Pūjā-vidhāna.

<sup>6</sup> " Life-giving " ceremony (see " Shakti and Shākta ").

<sup>7</sup> i.e., the Pratishthā of the image.

<sup>8</sup> Birth-rite.

The Saṃskāras<sup>1</sup> are six in number—*viz.*, Jātakarma, Nāmakarana, Nishkramana, Annaprāshana, Chūdākarana, and Upanayana—this has been said by Shiva<sup>2</sup> (303).

Repeating the Pranava,<sup>3</sup> the Vyāhritis<sup>3</sup> the Gāyatrī,<sup>3</sup> the Mūla Mantra,<sup>3</sup> the worshipper versed in the injunctions should addressing the Devatā say, “Thine,” and then the name of (the Saṃskāra) Jātakarma, and others, and uttering, “I perform, Svāhā,” offer five oblations at the end of each Saṃskāra<sup>4</sup> (304-305).

Thereafter repeating the Mūla Mantra and the name given (to the Devī), one hundred oblations should be offered to Her, and the remnants of each oblation should be thrown over the head of the image (306).

The wise man, after having brought the ceremony to a close by Prāyaschitta<sup>5</sup> and other rites, should feed and thus please Sādhakas<sup>6</sup> and Vipras<sup>7</sup> and the poor and the helpless (307).

Should anyone be unable to perform all these rites, he should bathe (the image) with seven jars of water, and, having worshipped to the best of his ability, repeat the name of the Devatā (308).

Beloved ! I have now spoken to Thee of the *Pratishthā*<sup>8</sup> of the adorable Ādyā.<sup>9</sup> In a similar way should men versed in the ritual carefully perform the *Pratishthā*<sup>8</sup> of

<sup>1</sup> Purificatory or Sacramental rites (alluded to in the previous Shloka).

<sup>2</sup> See Chapter III, 109, 110 ; V, 68 ; and IX, 214, 225.

<sup>3</sup> The Beneficent source of all good.

<sup>4</sup> “I perform Thy (addressing the image) Jāta-karma” and so on in other Saṃskāras (sacramental rites).

<sup>5</sup> Expiatory rite.

<sup>6</sup> Worshipers who are on the path of Spiritual advancement.

<sup>7</sup> Brāhmanas.

<sup>8</sup> Installation.

<sup>9</sup> Kālī.

Durgā<sup>1</sup> and other Vidyās,<sup>2</sup> Mahesha,<sup>3</sup> and other Devas, and of the Shiva-līṅgas that may be moved<sup>4</sup> (309-310).

End of the Thirteenth Chapter entitled "Installation of Devatās".

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<sup>1</sup> A form of the Supreme Shakti usually worshipped in autumn.

<sup>2</sup> Different manifestations of the Supreme Shakti.

<sup>3</sup> Shiva.

<sup>4</sup> Shiva-līṅgas, or phallic emblems of Shiva, ordinarily should not be moved from where they are fixed (*cf.* Chālayet sarva-līṅgāni Shiva-līṅgam na chālayet). The Bāna-līṅgas, however, are never fixed. Those which are fixed should not be moved.



## CHAPTER XIV

### CONSECRATION AND AVADHUTAS

SHRĪ DEVĪ said :

I am grateful to Thee, O Lord of Mercy! in that Thou hast in Thy discourse upon the Worship of the Ādyā Shakti, spoken, in Thy mercy, of various modes of Worship (1).

Thou hast spoken of the Installation of a Movable Shiva-līṅga, but what is the object of installing an immovable Shiva-līṅga, and what are the rites relating to the installation of such a Līṅga? (2).

Do Thou, O Lord of the Worlds! now tell Me all the particulars thereof; for say, who is there but Thee that I can honour by My questions anent this excellent subject? (3).

Who is there that is Omniscient, Merciful, All-knowing, Omnipresent, easily satisfied, Protector of the humble, like Thee? Who makes My joys increase like Thee? (4).

Shrī Sadāshiva said :

What shall I tell Thee of the merit<sup>1</sup> acquired by the installation<sup>2</sup> of a Shiva-līṅga? By it a man is purified of all great sins, and goes to the Supreme Abode (5).

There is no doubt that by the installation of a Shiva-līṅga a man acquires ten million times the merit which is acquired by giving the world and all its gold, by the performance of ten thousand horse-sacrifices,<sup>3</sup> by the

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<sup>1</sup> Māhātmya, *lit.* = greatness, here, great merit.

<sup>2</sup> Sthāpana.

<sup>3</sup> Ashva-medha.

digging of a tank<sup>1</sup> in a waterless country, or by making happy the poor and such as are enfeebled by disease (6-7).

O Kālikā ! Brahmā, Vishnu, Indra, and the other Devas reside where Mahādeva is in His Liṅga form (8).

Thirty-five million known and unknown places of pilgrimage and all the holy places abide near Shiva. The land within a radius of a hundred cubits of the Liṅga is declared to be Shiva-kshetra<sup>2</sup> (9-10).

This land of Īsha<sup>3</sup> is very sacred. It is more excellent than the most excellent of holy places,<sup>4</sup> because there always abide all the Immortals and there are all the holy places (11).

He who in a devout spirit lives there, be it even for but a little while, becomes purged of all sins, and goes to the heaven of Shaṅkara<sup>5</sup> after death (12).

Anything great or small (meritorious or otherwise) which is done in this holy land of Shiva becomes multiplied (in its effect) by the majesty of Shiva (13).

All sins committed elsewhere are removed (by going) near Shiva, but sins committed in Shiva-kshetra<sup>2</sup> adhere to a man with the strength of thunderbolt (14).

The merit acquired by the performance, there, of Purashcharana,<sup>6</sup> Japa,<sup>6</sup> acts of charity, Shrāddha,<sup>7</sup> Tarpana,<sup>6</sup> or any other pious acts is endless (15).

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<sup>1</sup> Nistoye toyakaranam : *i.e.*, making it easy to get water in a waterless desert.

<sup>2</sup> The holy land of Shiva.

<sup>3</sup> The Beneficent one, an epithet of Shiva.

<sup>4</sup> Tīrthas.

<sup>5</sup> Shiva.

<sup>6</sup> See " Shakti and Shākta ".

<sup>7</sup> Funeral rites.

The merit acquired by the performance of a hundred Purashcharana at times of lunar or solar eclipse is acquired by merely performing one Japa<sup>1</sup> near Shiva (16).

By the offering of Pinda<sup>2</sup> once only in the land of Shiva, a man obtains the same fruit as he who offers ten million Pindas at Gayā, the Gaṅgā, and Prayāga (17).

Even in the case of those who are Atipātakīs<sup>3</sup> and Mahāpātakīs attain the supreme abode if Shrāddha be performed in their names in the land of Shiva (18).

The fourteen worlds<sup>4</sup> abide there where abides the Lord of the Universe in His Liṅga form with the auspicious Devī Durgā (19).

I have spoken a little about the majesty<sup>5</sup> of the immovable Mahādeva<sup>6</sup> in His Liṅga form. The Sanctity and Majesty<sup>7</sup> of the Anādi<sup>8</sup>-liṅga is beyond the power of words to express (20).

O Suvratā<sup>9</sup>! even in Thy worship at the Mahāpīthas<sup>10</sup> the touch of an untouchable is unclean, but this is not so in the worship of Hara<sup>11</sup> in His Liṅga image (21).

<sup>1</sup> Recitation of Mantras. See *ante* Ch. III, 114; Ch. VI, 166, 167; Ch. VII, 80, 81.

<sup>2</sup> Funeral cakes.

<sup>3</sup> For Atipātakīs see Ch. XI, 29, 30, and Mahāpātakīs, Ch. X—205.

<sup>4</sup> The seven lower Atala and so on and the seven higher Bhūh and the rest.

<sup>5</sup> Māhātmya.

<sup>6</sup> Shiva.

<sup>7</sup> Mahimā.

<sup>8</sup> An-ādi—literally, without beginning—i.e., those Liṅgas which spring from the ground, otherwise called Svayambhu, or self-generated, as distinguished from those which are fashioned and installed by men, such as the Liṅgas of Vaidyanātha, Tārakeshvara, the Chandrashekhara at Chittagong, and other places.

<sup>9</sup> Of good resolve, or Virtuous One.

<sup>10</sup> Holy places, where different parts of the body of Devī as Satī fell to earth.

<sup>11</sup> Shiva.

O Devī! as there are no prohibitions at the time of Chakra<sup>1</sup> worship, so know this, O Kālikā! that there are none in the holy shrine in Shiva's land (22).

What is the use of saying more? I am but telling Thee the very truth when I say that I am unable to describe the glory, majesty, and sanctity<sup>2</sup> of the Liṃga image of Shiva (23).

Whether the Liṃga is placed on a Gaurī-patta<sup>3</sup> or not, the worshipper should, for the successful attainment of his desires, worship it devoutly (24).

The excellent worshipper earns the merit of (performing) ten thousand horse-sacrifices<sup>4</sup> if he performs the Adhivāsa<sup>5</sup> of the Deva in the evening previous to the day of installation (25).

The twenty articles to be used in the rite of Adhivāsa are: Earth, Scent, a Pebble,<sup>6</sup> Paddy, Dūrvā grass, Flower, Fruit, Curds, Ghee, Svastika,<sup>7</sup> Vermillion, Conchshell, Kajjala,<sup>8</sup> Rochanā,<sup>9</sup> White Mustard Seed, Gold, Silver, Copper, Lights, and a Mirror (26-27).

<sup>1</sup> The Tāntrika Circle. See *ante*, Chs. V, VI and VII.

<sup>2</sup> Prabhāva.

<sup>3</sup> Gaurī is a name of the Devī, and the Gaurī-patta is the emblem of the Yoni, or female organ, in which the male Liṃga is generally set. The latter is symbolical of static Feeling-Consciousness and the former of its active Power which in the form of its creations surround the Bindu or Point.

<sup>4</sup> Ashva-medha.

<sup>5</sup> Adhivāsa is the rite below described preliminary to all auspicious ceremonies.

<sup>6</sup> Shilā the pebble is warmed and applied to the face.

<sup>7</sup> Here a figure made of pounded rice.

<sup>8</sup> Lamp-black collyrium, applied to the eyelashes medicinally, or for beautifying the eyes.

<sup>9</sup> A yellow pigment obtained from the inside of the head of a cow, also called Go-rochanā. Tilaka is made with it by some sects.

Taking each of these articles, the Māyā Bīja<sup>1</sup> and the Brahma-Gāyatrī<sup>2</sup> should be repeated, and then should be said "Anena" (with this) and "Amuṣhya" (of this one's or his)—"may the auspicious Adhivāsa be"<sup>3</sup> (28).

And then the forehead of the divinity to be installed should be touched with the earth and all other articles aforesaid. Then Adhivāsa should be performed with the Prashastipātra<sup>4</sup>—that is, the receptacle should be lifted up, and with it the forehead of the image should be touched three times (29).

The worshipper conversant with the ordinances, having thus performed the Adhivāsa of the Deva, should bathe the Devatā with milk and other liquids, as directed in the ceremony relating to the dedication of a temple (30).

Rubbing the Liṅga with a piece of cloth and placing it on its seat, Ganesha and other Deities should be worshipped according to the rules prescribed for their worship (31).

Having performed Kara-nyāsa<sup>5</sup> and Aṅga-nyāsa<sup>5</sup> and Prāṇāyāma<sup>6</sup> with the Pranava,<sup>6</sup> the Sadāshiva should be meditated upon<sup>7</sup>.

<sup>1</sup> Hṛīṅ.

<sup>2</sup> See *ante*, p. 55, vv. 109-111.

<sup>3</sup> Adhivāsa is a preliminary rite in all auspicious ceremonies. Briddhi-shrāddha is a part of it, *e.g.*, taking earth, say: "Hṛīṅ! with this earth may the auspicious Adhivāsa of this Deva be made." Then the image is touched with the earth.

<sup>4</sup> *i.e.*, receptacle—usually a flat bamboo basket—in which all the above-mentioned articles are placed. The image is first touched with each of the articles mentioned singly, and then the Pātra in which the articles were brought and put back is lifted up and the forehead of the image touched as above.

<sup>5</sup> See Ch. III, 41-43; V, 125-127, *ante*.

<sup>6</sup> Om.

<sup>7</sup> The Dhyāna given here is of the Sthūla aspect. The other aspects are Sūkṣhma or subtle and Para or Transcendent. The Sadhaka advances in the path of spirituality his Dhyāna changes till he realises his oneness with the Supreme,

DHYĀNA

Tranquil, possessed of the effulgence of ten million Moons; clothed in garment of tiger-skins; wearing a serpent as His sacred thread<sup>1</sup>; His whole body covered with ashes; wearing ornaments of serpents<sup>1</sup>; His five faces are of reddish-black,<sup>2</sup> yellow, Morning Sun red,<sup>3</sup> white, and red colours, with three eyes each; His head is covered with matted hair; He is Omnipresent; He holds Gaṅgā<sup>4</sup> on His head, and has ten arms, and in His forehead shines the (crescent) Moon; He holds in His left hand the skull, fire, the noose,<sup>5</sup> the Pināka,<sup>6</sup> and the axe,<sup>7</sup> and in His right the trident,<sup>8</sup> the thunderbolt,<sup>9</sup> the arrow,<sup>10</sup> and blessings<sup>11</sup>; He is being praised by all the Devas and great Sages; His eyes half-closed<sup>12</sup> in the excess of bliss; His body is white as the snow and the Kunda flower and the Moon; He is seated on the Bull; He is by day and night surrounded on every side by Siddhas, Gandharvas, and Apsarās<sup>13</sup> who are chanting hymns in His praise; He is the husband of Umā; the devoted Protector of His worshippers (32-38).

<sup>1</sup> Nāga.

<sup>2</sup> Dhūmra, or the colour of fire seen through smoke.

<sup>3</sup> Aruna—the red colour of the rising Sun. The last red is Rakta.

<sup>4</sup> The River Ganges, which fell upon His matted hair on its descent from Heaven at the prayer of Bhagīratha. "Shaṅkara-mauli-vihāriṇī vimale!" as the Gaṅgā-stotrā of Shaṅkarāchārya says.

<sup>5</sup> Pāsha.

<sup>6</sup> Shiva's weapon in shape like a snake with seven heads.

<sup>7</sup> Parashu.

<sup>8</sup> Shūla.

<sup>9</sup> Vajra.

<sup>10</sup> Shara.

<sup>11</sup> Vara—i.e., the hands make the Vara-Mudrā.

<sup>12</sup> The eyes are half-seen being turned upwards in a state of, or, leading to Samādhi.

<sup>13</sup> Beautiful and voluptuous Deva Yoni of Indra's Heaven.

Having thus meditated upon Mahādeva and worshipped Him with articles of mental worship, He should be invoked into the Liṅga, and worshipped to the best of one's powers, and as laid down in the ordinances relating to such worship (39).

I have already spoken of the Mantras for the giving of Āsana and other articles of worship.<sup>1</sup> I shall now speak of the Mūla Mantra<sup>2</sup> of the Great Mahesha (40).

Māyā,<sup>3</sup> Tāra,<sup>4</sup> and the Shabda Bija,<sup>5</sup> with the vowel Au<sup>6</sup> and Ardhendu-Vindu<sup>7</sup> added to it, is the Shiva Bija—that is, “Hrīng Ong Haung” (41).

Covering Shamkara<sup>8</sup> with clothes and garland of sweet-smelling flowers, and placing Him on a beautiful conch, the Vedī<sup>9</sup> should be consecrated in manner above-mentioned (42).

The Devī should be worshipped in the Vedī according to the following rites: with the Māyā Bija,<sup>10</sup> Aṅga-nyāsa, Kara-nyāsa, and Prāṇāyāma should be performed (43);

The Great Devī should, to the best of the worshipper's ability, be worshipped after meditation upon Her as follows:

#### DHYĀNA

I meditate upon the stainless One, Whose splendour is that of a thousand rising Suns, Whose eyes are Fire,

<sup>1</sup> See p. 410, n. 2.

<sup>2</sup> Primary Mantra.

<sup>3</sup> Hrīng.

<sup>4</sup> Ong.

<sup>5</sup> Haum.

<sup>6</sup> Sandhyarnāntākshara: the last vowel letter formed by Sandhi which Au is.

<sup>7</sup> The half Moon and the Bindu, *i.e.*, Chandra-Bindu.

<sup>8</sup> Shiva—*i.e.*, the Liṅga as His emblem.

<sup>9</sup> That is, the Gaurīpatta personates Devī. See *ante*, p. 481, n. 8.

<sup>10</sup> Hrīng. In the case of Shiva the Pranava is used. See *ante*, v. 32.

Moon and Sun,<sup>1</sup> and Whose lotus face in smiles is adorned with golden earrings<sup>2</sup> set with lines of pearls. With Her lotus hands She makes the gestures which grant blessings and dispel fear,<sup>3</sup> and holds the discus and lotus ; Her breasts are large and rounded ; She is the Dispeller of all fear, and She is clothed in saffron-coloured raiment.

Having thus meditated upon Her, the ten Dikpālas<sup>4</sup> and the Bull<sup>5</sup> should be worshipped to the best of one's powers (44-45).

I will now speak of the Mantra of the Bhagavatī,<sup>6</sup> by which the World-pervading One should be worshipped (46).

Repeating the Māyā,<sup>7</sup> and Lakṣmī<sup>8</sup> Bijas, and the letter which follows Sa<sup>9</sup> with the sixth vowel,<sup>10</sup> with the Bindu<sup>11</sup> added to it, and thereafter uttering the name of the Shakti of Fire,<sup>12</sup> the Mantra is formed (which is as follows):

#### MANTRA

Hrīṅ Shrīṅ Hūṅ Svāha (47).

Placing the Devī as aforementioned,<sup>13</sup> offerings<sup>14</sup> should be made to all the Devas with a mixture of boiled Māsha

<sup>1</sup> The white, red, and mixed Bindus of the Kāmakalā. See "Kāmakalāvilāsa" and "Garland of Letters".

<sup>2</sup> Kundala.

<sup>3</sup> i.e., She holds in her hands Vara and Abhaya Mudrās.

<sup>4</sup> See *ante*.

<sup>5</sup> Shiva's vāhana. To the ordinary man *Vrishabha* is a Bull, but the higher *Sādhaka* sees the embodiment of Dharma in the white Bull.

<sup>6</sup> The Devī.

<sup>7</sup> Hrīṅ.

<sup>8</sup> Shrīṅ.

<sup>9</sup> i.e., Ha.

<sup>10</sup> i.e., Ū.

<sup>11</sup> Chandra-bindu—the nasal point, see *ante*.

<sup>12</sup> Svāhā.

<sup>13</sup> Clothed and garlanded like Shiva.

<sup>14</sup> Vali.



beans<sup>1</sup>, and curd, with sugar, and so forth added to it (48).

These articles of worship should be placed in the Īshāna<sup>2</sup> corner, and purified with the Varuna Bija,<sup>3</sup> and should be offered after purification with scents and flowers and the following (49):

### MANTRA

O Devas, Siddhas,<sup>4</sup> Gandharvas,<sup>5</sup> Urugas,<sup>5</sup> Rākshasas, Pishāchas,<sup>6</sup> Mothers,<sup>7</sup> Yakshas, Bhūtas,<sup>8</sup> Pitris,<sup>9</sup> *Rishis*,<sup>10</sup> and other Devas! do you quietly take this offering, and do you stay surrounding Mahādeva and Girijā<sup>11</sup> (50-51).

Then Japa should be made of the Mantra of the Great Devī as often as one may, and then with excellent songs and instrumental music let the festival be celebrated (52).

Having completed the Adhivāsa<sup>12</sup> in manner above, the following day, after performance of the compulsory daily duties, and having taken the vow, the Five Devas<sup>13</sup> should be worshipped (53).

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<sup>1</sup> A kind of kidney beans.

<sup>2</sup> North-East.

<sup>3</sup> Vang.

<sup>4</sup> See p. 2, notes 5 and 7.

<sup>5</sup> *i.e.*, one that goes on its breast—*i.e.*, Nāga, or Snake.

<sup>6</sup> See p. 37, note 2.

<sup>7</sup> See p. 37, note 3.

<sup>8</sup> Ghosts.

<sup>9</sup> See *ibid.*

<sup>10</sup> See *ibid.*

<sup>11</sup> A title of the Devī as Pārvatī (see p. 2, note 9).

<sup>12</sup> Preliminary rite.

<sup>13</sup> Brahmā and others.

After worshipping the *Mātris*<sup>1</sup> and making the *Vasudhārā*,<sup>2</sup> and performing *Briddhi-Shrāddha*,<sup>3</sup> the Door-keepers of *Mahesha*<sup>4</sup> should, in a calm and devout frame of mind, be worshipped (54).

The Door-keepers of Shiva are—*Nandī*, *Mahābala*, *Kishavadana*, and *Gana-nāyaka*; they are all armed with missiles and other weapons (55).

Bringing the *Liṅga*<sup>5</sup> and *Tārinī*,<sup>6</sup> as represented by the *Gaurī-patta*,<sup>7</sup> they should be placed on a *Sarvato-bhadra Mandala*,<sup>8</sup> or on an auspicious seat (56).

*Shambhu* should then be bathed with eight jars of water with the *Mantra*<sup>9</sup> “*Tryambaka*,” etc., and worshipped with the sixteen articles of worship<sup>10</sup> (57).

After bathing the *Devī* in a similar way with the *Mūla Mantra*, and worshipping Her, the good worshipper should pray to *Shankara* with joined palms (58).

### MANTRA

Come, O *Bhagavān*! O *Shambhu*! O Thou before Whom all *Devas* bow! I bow to Thee, Who art armed with the *Pināka*,<sup>11</sup> Thee the Lord of all, O Great *Deva* (59).

<sup>1</sup> The sixteen *Mātrikās*, beginning with *Gaurī*, etc.

<sup>2</sup> See p. 272, note 9.

<sup>3</sup> See p. 805.

<sup>4</sup> *Shiva*.

<sup>5</sup> *i.e.*, *Shiva-linga*.

<sup>6</sup> A title of *Devī*—“She Who saves.”

<sup>7</sup> *Vedīrūpām tārinīm*, *i.e.*, *Tārinī* in the form of a *Vedī* or *Altar*. The *Gaurī-patta* which symbolises the cosmic *yoni* and into which the *Liṅga* is fixed is like a *Vedī* to it. See p. 481, note 8.

<sup>8</sup> A form of *Yantra*.

<sup>9</sup> See ch. v, verse 210.

<sup>10</sup> See p. 410, n. 2.

<sup>11</sup> *Shiva's* weapon, see *ante*.

O Deva ! Thou Who conferrest benefits on Thy votaries ! do Thou in Thy mercy come to this temple with Bhagavati : <sup>1</sup> I bow to Thee again and again (60).

O Mother ! O Devī ! O Mahāmāyā ! <sup>2</sup> O All-beneficent One ! be Thou, along with Shambhu, pleased : I bow to Thee, O Beloved of Hara <sup>3</sup> (61).

Come to this house, O Devī ! Thou Who grantest all boons, be Thou pleased, and do Thou grant me all prosperity (62).

Rise O Deva ! Rise, O Queen of Devas ! and Each with Thy followers abide happy in this place ; may Both of You be pleased, You Who are kind to Your devotees (63).

Having thus prayed to Shiva and the Devī, They should first be carried three times round the Temple, keeping the latter on the right <sup>4</sup> to the accompaniment of joyful sounds, <sup>5</sup> and then taken inside (64).

Repeating the Mūla Mantra, one-third of the Liṅga should be set in a hollow made in a piece of stone or in a masonry hole (65), (with the following Mantra) :

### MANTRA

O Mahādeva ! do Thou remain here so long as the Moon and the Sun endure, so long as the Earth and the Oceans endure : I bow to Thee (66).

Having firmly fixed Sadāshiva with this Mantra, the Gaurī-patta, with its tapering end to the North, should be

<sup>1</sup> The Devī.

<sup>2</sup> The Devī as the wielder of, and liberator from, Māyā.

<sup>3</sup> Shiva.

<sup>4</sup> Pradakṣhina.

<sup>5</sup> Such as Uludhvani.

placed over the Liṅga, that it may be pierced by the latter<sup>1</sup> (67).

MANTRA

Be Thou here, O Jagad-dhātṛī<sup>2</sup>! Thou That art the Cause of creation, existence, and destruction of things; abide Thou here so long as the Sun and the Moon endure (68).

Having firmly fixed it, the Liṅga should be touched and the following (Mantra) should be repeated (69):

MANTRA

I invoke that Deva Who has three eyes, the imperishable Īshāna,<sup>3</sup> around whose lion-seat<sup>4</sup> are tigers, Bhūtas, Pishāchas,<sup>5</sup> Gandharvas,<sup>6</sup> Siddhas,<sup>7</sup> Chāranas,<sup>8</sup> Yakshas,<sup>9</sup> Nāgas,<sup>10</sup> Vetālas,<sup>11</sup> Loka-pālas,<sup>12</sup> Mahārshis,<sup>13</sup> Mātris,<sup>14</sup> Gana-nāthas,<sup>15</sup> Vishnu, Brahmā, and Brihaspati,<sup>16</sup> and all beings

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<sup>1</sup> The Liṅga is already fixed and erect, the head enters the aperture of the Gaurī-patta, which is then slipped over the Liṅga until it reaches its resting-place.

<sup>2</sup> The Devī as World-Creatrix.

<sup>3</sup> Lord, Ruler.

<sup>4</sup> Simhāsana, *i.e.*, throne.

<sup>5</sup> Ghosts, Ghouls and filthy spirits.

<sup>6</sup> See p. 2, note 7.

<sup>7</sup> See p. 2, note 5.

<sup>8</sup> See p. 2, note 6.

<sup>9</sup> Attendants of Kuvera the Deva of Wealth.

<sup>10</sup> Serpent divinities.

<sup>11</sup> See p. 24, note 1; 37, note 2.

<sup>12</sup> Guardians of the Quarters, p. 178, note 2.

<sup>13</sup> Great *Rishis*, or Sages.

<sup>14</sup> Divine Mothers, Gaurī, etc.

<sup>15</sup> See p. 2, note 8.

<sup>16</sup> Guru of the Celestials.

which live on earth or in the air; come, O Bhagavān! to this Yantra, which is the handiwork of Brahmā, for the prosperity and happiness of all (70-72).

Beloved! Shiva should then be bathed according to the injunctions relating to the consecration of a Deva, and, having been meditated upon as before-mentioned, should be worshipped with mental offerings<sup>1</sup> (73).

After placing a special Arghya,<sup>2</sup> and having worshipped the Gana-devatās,<sup>3</sup> and meditated upon Mahesha<sup>4</sup> again, flowers should be placed on the Liṅga (74).

Repeating the Shakti Bīja<sup>5</sup> between Pāsha<sup>6</sup> and Am-kusha,<sup>7</sup> and the letters from Ya to Sa<sup>8</sup> with Nāda-bindu, and then "Haung Haṁsaḥ,"<sup>9</sup> the Prānas of Sadāshiva should be placed into the Liṅga<sup>10</sup> (75).

Then, smearing the Husband of the Daughter of the Mountain<sup>11</sup> with sandal, aguru, and saffron, He should be worshipped with the sixteen articles of worship according to the injunctions laid down after performing the Jāta, the Nāma,<sup>12</sup> and other rites (76).

After concluding everything according to the injunctions, and after worshipping the Devī in the Gaurī-patta,

<sup>1</sup> Articles of worship. See Ch. III, 52, *ante*.

<sup>2</sup> Offering. See Ch. V, 158.

<sup>3</sup> The surrounding Devas.

<sup>4</sup> Shiva.

<sup>5</sup> *i.e.*, Hring.

<sup>6</sup> Āṅg.

<sup>7</sup> Krong.

<sup>8</sup> Ya, Ra, La, Va, Sha, Sha, Sa.

<sup>9</sup> The Mantra so formed is—Āṅg Hring Krong Yang Rang Lang Vang Shang Shang Sang Haung Hangsah.

<sup>10</sup> The Liṅga is vitalised by the Prāna-pratishthā or life-giving ceremony. As to Prāna, see author's "World as Power: Life".

<sup>11</sup> Girijā-pati—the Husband (Lord=Pati) of the Daughter (-Jā) of the (Himālaya) Mountain (Giri), whose emblem the Liṅga is.

<sup>12</sup> See Ch. ix, 181-148, for Jāta (Birth), and Nāma (Naming) rites of children.

the eight images of the Deva should be carefully worshipped (77).

By the name Sharva<sup>1</sup> his relation to the Earth is shown; by Bhava, Water; by Rudra, Fire; by Ugra, Wind; by Bhīma, Ether;<sup>2</sup> by Pashu-pati the Employer of a priest for sacrifice,<sup>3</sup> by Mahādeva the Source of Nectar,<sup>4</sup> and by Īshāna, the Sun; these are declared to be the Eight forms (78-79).

Each of these should be invoked and worshipped in their order (in the corners), beginning with the East and ending with the North-East, uttering the Pranava<sup>5</sup> first and Namaḥ last<sup>6</sup> (80).

After having worshipped Indra and the other Dikpālas,<sup>7</sup> the eight Mātris, Brāhmī, and others, the worshipper should give to Īsha the Bull, awning,<sup>8</sup> house, and the like (81).

<sup>1</sup> This and the following are the names of the eight forms of Shiva. As Sharva he is the presiding Deva of Earth, as Bhava of water and so on.

<sup>2</sup> Ākāsha.

<sup>3</sup> Yajamāna. By this name (Pashupati) Shiva is denoted as Lord of Men (see note 6 below).

<sup>4</sup> Sudhā-kara—i.e., the Moon.

<sup>5</sup> Ong.

<sup>6</sup> The Mantras which are said are—Om Sharvāya kṣhiti-mūrtaye Namaḥ; Om Bhavāya jalamūrtaye Namaḥ; Om Rudrāya agni-mūrtaye Namaḥ; Om Ugrāya vāyumūrtaye Namaḥ; Om Bhīmāya ākāsha-mūrtaye Namaḥ; Om Pashu-pataye yajamāna-mūrtaye Namaḥ; Om Mahādevāya somamūrtaye Namaḥ; Om Īshānāya sūryamūrtaye Namaḥ. Bhava means existence—and water—the first of things. Rudra means fierce, and so is Agni (Fire). Ugra means strong beyond measure, and Pavana or Vāyu is that. Bhīma means terrific, and the great Void is terrific. The Yajamāna is like an animal (Pashu), which requires to be guided, and the Lord of Pashus (Pashu-pati) does that. Mahādeva is the great benignant Deva—the abode of all which is sweet and life-giving. Īshāna is the Lord of all.

<sup>7</sup> The Protectors of the Quarters Indra and others. See *ante*, under vv. 70-72.

<sup>8</sup> Placed on temple at time of consecration.

Then, with joined palms, he should with fervour pray to the Husband of Pārvatī (as follows) (82).

### MANTRA

O Ocean of Mercy ! O Lord ! Thou hast been placed in this place by me ; be Thou pleased (with me). O Shambhu ! Thou Who art the Cause of all causes, do Thou abide in this room, O Supreme Deva ! so long as the Earth with all its Oceans exist, so long as the Moon and the Sun endure. I bow to Thee. Should there occur in this temple, the death of any living being,<sup>1</sup> may I, O Dhūrjjatī !<sup>2</sup> by Thy grace, be kept from that sin (83-85).

The dedicator should go round the image, keeping it on his right, and, having bowed before the Deva, go home. Returning again in the morning, he should bathe Chandra-shekharā<sup>3</sup> (86).

He should first be bathed with consecrated Panchām-rita and then with a hundred jars of scented water ; and the worshipper, having worshipped Him to the best of his powers, should pray to Him (as follows) (87-88):

### MANTRA

O Husband of Uma !<sup>4</sup> if there has been any irregularity, omission, want of devotion in this worship, may they

<sup>1</sup> i.e., in the Temple or its precincts.

<sup>2</sup> Dhūrjjatī—Shiva having the burden—dhūr—of the three worlds.

<sup>3</sup> Shiva, so called on account of the crescent Moon which He has on His forehead.

<sup>4</sup> Umā is a name of Devī. See Canto I of Kālidāsa's Kumāra-sambhava ;

Umeti mātṛā tapaso nishiddhā,  
Pashchād umākhyeyāṅg sumukhī jagāma.

(" ' Oh (u) do not (mā).' Thus was She restrained from Tapas by (Her) mother : thereafter She of beautiful face went by the name of Umā.")

all by Thy grace, be rectified, and may my fame remain incomparable in this world so long as the Moon, the Sun, the Earth, and its Oceans endure (89-90).

I bow to the three-eyed Rudra, Who wields the excellent Pināka, to Him Who is worshipped by Vishnu, Brahmā, Indra, Sūrya, and other Devas, I bow again and again (91).

The worshipper should then make presents,<sup>1</sup> and feast the Kaulika-dvijas,<sup>2</sup> and give pleasure to the poor by gifts of food, drink, and clothes (92).

The Deva should be worshipped every day according to one's means. The fixed<sup>3</sup> Shiva-liṅga should on no account be removed (93).

Parameshvarī! I have in brief spoken to Thee of the rites relating to the consecration of the immovable<sup>4</sup> Shiva-liṅga, gathering the same from all the Āgamas (94).

Shrī Devī said :

If, O Lord! there be an accidental omission in the worship of the Devas, then what should be done by their votaries—do Thou speak in detail about this (95).

Say, on account of what faults are images of Devas unfit for worship, and should thus be rejected,<sup>5</sup> and what should be done? (96).

Shrī Sadāshiva said :

If there be an omission to worship an image for a day, then (the next day) the worship should be twice performed; if for two days, then the worship should be four times

<sup>1</sup> *Dakshinā*.

<sup>2</sup> *i.e.*, a Kaula who has received his Pūrṇābhisheka initiation, upon which he is born again. The passage may also be interpreted to mean Kaulikas and Dvijas (twice-born classes).

<sup>3</sup> *Sthāvara*. The image of any other Deva may be moved, but not a Shiva-liṅga. Where it has been fixed it must remain.

<sup>4</sup> *Achala*.

<sup>5</sup> *e.g.*, where the image is polluted or injured, and the like (*vide post*, verse 100).



performed ; if for three days, then it should be celebrated eight times (97).

If the omission extends three days, but does not exceed six months, then the wise man should worship after bathing the Deva with eight jars of water (98).

If the period of omission exceeds six months, then the excellent worshipper should carefully consecrate the Deva according to the rules already laid down, and then worship Him (99).

The wise man should not worship the image of a Deva which is broken or is holed, or which has lost a limb, or has been touched by a leper, or has fallen on unholy ground (100).

The image of a Deva with missing limbs, or which is broken or has holes in it, should be consigned to water. If the image has been made impure by touch, it should be consecrated, and then worshipped (101).

The Mahāpīthas and Anādi-līngas<sup>1</sup> are free from all deficiencies, and these should always be worshipped for the attainment of happiness by each worshipper as he pleases (102).

Mahāmāyā! whatever Thou hast asked for the good of men who act with a view to the fruits of action, I have answered all this in detail (103).

Men cannot live without some actions even for half a moment. Even when men are unwilling, they are, in spite of themselves, drawn by the force of Action<sup>2</sup> (104).

By Action men enjoy happiness, and by Action again they suffer pain. They are born, they live, and they die the slaves of Action<sup>3</sup> (105).

<sup>1</sup> See *ante*, p. 480, note 8.

<sup>2</sup> Karmavāyu. Human activity is compared to Air (Vāyu) as its characteristic is Motion (Chalanapara).

<sup>3</sup> That is, Karma prompted by worldly motives (see verse 112, *post*).

It is for this that I have spoken of various kinds of action, such as Sādhana and the like, for the guidance of the intellectually weak in the paths of righteousness, and that they may be restrained from wicked acts (106).

There are two kinds of action—good and evil; the effect of evil action is that men suffer acute pain (107).

And, O Devī! those who do good acts with minds intent on the fruits thereof go to the next world, and come back again to this, chained by their action<sup>1</sup> (108).

Therefore men will not attain final Liberation even at the end of a hundred Kalpas<sup>2</sup> so long as action, whether good or evil, is not destroyed (109).

As a man is bound, be it by a gold or iron chain, so he is bound by his action, be it good or evil (110).

So long as a man has not Knowledge,<sup>3</sup> he does not attain final Liberation, even though he be in the constant practice of religious acts and a hundred austerities (111).

The Knowledge of the wise from whom the darkness of ignorance<sup>4</sup> is removed, and whose souls are pure,<sup>5</sup> arises from the performance of duty without expectation of fruit or reward,<sup>6</sup> and by constant meditation on the Brahman<sup>7</sup> (112).

He who knows that all which is in this universe from Brahmā to a blade of grass is but the creation of Māyā,<sup>8</sup>

<sup>1</sup> For action which involves the thirst for life leads to life in birth and rebirth.

<sup>2</sup> A Kalpa is 4,320,000,000 years.

<sup>3</sup> Jñāna: that is, Brahma-jñāna. A distinction is made between Jñāna, which leads to Liberation and Vijnāna which is proficiency in the Arts and Sciences.

<sup>4</sup> Kshīnatamah—from whose mind the Tamo-guna has disappeared.

<sup>5</sup> Nirmalātmā.

<sup>6</sup> Nishkāma-karma.

<sup>7</sup> Tattva-vichāra—that is, meditation on the Tattvas and the Supreme Tattva, the Brahman.

<sup>8</sup> The Power of Shiva, whereby the worlds appear. See "Shakti and Shākta". Cf. Ch. ii, verses 34, 46.

and that the Brahman is the one and supreme Reality is happy (113).

That man is released from the bonds of action who, renouncing Name and Form, has attained to complete knowledge of the Reality<sup>1</sup> of the eternal and immutable Brahman (114).

Liberation<sup>2</sup> does not come from Japa,<sup>3</sup> Homa,<sup>4</sup> or a hundred fasts; man becomes liberated by the knowledge that he himself is Brahman<sup>5</sup> (115).

Final Liberation is attained by the knowledge that the Ātmā (Spirit) is the Witness,<sup>6</sup> is the Truth,<sup>7</sup> is omnipresent, is one,<sup>8</sup> free from all illuding distractions of self and not-self,<sup>9</sup> the supreme, and, though abiding in the body, is not in the body<sup>10</sup> (116).

All imagination of Name, Form and the like are but the play of a child. He who put away all this and is firmly attached to the Brahman, is, without doubt, liberated (117).

If the form imagined by the (human) mind were to lead to Liberation, then undoubtedly men would be Kings by virtue of such kingdoms as they gain in their dreams (118).

<sup>1</sup> Tattva. "Being, Manifestation and Bliss belong to the Brahman. Name and Form to the manifested world."

<sup>2</sup> Mukti.

<sup>3</sup> Recitation of Mantras.

<sup>4</sup> Sacrifice (see *ante*, Ch. VI, 119-164).

<sup>5</sup> Brahmaivāham—*i.e.*, Brahma eva aham—"I verily am the Brahman"; or So'ham—*i.e.*, Sah Aham—"I am He."

<sup>6</sup> *i.e.*, independent witness of a man's actions—as it is said, Ātmā sakshī chetah kevalo nirgunashcha. (Svetāshvatara, 6, 11.)

<sup>7</sup> Satyam, that is the Real, that is the True.

<sup>8</sup> Pūrṇa = Impartite, which Bhāratī renders by Akhanda.

<sup>9</sup> Advaita.

<sup>10</sup> The Spirit, being One, is not confined to the body. There is but one Spirit, in which all bodies inhere.

Those who (in their ignorance) believe that Īshvara is (only) in images made of clay, or stone, or metal, or wood, merely trouble themselves by their devotion.<sup>1</sup> They can never attain Liberation without Knowledge<sup>2</sup> (119).

Can men attain final Liberation<sup>3</sup> by restriction in food, be they ever so emaciated thereby, or by uncontrolled indulgence, be they ever so gross therefrom, unless they possess the knowledge of Brahman? (120).

If by observance of a vow<sup>4</sup> to live on air, leaves of trees, bits of grain, or water, final Liberation may be attained, then snakes, cattle, birds, and aquatic animals should all be able to attain final Liberation (121).

Brahma-sad-bhāva<sup>5</sup> is the highest; Dhyāna-bhāva<sup>6</sup> is middling; Stuti<sup>7</sup> and Japa<sup>8</sup> is the last; and external worship is the lowest of all (122).

<sup>1</sup> Tapas.

<sup>2</sup> For the explanation of these three verses see the "Tantra Tattva" edited by the Author.

Mrichchhila-dhātu-dārvādi-mūrtāvishvara-buddhayaḥ

Klishyantastapasā jñānang vinā mokṣaṅ na yānti te.

They are not authority against the worship of images. This Tantra throughout deals with images, and image worship which it would not do if image worship was considered by its author to be wrong. But whilst image worship of the kind mentioned in v. 119 is legitimate and the only possible at that stage of development man must pass on much higher before he can attain Liberation.

<sup>3</sup> Nishkṛiti.

<sup>4</sup> Vrata. Cf. Kulārṇava (Author's Tantrik Texts, Vol. V), Ch. I, 76 *et seq.*

<sup>5</sup> The state of mind in which it is realised that all is Brahman, and in which the identity of Self with Brahman is realized. Bhārati says that it is the state in which Brahman alone is Sat and all else is Asat.

<sup>6</sup> The meditative state of mind in which there is constant meditation on the Brahman.

<sup>7</sup> Praise.

<sup>8</sup> Recitation of Mantra.

Yoga is the unity of the embodied spirit<sup>1</sup> and the Supreme Spirit;<sup>2</sup> Pūjā<sup>3</sup> is the union of the worshipper and the worshipped; but he who realizes that all things are Brahman for him there is neither Yoga nor Pūjā (123).

For him who possesses the knowledge of Brahman,<sup>4</sup> the supreme Knowledge, of what use are Japa,<sup>5</sup> Yajna,<sup>6</sup> Tapas,<sup>7</sup> Niyama,<sup>8</sup> and Vrata?<sup>9</sup> (124).

He who sees the Brahman, Who is Truth, Knowledge, Bliss, and the One, is by his very nature one with the Brahman.<sup>10</sup> Of what use to him are Pūjā, Dhyāna, and Dhāranā?<sup>11</sup> (125).

For him who knows that all is Brahman there is neither sin<sup>12</sup> nor virtue,<sup>13</sup> neither heaven nor future birth. There is none to meditate upon, nor one who meditates (126).

The Spirit which is detached from all things, is ever liberated; what can bind Him? From what do fools desire to be liberated? (127).

He abides in this Universe, the creation of His power of Māyā,<sup>14</sup> which is incomprehensible even to the Devas. He is seemingly in the Universe, but not in it (128).

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<sup>1</sup> Jīva.

<sup>2</sup> Ātman.

<sup>3</sup> Worship.

<sup>4</sup> Brahma-jñāna.

<sup>5</sup> Recitation of Mantra.

<sup>6</sup> Sacrifice.

<sup>7</sup> Penance.

<sup>8</sup> Regulations of conduct.

<sup>9</sup> Voluntary vows.

<sup>10</sup> Brahma-bhūta.

<sup>11</sup> Worship, Meditation and Concentration. Bhāratī defines Dhāranā as Chittavritti-nirodha.

<sup>12</sup> Pāpa.

<sup>13</sup> Sukṛita.

<sup>14</sup> Māyā is defined as She who can do what is impossible (Aghatana-ghatana-gatīyasi),

The Spirit <sup>1</sup> is in its own nature, the Eternal Witness,<sup>2</sup> and like the Ether exists both outside and inside all things, and has neither birth nor childhood, nor youth nor old age, but is the mere Feeling Consciousness which is ever the same, knowing no change (129-130).

It is the body which is born, matures, and decays,<sup>3</sup> Men enthralled by illusion, seeing this, understand it not (131).

As the Sun (though one and the same) when reflected in different platters of water appears to be many, so by Māyā the one soul appears to be many in the different bodies in which it abides (132).

As when water is disturbed the Moon which is reflected in it appears to be disturbed, so when the intelligence <sup>4</sup> is disturbed ignorant men think that it is the Spirit which is disturbed (133).

As the void inside a jar remains the same even after the jar is broken, so the Spirit remains the same after the body is destroyed (134).

Self-knowledge,<sup>5</sup> O Devī ! is the one means of attaining final Liberation ; and he who possesses it, is verily—yea, verily—liberated in this world, even yet whilst living ;<sup>6</sup> there is no doubt of that (135).

Neither by acts, nor by begetting offspring, nor by wealth is man liberated ; it is by the Knowledge of

<sup>1</sup> Sadrūpa ātmā=Paramātmā=Supreme Spirit.

<sup>2</sup> Sadrūpaḥ sākṣī : that is, Being which ever endures and witnesses all and participates in nothing.

<sup>3</sup> Yauvana and Bārdhākya.

<sup>4</sup> Buddhi.

<sup>5</sup> Ātma-jñāna=Self-knowledge, realization of the oneness of the individual with the universal Spirit.

<sup>6</sup> Jīvanmukta.

the Spirit,<sup>1</sup> by the Spirit<sup>2</sup> that man is liberated<sup>3</sup> (136).

It is the Spirit that is dear to all ! there is nothing dearer than the Spirit ; O Shivā ! it is because the Spirit is One<sup>4</sup> that men become dear to one another (137).

Knowledge,<sup>5</sup> Known,<sup>6</sup> Knower<sup>7</sup> appear by Māyā<sup>8</sup> to be three different things ; but if careful discrimination is made, one Spirit alone is (138).

Knowledge<sup>5</sup> is Consciousness ;<sup>9</sup> the object of knowledge<sup>6</sup> is Consciousness ;<sup>10</sup> the Knower<sup>11</sup> is Consciousness ; He who knows this knows the Self<sup>12</sup> (139).

I have now spoken of Knowledge which is the true cause of final Liberation.<sup>13</sup> This is the most precious possession<sup>14</sup> of the four classes of Avadhūtas<sup>15</sup> (140).

<sup>1</sup> *i.e.*, the Supreme Spirit.

<sup>2</sup> *i.e.*, the Individual Spirit.

<sup>3</sup> This is Shruti (Kaivalya 2), which says : Na karmanā, na prajayā, dhanena, tyāgena ekena amṛitatvam ānashukh ["It is not by meritorious acts and sacrifices, not by Pinda offered by children, not by the giving of wealth, but by renunciation (of the particular Self) have men attained Liberation "].

<sup>4</sup> Ātmā-sambandha.

<sup>5</sup> Jñāna.

<sup>6</sup> Jneya.

<sup>7</sup> Jñātā. Mātri, Māna, Meyā are the three Bindus, products of the Nirvāna Bija in which they potentially are in seed form. See Kāma-kalāvilāsa, v. 13.

<sup>8</sup> Māyā. Mātri, Māna, Meyā is the gist (Samkalitīrtha) of manifested Shakti.

<sup>9</sup> Chid-rūpa.

<sup>10</sup> Chin-māya.

<sup>11</sup> Vijnātā.

<sup>12</sup> *i.e.*, knows himself, and thereby knows his identity with the Supreme Spirit.

<sup>13</sup> Nirvāna.

<sup>14</sup> Dhana (Wealth).

<sup>15</sup> See Chapter VIII, vv. 227 *et seq.*, also, *post*.

Shrī Devī said :

Thou hast spoken of the two stages in the life of man—namely, that of householder<sup>1</sup> and mendicant ;<sup>2</sup> what is this wonderful distinction of four classes of Avadhūtas<sup>3</sup> which I now hear ? (141).

I wish to hear and clearly understand the distinctive features of the four classes of Avadhūtas. Do Thou, O Lord ! speak (about them) truly (142).

Shrī Sadāshiva said :

Those Brāhmanas, Kshatriyas, and other castes who are worshippers of the Brahma-mantra<sup>4</sup> should be known to be Yatis,<sup>5</sup> even though they be living the life of a householder (143).

O Worshipped of the Kulas ! those men who are sanctified by the rites of Pūrṇābhīṣheka<sup>6</sup> should be known and honoured<sup>7</sup> as Shaivāvadhūtas (144).

Both the Brāhma and Shaiva Avadhūtas shall do all acts in their respective states of life according to the way directed by Me (145).

They should not partake of forbidden food or drink unless the same has been offered to the Brahman or offered in the Chakra<sup>8</sup> (146).

O Beauteous One ! I have already spoken of the way and Dharma of the Kaulas,<sup>9</sup> who are Brāhma Avadhūtas,

<sup>1</sup> Grihastha.

<sup>2</sup> Bhikṣhuka.

<sup>3</sup> See " Shakti and Shākta ".

<sup>4</sup> See Chapters II and III.

<sup>5</sup> Yatis—Self-controlled men ; men who have subdued their passions.

<sup>6</sup> See *ante*, Ch. X, 109-212.

<sup>7</sup> Pūjanīya—or worshipped.

<sup>8</sup> Circle of Worship. This shloka means—" Unless in the case of a Brāhma Avadhūta it has been offered to the Brahman, and in the case of a Shaiva Avadhūta it has been offered to the Chakra."

<sup>9</sup> Sādhakas of the Kaula Sampradāya. See Kulārṇava, II, 7 and 8.



and of the Kaulas who have been initiated.<sup>1</sup> For Brāhma and Shaiva Avadhūtas, bathing, eating evening meals, drinking, the giving of charities, and if married marital duties should be done according to the way prescribed by the Āgamas (147-148).

The above Avadhūtas are of two classes, according as they are perfect<sup>2</sup> or imperfect.<sup>3</sup> Beloved ! the perfect one is called Parama-hangsa, and the other or imperfect one is called Parivrāt (149).

The man who has gone through the Saṃskāra<sup>4</sup> of an Avadhūta, but whose knowledge is yet imperfect,<sup>5</sup> should, by living the life of a householder,<sup>6</sup> purify his Self (150).

Retaining his caste-mark and practising the rites of a Kaula, he should, remaining constantly devoted to the Brahman, do Sādhana for attainment of the highest Knowledge (151).

With his mind ever free from attachment, yet discharging all his duty,<sup>7</sup> he should constantly repeat "Om Tat Sat," and constantly think upon and realize the saying, "Saḥ aham"<sup>8</sup> (152).

Doing his duties, his mind as completely detached as the water on the lotus leaf, he should constantly strive to

<sup>1</sup> *i.e.*, who have received Abhisheka, *i.e.*, Shaiva Avadhūtas.

<sup>2</sup> Pūrṇa, or complete.

<sup>3</sup> Apūrṇa, or incomplete.

<sup>4</sup> Purificatory rites, etc.

<sup>5</sup> Jñāna-durbala—one who has not realized the oneness of himself with the Supreme Self.

<sup>6</sup> Literally, living among men—a life in the world. The married Avadhūta looks on his wife as a form of his Self as he is a form of herself. "Marital duties" in vv. 147-8 is Dārarakṣana.

<sup>7</sup> Duty = Ātmochita-karma which may mean acts which are fit for him or his position.

<sup>8</sup> So'ham = I am He—*i.e.*, I am one with the Supreme.

free his Self by the knowledge of Divine Truth<sup>1</sup> acquired through discrimination<sup>2</sup> (153).

The man, be he a householder<sup>3</sup> or an ascetic,<sup>4</sup> who commences any undertaking with the Mantra "Om Tat Sat," is ever successful therein (154).

Japa,<sup>5</sup> Homa,<sup>6</sup> Pratishthā,<sup>7</sup> and all sacramental rites,<sup>8</sup> if performed with the Mantra "Om Tat Sat," are faultless beyond all doubt (155).

What use is there of the various other Mantras? What use of the other multitudinous practices?<sup>9</sup> With this Brāhma Mantra alone may all rites be concluded (156).

Ambikā!<sup>10</sup> this Mantra is easily practised, is not prolix, and gives complete success, and there is no other way besides this great Mantra (157).

If it be kept written in any part of the house or on the body, then such house becomes a holy place<sup>11</sup> and the body becomes sanctified<sup>12</sup> (158).

O Deveshi! I am telling the very truth when I say that the Mantra "Om Tat Sat" is superior to the essence of essences of the Nigamas, the Āgamas, and the Tantras<sup>13</sup> (159).

<sup>1</sup> Tattva-jñāna.

<sup>2</sup> Viveka = Faculty of distinguishing things by their properties, and classing them according to their real, and not apparent, nature. In the Vedānta it is the power of distinguishing Truth from untruth, Reality from appearance.

<sup>3</sup> Grihastha.

<sup>4</sup> Udāsīna

<sup>5</sup> Recitation of Mantras. See "Shakti and Shākta".

<sup>6</sup> Sacrifice to Fire.

<sup>7</sup> Consecration.

<sup>8</sup> Samskāras (see *op. cit.*).

<sup>9</sup> Sādhana (see *op. cit.*).

<sup>10</sup> Mother (see *op. cit.*).

<sup>11</sup> Mahā-tīrtha.

<sup>12</sup> Punyamaya.

<sup>13</sup> See Tantra Tattva.

This most excellent of Mantras, "Om Tat Sat," has pierced through the palate, the skull, and crownlock of Brahmā, Vishnu, and Shiva, and has thus manifested itself (160).<sup>1</sup>

If the four kinds of food and other articles are sanctified<sup>2</sup> by this Mantra, then it becomes useless to sanctify them by any other Mantras (161).

He is a King among Kaulas, who sees the Great Being<sup>3</sup> everywhere, and constantly makes Japa<sup>4</sup> of the great Mantra "Tat Sat" (*i.e.*, Om Tat Sat), who acts as he so inclines,<sup>5</sup> and is pure of heart withal (162).

By Japa of this Mantra a man becomes a Siddha<sup>6</sup>; by thinking of its meaning he is liberated, and he who, when making Japa, thinks of its meaning, becomes like unto the Brahman in visible form (163).

This Great, Three-footed<sup>7</sup> Mantra is the cause of all causes; by its Sādhana<sup>8</sup> one becomes the Conqueror of Death<sup>9</sup> himself (164).

O Maheshāni! the worshipper attains Siddhi<sup>8</sup> in whatsoever way he makes Japa of it<sup>10</sup> (165).

He who, renouncing all rites, has been cleansed by the Saṃskāra<sup>11</sup> of a Shaiva Avadhūta, is no longer competent

<sup>1</sup> They practised the Mantra and on becoming adept in it revealed it.

<sup>2</sup> Shodhita.

<sup>3</sup> *i.e.*, the Ever-Existent Brahman.

<sup>4</sup> Repetition (see Introduction).

<sup>5</sup> Svecchhāchāra (see p. 58, note 6).

<sup>6</sup> *i.e.*, One possessed of the Siddhis, or one or some of them. Here, one who has mastered the Mantra and reached his goal.

<sup>7</sup> Tri-pada.

<sup>8</sup> See "Shakti and Shākta".

<sup>9</sup> Mrityun-jaya, or Shiva.

<sup>10</sup> As thus—Whether he says Om Tat Sat; Om Sat; Tat Sat; Om; Tat; Sat.

<sup>11</sup> *i.e.*, Pūrṇābhisheka, which qualifies one to be a Shaiva Avadhūta.

for the worship of Devas, the performance of the Shrāddha of the Pitris,<sup>1</sup> or the honouring of the *Rishis*<sup>2</sup> (166).

Of the four classes of Avadhūtas, the fourth is called the Hamsa (Parama-hamsa). The other three both practise Yoga and have enjoyment.<sup>3</sup> They are all liberated and are like unto Shiva (167).

The Hamsa should not have intercourse with women, and should not touch metals. Unfettered by restrictions, he moves about enjoying the fruits of his ripened Karma<sup>4</sup> (168).

<sup>1</sup> The forefathers.

<sup>2</sup> Seers, the meaning is that such an one is above such observance.

<sup>3</sup> Yogabhogādhyāh.

Tarkālaṅkāra says that to-day there are some Paramahamsas who are unable to state what authority governs their Āchāra. He collects from Bhairavādāmara and other Tantras some rules regarding the Lakshana of the Avadhūtas. Of the four classes, the Shaivā-vadhūtas are of two kinds, viz., Paribrājaka and Paramahamsa. Yatis or Brāhmā-vadhūtas are also of two kinds, viz., Paribrājaka and Paramahamsa or Hamsa. Imperfect (Apūrṇa) Shaivā-vadhūta or Brāhmā-vadhūta although he may be a householder is to be accounted a Paribrājaka. If the householder Avadhūta be excluded then there are six classes of Avadhūta—of which the first is (1) Shaivā-vadhūta (Apūrṇa). He is a great Sannyāsī like Shiva although he lives in the family. On this account he is called Shaivā-vadhūta. (2) Paribrājaka is the second stage of Shaivā-vadhūta. He gives up the Samsāra, wanders from Tirtha to Tirtha and does Pūjā, Japa and the like. He does Sādhana with the assistance of his Shakti. (3) Paramahamsa is the third stage of Shaivā-vadhūta. He does no rite; wears a Kaupīna and is Sannyāsī. He may according to the rules of Yoga and Bhoga satisfy the desire of a woman who approaches him. (4) Brāhmā-vadhūta. He is like the Shaivā-vadhūta of the first kind but has no competency for Parāshakti in Shaiva marriage. He may have his own Shakti. (5) Brāhmā-vadhūta Paribrājaka. His duties are like those of the Shaivā-vadhūtas of second class but may not unite with a woman who seeks intercourse. He is however competent under instructions of the Guru to practise Yoga with the assistance of a Shakti. This applies to the fourth and fifth classes. (6) Hamsā-vadhūta. He is like Shaivā-vadhūta of third degree. He may not however unite with a woman, receive gift of any kind of metal and is free from all duties (Karma).

Bhairavādāmara deals with Kulā-vadhūta, Shaivā-vadhūta, Brāhmā-vadhūta and Hamsā-vadhūta. There is only a difference in name between these and those given in Mahānirvāna.

<sup>4</sup> Prārabdha—literally, that which has been commenced.

The fourth class,<sup>1</sup> discarding his caste and household duties, moves about in this world without desires or care for the preservation of his body<sup>2</sup> (169).

Always pleased in his own mind, he is free from sorrow and illusion, homeless and forgiving, fearless, and doing harm to none (170).

For him there is no offering of food and drink (to any Deva); for him there is no necessity for Dhyāna or Dhāranā;<sup>3</sup> the Yati<sup>4</sup> is liberated, is free from attachment, unaffected by all opposites,<sup>5</sup> and follows the ways of a Haṁsa<sup>6</sup> (171).

O Devī! I have now spoken to Thee in detail of the distinctive marks of the four classes of Kula-Yogīs, who are but forms of Myself<sup>7</sup> (172).

By seeing them, by touching them, conversing with them, or pleasing them, men earn the fruit of pilgrimage to all the holy places (173).

All the shrines and holy places which there are in this world, they all, O my Beloved! abide in the body of the Kula-Sannyāsī<sup>8</sup> (174).

Those men who have worshipped Kula Sādhus<sup>9</sup> with Kula-dravya<sup>10</sup> are indeed blessed and holy, have attained

<sup>1</sup> *i.e.*, the Parama-haṁsa.

<sup>2</sup> *Niḥsaṁkalpa* and *Nirudyama*. Bhārati says the last term, which literally = Effortless, means as stated in the text for having given up all household and caste duties there is nothing to be cared for except the body which is no longer to be an object of solicitude.

<sup>3</sup> See Arthur Avalon's "Serpent Power".

<sup>4</sup> Self-controlled.

<sup>5</sup> *Nir-dvandva*—that is, heat and cold, love and hate, etc.

<sup>6</sup> Highest class of ascetic.

<sup>7</sup> *Mat-svarūpī*.

<sup>8</sup> Kaula ascetic, or *Avadhūta*.

<sup>9</sup> Holy men.

<sup>10</sup> Wine, etc.

their desired aim, and have earned the fruit of all sacrifices (175).

By the mere touch of these Sādhus the impure becomes pure, the untouchable becomes touchable, and food unfit to be eaten<sup>1</sup> becomes fit to be eaten. By their touch even the Kirātas,<sup>2</sup> the sinful, the wicked, the Pulindas,<sup>3</sup> the Yavanas,<sup>4</sup> and the wicked and malicious,<sup>5</sup> are made pure; who else but they should be honoured? (176-177).

Even those who but once worship the Kaulika Yogī with Kula-tattva<sup>6</sup> and Kula-dravya<sup>6</sup> become worthy of honour in this world (178).

O Thou with the lotus face! there is no Dharma superior to Kaula-Dharma,<sup>7</sup> by seeking refuge in which even a man of inferior caste becomes purified and attains the state of a Kaula (179).

As the footmarks of all animals disappear in the footmark of the elephant, so do all other Dharmas disappear in the Kula-Dharma (180).

My Beloved! how holy are the Kaulas! They are like the images of the holy places. They purify by their mere presence even the Chandālas and the vilest of the vile (121).

As other waters falling into Gaṅgā become the water of Gaṅgā, so all men following Kulāchāra reach the stage of a Kaula (182).

<sup>1</sup> By reason of its having been cooked or touched by a low caste man, or for any other cause.

<sup>2</sup> Hunters—a low caste.

<sup>3</sup> Pulindas are a class of Chandālas, one of the lowest castes.

<sup>4</sup> Foreigners, Barbarians.

<sup>5</sup> Krūra.

<sup>6</sup> Bhāratī says—the first is meat, etc., and the second wine.

<sup>7</sup> Of the Kaula-Tāntrika division of worshippers.

As water gone into the sea does not retain its separate-ness, so men sunk in the ocean of Kula lose theirs (183).

All beings in this world which have two feet,<sup>1</sup> from the Vipra<sup>2</sup> to the inferior castes, are competent for Kulāchāra (184).

Those that are averse to the acceptance of Kula-Dharma, even when called thereto, are divorced from all Dharma and go the downward path (185).

The Kulīna who deceives those men who seek for Kulāchāra shall go to the hell named Raurava (186).

That low Kaula who refuses to initiate a Chandāla<sup>3</sup> or a Yavana<sup>4</sup> into the Kula-Dharma, considering them to be low, or a woman out of disrespect for her is himself low and goes the downward way (187).<sup>5</sup>

The merit acquired by a hundred Abhisheka,<sup>6</sup> by the performance of a hundred Purashcharana,<sup>7</sup> ten million times that merit is acquired by the initiation of one man into the Kula-Dharma (188).

All the different castes, all the followers of the different Dharmas in this world, are, by becoming Kaulas, freed from their bonds, and go to the Supreme Abode (189).

The Kaulas who follow that Shaiva-Dharma are like places of pilgrimage, and are themselves Shiva. They

<sup>1</sup> As opposed to the quadrupeds and the quadrumani. Here it means all men and women.

<sup>2</sup> A Brāhmaṇa.

<sup>3</sup> A very low caste.

<sup>4</sup> Here used generally for non-Aryan. The Greeks specifically were so-called.

<sup>5</sup> Chāndālāṅ yavanāṅ nīchāṅ matvā striyam avajnayā.

Kaulāṅ na kuryāt yaḥ kaulaḥ so'dhamo yātyadhogatim.

The unsectarian and universal character of the Kauladharmā is here markedly shown; the Vaidika ritual has no place for these.

<sup>6</sup> A higher form of Initiation. See Ch. X, 109 *et seq.*

<sup>7</sup> A ritual form of Japa accompanied by other ceremonies. See Ch. III, 114, 115, also Ch. VII, v. 77.

worship and honour one another with affection, respect, and love (190).

What is the use of saying more to Thee ? I am speaking the very truth before Thee when I say that the only bridge for the crossing of this ocean of existence is the Kula-Dharma and none other (191).

By the following of Kula-Dharma all doubts are cut through, all the accumulation of sins is destroyed, and the multitude of acts is destroyed <sup>1</sup> (192).

Those Kaulikas are excellent who, truthful and faithful to the Brahman, in their mercy call men that they may purify them by Kulāchāra (193).

Devī ! I have spoken to Thee the first portion <sup>2</sup> of the Mahā-nirvāṇa Tantra for the purification of men. It contains the conclusions <sup>3</sup> of all Dharmas (194).

He who hears it daily or enables <sup>4</sup> other men to hear it becomes freed from all sins, and attains Nirvāṇa at the end (195).

By knowing this King among Tantras, which contains the essence of essence of all the Tantras, and is the most excellent among the Tantras, a man becomes versed in all the Shāstras (196).

The man who knows this Mahā-tantra is freed from the bonds of actions. Of what use is it to him to go on pilgrimage, or to do Japa, Yajna, and Sādhana ? <sup>5</sup> (197).

Kālikā ! he who knows this Tantra is conversant with all the Shāstras, he is pre-eminent among the virtuous, <sup>6</sup> is wise, knows the Brahman, and is a Sage (198).

<sup>1</sup> Together with the Karma resulting from such acts.

<sup>2</sup> The second portion of the Tantra has been generally supposed to be lost, but see Preface.

<sup>3</sup> Nirṇaya.

<sup>4</sup> e.g., by engaging someone to read the Tantra to the public.

<sup>5</sup> See " Shakti and Shākta ".

<sup>6</sup> Dharma-vid.



There is no use of the Vedas, the Purānas, the Smritis, the Saṁhitās, and the various other Tantras, as by knowing this Tantra one knows all (199).

All the most secret rites and practices and the most excellent knowledge<sup>1</sup> have been revealed by me in reply to Thy questions (200).

Suvratā!<sup>2</sup> as Thou art My most excellent Brāhmī Shakti, and art to Me dearer than life itself, know Thou that the Mahānirvāṇa Tantra is likewise (201).

As the Himālaya is among the Mountains, as the Moon is among the Stars, as the Sun is among all lustrous bodies, so this Tantra is the King among Tantras (202).

All Dharmas are to be found in this Tantra. It is the only means for the acquirement of the knowledge of Brahman.<sup>3</sup> The man who repeats himself or causes others to repeat it will surely acquire such knowledge (203).

In the family of the man in whose house there is this most excellent of all Tantras there will never be a Pashu<sup>4</sup> (204).

The man blinded by the darkness of ignorance, the fool caught in the meshes<sup>5</sup> of his actions, and the illiterate man, by listening to this Great Tantra, are released from the bonds of Karma (205).

Parameshānī! reading, listening to, and worshipping this Tantra, and singing its praise, gives Liberation to men (206).

Of the other various Tantras each deals with one subject only. There is no other Tantra which contains all the Dharmas (207).

<sup>1</sup> Tattva-jñāna.

<sup>2</sup> Virtuous one.

<sup>3</sup> Brahma-jñāna.

<sup>4</sup> Here the term means one ignorant of divine knowledge.

<sup>5</sup> See Bhagavad-gītā, iv, *pari passu*; also Shiva-Saṁhitā, chap. i, verses 4-9.

The last part contains an account of the nether, earthly, and heavenly worlds.<sup>1</sup> He who knows it (along with the first) undoubtedly knows all (208).

The man who knows the second part with this book is able to speak of the past, present, and future, and knows the three worlds (209).

There are all manner of Tantras and various Shāstras, but they are not equal to a sixteenth part (in value) of this Mahānirvāna Tantra (210).

What further shall I tell Thee of the greatness of the Mahānirvāna Tantra? Through the knowledge of it one shall attain to Brahma-nirvāna (211).

End of the Fourteenth Chapter of the First Part of the Mahānirvāna, entitled, "The Consecration of Shivaliṅga and Description of the Four Classes of Avadhūtas."

THE END

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<sup>1</sup> Pātāla-chakra, Bhū-chakra, and Jyotish-chakra respectively.

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TĀNTRIK TEXTS

महानिर्वाणतन्त्रम्



## INTRODUCTION

ACCORDING to the Mahāsiddhasāra Tantra the Mahānirvāna belongs to the Rathakrāntā which according to the Shaktimangala Tantra is the country north of the Viudhya Hills up to and including China.

As to the suggestion that this Tantra is a modern one, written with the object of pushing the Reformist views of the celebrated Raja Rammohan Roy and his Guru Hariharānanda Bhāratī, the reader is referred to the Chapter on the “Religion of the Shāktas” which is to be found in the third edition of “Shakti and Shākta”. The Raja based the teachings of his Brāhma Dharma on the first three chapters of this Tantra. He was himself initiated by Hariharānanda after Purashcharana. He never discarded his *Upavīta* which was found on his person when he died at Bristol in England. It is also well known that when he went to England he took with him all his personal servants. He had a Shaiva wife and his son by this wife also accompanied him to England. It has been to some a riddle how it was that the Raja based himself on a Tantra if this class of scripture is always as worthless as what it has been generally supposed to be. To meet this difficulty it has been suggested that the Mahānirvāna was a fabrication in whole or in part of Hariharānanda or that it has been tampered with by him with a view to check the abuses which were then current among Shākta Sādha-

kas. As against this view there are some arguments which have been set out in the Chapter above cited of “Shakti and Shākta”.

The fourteen chapters published in this volume being the first part of the Mahānirvāna (the second portion of which has not yet been obtained), was first published by the Ādibrāhma Samāja in the Shaka era 1798 (A.D. 1876) under the editorship of Ānanda Chandra Vedāntavāgīsha. The Tantra has been the subject of commentary by Hariharānanda. The manuscript of the commentary which is with the editor, is almost entirely in the Raja's handwriting. In the beginning of each chapter of the Commentary the Raja writes *Om namo Brahmanne* and in the beginning of the Commentary to the 9th Chapter there is in addition to the above the following invocation “*Śrī-Śrī-nātha-pādāmbhoje nīyatam matirastu me*”, which shows that the Raja who willed that his mind should ever rest on the lotus feet of the holy Guru maintained his faith in the continuance of the traditional spiritual heritage (*Guru-pūranparyā-krama*) which necessarily implies an attachment to a particular Sampradāya. The Samāja published both the texts and this commentary.

The text was next published in the Bengali era 1293 (A.D. 1886) by Krishna Gopāla Bhakta with Jaganmohana Tarkālangkāra as editor. This edition contained besides Bhārati's commentary an accurate Bengali translation as also copious explanatory notes by Tarkālangkāra. Bhakta's edition is apparently indebted to the Brāhma Samāja publication for both the text and commentary. Jīvānanda Vidyāsāgara also published the text and commentary in Devanāgarā character. Shyāmā Charana Kaviratna brought out an edition of the book in the Bengali year 1313

(A.D. 1906) in which he gave the text as also a translation in Bengali. This popular Tantra has also been published with Bengali translations by the proprietors of the Bengali Papers 'Basumatī' and 'Bangavāsī'. R. M. Chattopādhyāya has also published the text. The text has also been issued by the Venkateshvara Press of Bombay with a Hindi translation. A noteworthy, though incomplete, edition (for it ends with the 158th verse of the 6th chapter) was published by Shri Shāktānanda Sarasvatī of the Dandī Sabhā of Benares who began the publication of this book in the year 1293 (A.D. 1886) with an Ādhyātmika Vyākhyā by one Shankarāchārya as also a Bengali translation. The latter commentator gives an esoteric interpretation criticising both Hariharānanda and Tarkālangkāra.

The present text is based on that of Bhakta and of the Raja.

A. A.

*Oxford*, 21st September, 1928.

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श्रीश्रीशिवायनमः

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# म नानेर्वाणतन्त्रः

## प्रथमोच्छासः

गिरीन्द्रशिखरे रम्ये नानारत्नोपशोभिते ।  
नानावृक्षलताकीर्णे नानापक्षिरवैर्युते ॥ १ ॥

ओं नमो ब्रह्मणे ।  
ओं अहं ब्रह्मास्मि ब्रह्मैवाहमस्मि ।

कृत्वा षडङ्गायममेयशक्तिः सदाशिवः प्रेरित आदिशक्त्या ।  
जगाद सेतुं कुलवारिराशेर्निर्वाणतन्त्रं महता समस्तम् ॥

स्मारं स्मारं परंब्रह्म नामं नामं गुरोः पदम् ।  
निरपेक्षं वचः शम्भोर्विवृणोमि यथामति ॥

वेदादिबोधितसमस्तपुण्यकर्मोच्छेदकातिनिन्दितानन्तपापकर्मप्रवर्त्तककलि-  
युगागमने सति परमात्मचिन्तनाद्यननुरक्तानां नानाविधपापकर्मप्रसक्तानां  
नराणां कथं निस्तारो भविष्यतीति सञ्चिन्तयन्ती पार्वती कैलासशिखरे तिष्ठन्तं  
कारुण्यवन्तं सदाशिवं प्रति तेषां निस्तारोपायमप्राक्षीदेतत्तदेवाह—गिरीन्द्र-

सर्वर्तुकुसुमामोदमोदिते सुमनोहरे ।

शैत्यसौगन्ध्यमान्द्याढ्यमरुद्भिरुपवीजिते ॥ २ ॥

अप्सरोगणसङ्गीतकलध्वनिनिनादिते ।

स्थिरच्छायद्रुमच्छायाच्छादिते स्निग्धमञ्जुले ॥ ३ ॥

मत्तकोकिलसन्दोहसङ्घुष्टविपिनान्तरे ।

सर्वदा स्वगणैः सार्द्धमृतुराजनिषेविते ॥ ४ ॥

शिखर इत्यादिभिः । तत्र तस्मिन् गिरीन्द्रशिखरे पर्वताधिराजस्य कैलासस्य शृङ्गे स्थितं मौनधरं मौनिनं शिवं वीक्ष्य विलोक्य लोकानां हितकाम्यया जनानां हितेच्छया पार्वती देवी विनयावनता सती शिवमब्रवीदित्येकादशश्लोकस्थितैः पदैरन्वयः । मौनधरमित्यनेन कथानवसरो दर्शितः । रम्ये इत्यादीनि सप्तम्यन्तानि तयोदशपदानि गिरीन्द्रशिखरे इत्यस्य विशेषणानि । चराचरजगद्गुरुमित्यादीनि द्वितीयान्तानि पदानि तु शिवमित्यस्येति बोद्धव्यम् । रम्यते क्रीड्यते सिद्धचारणादिभिर्यत्र तद्रम्यं तस्मिन् । पोरदुपधादित्यधिकरणे यत् । नानारत्नोपशोभिते अनेकैः पद्मरागमरकतादिभि रत्नैर्विराजिते । नानावृक्षलताकीर्णैः अनेकैर्वृक्षैरनेकाभिर्लताभिश्च व्याप्ते । नानापक्षिरवैर्युते नानाविधानां पक्षिणां शब्दैर्युक्ते ॥ १ ॥

सर्वर्तुकुसुमामोदमोदिते सकलवसन्ताद्यृतुसम्बन्धिपुष्पसम्बन्धिभिरतिमनोहारिभिर्गन्धैः सुरभीकृते अतएव सुमनोहरे अतिमनोहारके शैत्येन सौगन्ध्येन मान्द्येन चाढ्यैः युक्तैः मरुद्भिर्वायुभिरुपवीजिते ॥ २ ॥

अप्सरोगणेत्यादि । अप्सरसां गणैः समूहैः सङ्गीतो यः कलध्वनिर्गम्भीरः शब्दस्तेन निनादिते शब्दिते । स्थिरा अचञ्चला छाया येषां द्रुमाणां तेषां छायाभिश्छादिते छान्ने । स्निग्धं चिकणश्च तन्मञ्जुलं सुन्दरञ्चेति स्निग्धमञ्जुलं तस्मिन् ॥

मत्तेत्यादि । मत्तानां कोकिलानां सन्दोहेन समूहेन सङ्घुष्टं संशब्दितं विपिनान्तरं वनमध्यं यस्मिन् तस्मिन् । सर्वदा सर्वस्मिन् काले स्वगणैर्भ्रमरादिभिः सार्द्धमृतुराजेन वसन्तेन निषेविते ॥ ४ ॥

सिद्धचारणगन्धर्वगाणपत्यगणैर्वृते ।

तत्र मौनधरं देवं चराचरजगद्गुरुम् ॥ ५ ॥

सदाशिवं सदानन्दं करुणामृतसागरम् ।

कर्पूरकुन्दधवलं शुद्धसत्त्वमयं विभुम् ॥ ६ ॥

दिगम्बरं दीननाथं योगीन्द्रं योगिवल्लभम् ।

गङ्गाशीकरसंसिक्तजटामण्डलमण्डितम् ॥ ७ ॥

विभूतिभूषितं शान्तं व्यालमालं कपालिनम् ।

तिलोचनं तिलोकेशं तिशूलवरधारिणम् ॥ ८ ॥

सिद्धेत्यादि । देवयोनिभिः सिद्धैः चारणैर्गन्धर्वैः गाणपत्यगणैर्गणपति-  
स्वामिकैर्गणैश्च । वृते रुद्धे । देवं दीप्तिमन्तं । चराचरजगद्गुरुं चराणां जङ्ग-  
मानामचराणां स्थावराणाञ्च जगतां पितरम् ॥ ५ ॥

सदेत्यादि । सदा सर्वदा शिवं कल्याणं यस्य यस्माद्वा तं । सदा  
आनन्दः सत् सर्वदास्थायी वा आनन्दो यस्य तं । सतः साधून् वा आनन्द-  
यति यः तं । करुणामृतसागरं दयारूपस्य पीयूषस्य समुद्रं । कर्पूरकुन्दधवलं  
कर्पूरकुन्दवत् शुभ्रं । शुद्धसत्त्वमयं विमलसत्त्वगुणप्रधानं । विभुं व्यापकम् ॥ ६ ॥

दिगित्यादि । दिगेवाम्बरं वस्त्रं यस्य तं वस्त्ररहितमित्यर्थः । दीननाथं  
दरिद्राणां जनानां भर्तारं । योगीन्द्रं योगः परमात्मचिन्तनं तद्वत्सु श्रेष्ठं ।  
योगिवल्लभं योगिनान्दयितं । योगिनो वल्लभाः प्रिया यस्येति वा तं । गङ्गायाः  
शीकरैरितस्ततो विक्षिप्तैरम्बुकणैः संसिक्तेन जटामण्डलेन जटासमूहेन मण्डितम् ॥ ७ ॥

विभूतीत्यादि । विभूतिभूषितं भस्मभिरलङ्कृतं । शान्तं संयतान्तःकरणं ।  
व्यालाः सर्पा एव माला यस्य तं । कपालिनं नृकपालशालिनं ।  
लोच्यते दृश्यते यैस्तानि लोचनानि नेत्राणि तानि त्रीणि यस्य तं । तिलोकेशं  
त्रयाणां लोकानामधिष्ठातारं । तिशूलवरधारिणं तिशूलेषु वरं तिशूलञ्च वरञ्च  
वा धर्तुं शीलं यस्येति तिशूलवरधारी तम् ॥ ८ ॥

आशुतोषं ज्ञानमयं कैवल्यफलदायकम् ।  
 निर्विकल्पं निरातङ्कं निर्विशेषं निरञ्जनम् ॥ ९ ॥  
 सर्वेषां हितकर्त्तारं देवदेवं निरामयम् ।  
 प्रसन्नवदनं वीक्ष्य लोकानां हितकाम्यया ।  
 विनयावनता देवी पार्वती शिवमब्रवीत् ॥ १० ॥

श्रीपार्वत्युवाच ।

देवदेव जगन्नाथ मन्नाथ करुणानिधे ।  
 त्वदधीनाऽस्मि देवेश तवाऽऽज्ञाकारिणी सदा ॥ ११ ॥  
 विनाऽऽज्ञया मया किञ्चिद्भाषितुं नैव शक्यते ।  
 कृपावलेशो मयि चेत् स्नेहोऽस्ति यदि मां प्रति ।  
 तदा निवेद्यते किञ्चिन्मनसा यद्विचारितम् ॥ १२ ॥

आश्रित्यादि । आशु शीघ्रं तोषस्तुष्टिर्यस्य तम् । ज्ञानमयं ज्ञानं तत्त्वतः  
 समस्तपदार्थावबोधस्तदात्मकम् । कैवल्यफलदायकं निर्वाणरूपस्य फलस्य दातारम् ।  
 निर्विकल्पं निर्गतो विकल्पो विविधा कल्पना यस्मात् तम् । निरातङ्कं  
 निर्गतः आतङ्कः तापशङ्का यस्मात् तम् । निर्विशेषं नानाविधभेदरहितम् ।  
 निरञ्जनं अविदुषामप्रत्यक्षम् ॥ ९. ॥

सर्वेषामित्यादि । निरामयं निर्गत आमयो व्याधिर्यस्मात्तम् ॥ १० ॥

पार्वती शिवं प्रति किमब्रवीदित्यपेक्षायामाह—श्रीपार्वत्युवाच । देव-  
 देवेत्यादि । हे देवेश देवानामिन्द्रादीनामपि नियन्तः यतोऽहं त्वदधीना तव  
 वशीभूता सदा सर्वस्मित् काले तवाऽऽज्ञाकारिणी चाऽस्मि । अतस्तवाज्ञया विना  
 किञ्चिदपि भाषितुं कथयितुं नैव मया शक्यते ॥ ११ ॥ १२ ॥

त्वदन्यः संशयस्याऽस्य कस्त्रिलोक्यां महेश्वर ।

छेत्ता भवितुमर्हो वा सर्वज्ञः सर्वशास्त्रवित् ॥ १३ ॥

श्रीसदाशिव उवाच ।

किमुच्यते महाप्राज्ञे कथ्यतां प्राणवल्लभे ।

यदकथ्यं गणेशेऽपि स्कन्दे सेनापतावपि ॥ १४ ॥

तवाग्रे कथयिष्यामि सुगोप्यमपि यद्भवेत् ।

किमस्ति त्रिषु लोकेषु गोपनीयं तवाग्रतः ॥ १५ ॥

मम रूपाऽसि देवि त्वं न भेदोऽस्ति त्वया मम ।

सर्वज्ञा किं न जानासि त्वनभिज्ञेव पृच्छसि ॥ १६ ॥

इति देववचः श्रुत्वा पार्वती हृष्टमानसा ।

विनयावनता साध्वी परिप्रच्छ शङ्करम् ॥ १७ ॥

त्वदन्य इति । त्वत्तोऽन्यस्त्वदन्य इति पञ्चमीतत्पुरुषः । त्वदिति पञ्चम्यन्तं भिन्नं वा पदम् ॥ १३ ॥

पार्वत्या प्रष्टव्यमर्थमभिजिज्ञासुः श्रीसदाशिव उवाच । किमुच्यते इत्यादि । गणेशेऽपि स्कन्दे कार्तिकेये सेनापतावपीति व्याहरता भगवता महादेवेन तयोर्महावीरत्वेन मदतिप्रियत्वादतिगुह्यस्याप्यर्थस्य बलात्कारेणाप्यभिधायने योग्यत्वमस्तीति सूचितम् ॥ १४ ॥

तवाग्रे इति । तवाग्रतस्त्वदग्रे गोपनीयं त्रिष्वपि लोकेषु किं वस्त्वस्ति अपितु न किञ्चिदित्यर्थः । अग्रे इत्यग्रतः आद्यादिभ्य उपसंख्यानमिति सप्तम्यन्तात् स्वार्थे तसिः ॥ १५ ॥

मम रूपेत्यादि । रूप्यते रूपक्रिया विशिष्टा विधीयते इति रूपा । कर्मण्यच् । मम रूपा मद्रूपशालिनीत्यर्थः । मत्स्वरूपेति पाठे तु मया सह समानमेकं रूपं यस्याः सा । अनभिज्ञेव अविदुषी इव ॥ १६ ॥ १७ ॥



श्रीआद्योवाच । .

भगवन् सर्वभूतेश सर्वधर्मविदां वर ।

कृपावता भगवता ब्रह्मान्तर्यामिना पुरा ॥ १८ ॥

प्रकाशिताश्रतुर्वेदाः सर्वधर्मोपवृंहिताः ।

वर्णाश्रमादिनियमा यत्र चैव प्रतिष्ठिताः ॥ १९ ॥

तदुक्तयोगयज्ञाद्यैः कर्मभिर्भुवि मानवाः ।

देवान् पितॄन् प्रीणयन्तः पुण्यशीलाः कृते युगे ॥ २० ॥

स्वाध्यायध्यानतपसा दयादानैर्जितेन्द्रियाः ।

महाबला महावीर्या महासत्त्वपराक्रमाः ॥ २१ ॥

पार्वती शङ्करं किं परिपप्रच्छेत्याकाङ्क्षायामाह श्रीआद्योवाच भगवन्नित्यादि । हे भगवन् ऐश्वर्यादिशालिन् । सर्वभूतेश सर्वेषां भूतानां नियन्तः । यथा श्रुतिस्मृतिसंहिताद्युपदेशेन सत्यत्रेतादौ भवता लोका निस्तारिता एवं दुष्टकर्मप्रवर्तके पापिनि कलावपि केनाप्युपायेन दयावता भवतैव मनुष्या उद्धर्तव्या इत्याशयेनाह — कृपावनेत्यादि ॥ १८ ॥

प्रकाशिता इत्यादि । सर्वे धर्मा उपवृंहिता वर्द्धिता येषु ते ॥ १९ ॥

तदुक्तेत्यादि । कृते युगे सत्ययुगे । भुवि पृथिव्याम् । पुण्यशीला मानवाः तदुक्तयोगयज्ञाद्यैर्वेदभाषितैर्निस्तारोपायभूतैर्यज्ञादिभिः कर्मभिर्देवान् पितॄन् प्रीणयन्तस्तर्पयन्त आसन्निति पञ्चमश्लोकस्थितेन पदेनान्वयः ॥ २० ॥

स्वाध्यायेत्यादि । स्वाध्यायो वेदाध्ययनं ध्यानं परमात्मचिन्तनं तपः कृच्छ्रचान्द्रायणादि दया निष्कारणपरदुःखनाशेच्छा दानं न्यायार्जितस्य धनादेः पात्रेऽर्पणं तैः सर्वैर्विशिष्टा मानवा आसन् । जितेन्द्रिया इत्यादीनां सर्वेषां जसन्तानां पदानामासन्नित्यत्रान्वयो विधातव्यः । जितेन्द्रिया वशीकृतचक्षुरादयः ।

देवायतनगा मर्त्या देवकल्पा दृढव्रताः ।

सत्यधर्मपराः सर्वे साधवः सत्यवादिनः ॥ २२ ॥

राजानः सत्यसङ्कल्पाः प्रजापालनतत्पराः ।

मातृवत् परयोषित्सु पुत्रवत् परमूनुषु ॥ २३ ॥

लोष्टवत् परचित्तेषु पश्यन्तो मानवास्तदा ।

आसन् स्वधर्मनिरताः सदा सन्मार्गवर्त्तिनः ॥ २४ ॥

न मिथ्याभाषिणः केचित् न प्रमादरताः क्वचित् ।

न चौरा न परद्रोहकारका न दुराशयाः ॥ २५ ॥

न मत्सरा नातिरुष्टा नातिलुब्धा न कामुकाः ।

सदन्तःकरणाः सर्वे सर्वदाऽऽनन्दमानसाः ॥ २६ ॥

महाबला महासामर्थ्याः । स्थौल्यसामर्थ्यसैन्येषु बलमित्यमरः । महावीर्या महाप्रभावाः महातेजसो वा । वीर्यं प्रभावे शुक्रे च तेजःसामर्थ्ययोरपीति मेदिनी । महान्तौ सत्त्वपराक्रमौ व्यवसायशौर्यं येषान्ते महासत्त्वपराक्रमाः ॥ २१ ॥

देवायतनेत्यादि । देवायतनगा देवतामन्दिरगामिनः । मर्त्या मरणशीला अपि देवकल्पा ईषद्वृणा देवाः देवतुल्या इत्यर्थः । दृढं व्रतं नियमो येषान्ते । साधवः स्वस्वधर्मवर्त्तिनः । सत्यवादिनः सत्यं यथार्थाभिधानं तस्य वक्तारः ॥ २२ ॥

राजान इत्यादि । सत्यः सङ्कल्पो मानसं कर्म येषान्ते । परयोषित्सु परस्त्रीषु परसूनुषु अन्यपुत्रेषु ॥ २३ ॥ २४ ॥

नेत्यादि । न प्रमादरताः सावधाना इत्यर्थः । न दुराशया न दुष्टाभिप्रायाः ॥ २५ ॥

नेत्यादि । न मत्सरा नान्यशुभद्वेषिणः । नातिरुष्टा न बहुक्रोधशालिनः । सर्वदा आनन्दो यत्र एवम्भूतं मानसं हृदयं येषान्ते ॥ २६ ॥

भूमयः सर्वशस्याढ्याः पर्जन्याः कालवर्षिणः ।  
 गावोऽपि दुग्धसम्पन्नाः पादपाः फलशालिनः ॥ २७ ॥  
 नाऽकालमृत्युस्तवासीत् न दुर्भिक्षं न वा रुजः ।  
 हृष्टाः पुष्टाः सदारोग्यास्तेजोरूपगुणान्विताः ।  
 स्त्रियो न व्यभिचारिण्यः पतिभक्तिपरायणाः ॥ २८ ॥  
 ब्राह्मणाः क्षत्रिया वैश्याः शूद्राः स्वाचारवर्तिनः ।  
 स्वैः स्वैर्धर्मैर्जन्तस्ते निस्तारपदवीं गताः ॥ २९ ॥  
 कृते व्यतीते त्रेतायां दृष्ट्वा धर्मव्यतिक्रमम् ।  
 वेदोक्तकर्मभिर्मर्त्या न शक्ताः स्वेष्टसाधने ॥ ३० ॥  
 बहुक्लेशकरं कर्म वैदिकं भूरिसाधनम् ।  
 कर्तुं न योग्या मनुजाश्चिन्ताव्याकुलमानसाः ॥ ३१ ॥  
 त्यक्तुं कर्तुं न चाहन्ति सदा कातरचेतसः ।  
 वेदार्थयुक्तशास्त्राणि स्मृतिरूपाणि भूतले ॥ ३२ ॥  
 तदा त्वं प्रकटीकृत्य तपः स्वाध्यायदुर्बलान् ।  
 लोकानतारयः पापात् दुःखशोकामयप्रदात् ॥ ३३ ॥

भूमय इति । पर्जन्या मेघाः ॥ २७ ॥

नेत्यादि । तत्र कृतयुगे । रुजो रोगाः । सदा आरोग्यं येषान्ते ।  
 तेजोरूपगुणान्विताः तेजसा रूपेण अन्यैश्च गुणैर्युक्ताः ॥ २८ ॥

ब्राह्मणा इत्यादि । यजन्तः परमेश्वरमर्चयन्तः ॥ २९ ॥

कृते इत्यादि । कृते सत्ययुगे व्यतीते विगते सति त्रेतायां चायातायां  
 सत्यां यदा वेदोक्तकर्मभिर्मर्त्या मनुष्याः स्वेष्टसाधने आत्मनोऽभीष्टसम्पादने  
 शक्ताः समर्था न बभूवुः । यदा च भूरीणि बहूनि साधनानि यस्य तद् भूरि-

त्वां विना कोऽस्ति जीवानां घोरसंसारसागरे ।

भर्ता पाता समुद्धर्ता पितृवत् प्रियकृत् प्रभुः ॥ ३४ ॥

ततोऽपि द्वापरे प्राप्ते स्मृत्युक्तसुकृतोज्झिते ।

धर्माद्धलोपे मनुजे आधिव्याधिसमाकुले ।

संहिताद्युपदेशेन त्वयैवोद्धारिता नराः ॥ ३५ ॥

आयाते पापिनि कलौ सर्वधर्मविलोपिनि ।

दुराचारे दुष्प्रपञ्चे दुष्टकर्मप्रवर्त्तके ॥ ३६ ॥

साधनम् । अतएव बहुक्लेशकरं बहूनां क्लेशानां जनकम् । अथवा बहुभिः क्लेशैः क्रियते निष्पाद्यते यत्तद् बहुक्लेशकरम् । बाहुलकात् कर्मण्यच् । अतएवेदृशं वैदिकं कर्म कर्तुं चिन्ताव्याकुलमानसा मनुजा मनुष्या योग्या न बभूवुः । यदा च सदा कातरचेतसः सर्वदा अधीरस्वान्ता मनुजा वैदिककर्मत्यागे नाना-  
दोषश्रवणात् तत् कर्म त्यक्तुं बहुक्लेशसाध्यत्वात् कर्तुञ्च नार्हन्ति स्म तदा धर्मव्यतिक्रमं धर्मोल्लङ्घनं धर्मविपर्ययं वा दृष्ट्वा स्मृतिरूपाणि वेदार्थयुक्त-  
शास्त्राणि भूतले प्रकटीकृत्य तपःस्वाध्यायदुर्बलान् लोकान् जनान् पापान् त्वमतारयः तारितवानित्यन्वयः ॥ ३०—३३ ॥

त्वामिति । यतस्त्वमेवम्भूतोऽतस्त्वां विनेत्येवं योजनीयम् । घोरसंसारसागरे भयानकसंसारसमुद्रे । प्रभुर्जगत्पतिः ॥ ३४ ॥

तत इत्यादि । स्मृत्युक्तसुकृतोज्झिते स्मृतिभिरुक्तानि यानि सुकृतानि पुण्यानि तैरुज्झिते त्यक्ते । धर्माद्धलोपे धर्मस्याद्धं लुम्पतीति धर्माद्धलोपस्तस्मिन् । स्मृत्युक्तसुकृतोज्झिते इति धर्माद्धलोपे इति च द्वापरे इत्यस्य विशेषणं मनुजे इत्यस्य वेति बोध्यम् । आधिर्मानसी व्यथा ॥ ३५ ॥

आयाते इत्यादि । दुराचारे दुष्ट आचारो यत्र तस्मिन् ॥ ३६ ॥

न वेदाः प्रभवस्तत्र स्मृतीनां स्मरणं कुतः ।  
 नानेतिहासयुक्तानां नानामार्गप्रदर्शिनानाम् ॥ ३७ ॥  
 बहुलानां पुराणानां विनाशो भविता विभो ।  
 तदा लोका भविष्यन्ति धर्मकर्मवहिर्मुखाः ॥ ३८ ॥  
 उच्छृङ्खला मदोन्मत्ताः पापकर्मरताः सदा ।  
 कामुका लोलुपाः क्रूरा निष्ठुरा दुर्मुखाः शठाः ॥ ३९ ॥  
 स्वल्पायुर्मन्दमतयो रोगशोकसमाकुलाः ।  
 निःश्रीका निर्बला नीचा नीचाचारपरायणाः ॥ ४० ॥  
 नीचसंसर्गनिरताः परवित्तापहारकाः ।  
 परनिन्दापरद्रोहपरिवादपराः खलाः ॥ ४१ ॥  
 परस्त्रीहरणे पापशङ्काभयविवर्जिताः ।  
 निर्धना मलिना दीना दरिद्राश्चिररोगिणः ॥ ४२ ॥  
 विप्राः शूद्रसमाचाराः सन्ध्यावन्दनवर्जिताः ।  
 अयाज्ययाजका लुब्धा दुर्वृत्ताः पापकारिणः ॥ ४३ ॥

नेत्यादि । प्रभवः समर्थाः ॥ ३७ ॥ ३८ ॥

उच्छृङ्खला इत्यादि । उद्धतं शृङ्खलं वेदादिरूपनिगडो येषां ते  
 उच्छृङ्खला बन्धनरहिता इत्यर्थः । लोलुपाः अतिलुब्धाः । क्रूराः निर्दयाः ।  
 निष्ठुराः परुषवादिनः । दुर्मुखाः अबद्धमुखाः । शठाः अनृजवः ॥ ३९ ॥  
 स्वल्पेत्यादि । स्वल्पायुषश्च ते मन्दमतयश्चेति कर्मधारयः ॥ ४० ॥  
 नीचेति । खला दुर्जनाः ॥ ४१ ॥

परस्त्रीत्यादि । परस्त्रीहरणे पापशङ्काभयविवर्जिताः परस्त्रीहरण-  
 निमित्तकपापे उद्वेगसाध्वसरहिताः । मलिनाः मलदूषिताः । दीनाः खेदवन्तः ।  
 दरिद्राः दुर्गतिमन्तः ॥ ४२ ॥ ४३ ॥

असत्यभाषिणो मूर्खा दाम्भिका दुष्प्रपञ्चकाः ।  
 कन्याविक्रयिणो ब्रात्यास्तपोव्रतपराङ्मुखाः ॥ ४४ ॥  
 लोकप्रतारणार्थाय जपपूजापरायणाः ।  
 पाषण्डाः पण्डितम्मन्याः श्रद्धाभक्तिविवर्जिताः ॥ ४५ ॥  
 कदाहाराः कदाचारा भृतकाः शूद्रसेवकाः ।  
 शूद्रान्नभोजिनः क्रूरा वृषलीरतिकामुकाः ॥ ४६ ॥  
 दास्यन्ति धनलोभेन स्वदारान्नीचजातिषु ।  
 ब्राह्मण्यचिह्नमेतावत् केवलं सूत्रधारणम् ॥ ४७ ॥  
 नैव पानादिनियमो भक्ष्याभक्ष्यविवेचनम् ।  
 धर्मशास्त्रे सदा निन्दा साधुद्रोही निरन्तरम् ॥ ४८ ॥  
 सत्कथालापमात्रञ्च न तेषां मनसि क्वचित् ।  
 त्वया कृतानि तन्त्राणि जीवोद्धारणहेतवे ॥ ४९ ॥

असत्येत्यादि । दाम्भिकाः दम्भो धर्मध्वजित्वं तद्वन्तः ।  
 ब्रात्याः षोडशवर्षपर्यन्तमप्यसंस्कृता अष्टगायत्रीका विप्रा भविष्यन्तीति  
 पूर्वणान्वयः ॥ ४४ ॥

लोकेत्यादि । पाषण्डाः वेदवाह्यरक्तपटमौञ्जादिव्रतचर्याशालिनः ।  
 श्रद्धाभक्तिविवर्जिताः श्रद्धा वेदादौ दृढप्रत्ययः भक्तिः प्रीतिजनकव्यापारः  
 ताभ्यां हीनाः ॥ ४५ ॥

कदाहारा इत्यादि । भृतकाः भरणायत्तजीवनाः अतएव शूद्रा-  
 णामपि सेवकाः । क्रूराः कठिनाः । वृषलीरतिकामुकाः शूद्रारतिका-  
 मयितारः ॥ ४६—४८ ॥

सदित्यादि । सत्कथालापमात्रं चेत्तत्र च शब्दः तु इत्यर्थे ॥ ४९ ॥

निगमागमजातानि भुक्तिमुक्तिकराणि च ।  
 देवीनां यत्र देवानां मन्त्रयन्त्रादिसाधनम् ।  
 कथिता बहवो न्यासाः सृष्टिस्थित्यादिलक्षणाः ॥ ५० ॥  
 बद्धपद्मासनादीनि गदितान्यपि भूरिशः ।  
 पशुवीरदिव्यभावा देवता मन्त्रसिद्धिदाः ॥ ५१ ॥  
 शवासनं चितारोहो गुण्डसाधनमेव च ।  
 लतासाधनकर्माणि त्वयोक्तानि सहस्रशः ॥ ५२ ॥  
 पशुभावदिव्यभावौ स्वयमेव निवारितौ ।  
 कलौ न पशुभावोऽस्ति दिव्यभावः कुतो भवेत् ॥ ५३ ॥  
 पत्रं पुष्पं फलं तोयं स्वयमेवाहरेत् पशुः ।  
 न शूद्रदर्शनं कुर्यात् मनसा न स्त्रियं स्मरेत् ॥ ५४ ॥  
 दिव्यश्च देवताप्रायः शुद्धान्तःकरणः सदा ।  
 द्वन्द्वातीतो वीतरागः सर्वभूतसमः क्षमी ॥ ५५ ॥

निगमेत्यादि । यत्र तन्त्रादिषु । सृष्टिस्थित्यादिलक्षणाः सृष्टिस्थित्यादि-  
 स्वरूपाः ॥ ५० ॥

बद्धपद्मेत्यादि । यत्रेत्यनुषज्यते आदिना मुक्तपद्मासनादेः संग्रहः ॥ ५१ ॥  
 शवासनमिति । अत्रापि यत्रेत्यस्यानुषङ्गः । शवासनं मृतशरीरा-  
 सनम् ॥ ५२ ॥ ५३ ॥

कलौ युगे पशुभावदिव्यभावयोरसत्त्वे हेतुं दर्शयितुं प्रथमतः  
 पशुदिव्ययोर्विधेयानि यानि कर्माणि तानि दर्शयति द्वाभ्याम् । पत्रमित्यादि ।  
 आहरेत् आनयेत् ॥ ५४ ॥

दिव्यश्चेति । भवेदित्यध्याहार्यम् । देवताप्रायः देवतुल्यः । द्वन्द्वातीतः  
 सुखदुःखशीतोष्णादियुगलानि द्वन्द्वानि तान्यतीतोऽतिक्रान्तः तत्सहनशील

कलिकल्मषयुक्तानां सर्वदाऽस्थिरचेतसाम् ।  
 निद्रालसक्तानां भावशुद्धिः कथं भवेत् ॥ ५६ ॥  
 वीरसाधनकर्माणि पञ्चतत्त्वोदितानि च ।  
 मद्यं मांसं तथा मत्स्यमुद्रामैथुनमेव च ।  
 एतानि पञ्चतत्त्वानि त्वया प्रोक्तानि शङ्कर ॥ ५७ ॥  
 कलिजा मानवा लुब्धाः शिशोदरपरायणाः ।  
 लोभात्तत्र पतिष्यन्ति न करिष्यन्ति साधनम् ॥ ५८ ॥  
 इन्द्रियाणां सुखार्थाय पीत्वा च बहुलं मधु ।  
 भविष्यन्ति मदोन्मत्ता हिताहितविवर्जिताः ॥ ५९ ॥

इत्यर्थः । वीतरागः वीतो विशेषेण गतो रागः प्रीतिर्मात्सर्यं वा यस्य यस्माद्वा  
 सः । रागोऽनुरागे मात्सर्यं इति कोशः । सर्वभूतसमः सर्वेषु भूतेषु समः  
 रागद्वेषादिशून्यः । क्षमी परेणापकारे कृते तस्य प्रत्यपकारानाचरणं क्षमा  
 तद्वान् ॥ ५५ ॥

एवं पशुदिव्ययोर्विधेयानि कर्माणि प्रदर्शयेदानीं सर्वदा चञ्चलचित्तानां  
 निद्रालस्यप्रसक्तानां नानाविधदुष्कृतशालिनां पशुदिव्यविधेयकर्मसाधनायोग्यानां  
 कलिजन्मनां मनुष्याणां पशुभावदिव्यभावौ न सिध्यत इति प्रतिपादयितुमाह ।  
 कलीत्यादि ॥ ५६ ॥

वीरेत्यादि । हे शङ्कर लोककल्याणकर्तः पञ्च मद्यादीनि तत्त्वानि  
 उदितान्युक्तानि येषु । एवम्भूतानि वीरसाधनकर्माणि मद्यमांसादीनि पञ्चतत्त्वानि  
 च त्वया प्रोक्तानीत्यन्वयः ॥ ५७ ॥

कलिजा इति । तत्र मद्यादिपञ्चतत्त्वेषु ॥ ५८ ॥

इन्द्रियाणामिति । मधु मद्यम् ॥ ५९ ॥



परस्त्रीधर्षकाः केचिदस्यवो बहवो भुवि ।

न करिष्यन्ति ते मत्ताः पापायोनिविचारणम् ॥ ६० ॥

अतिपानादिदोषेण रोगिणो बहवः क्षितौ ।

शक्तिहीना बुद्धिहीना भूत्वा च विकलेन्द्रियाः ॥ ६१ ॥

हृदे गर्ते प्रान्तरे च प्रासादात् पर्वतादपि ।

पतिष्यन्ति मरिष्यन्ति मनुजा मदविह्वलाः ॥ ६२ ॥

केचिद्विवादयिष्यन्ति गुरुभिः स्वजनैरपि ।

केचिन्मौना मृतप्राया अपरे बहुजल्पकाः ॥ ६३ ॥

अकार्य्यकारिणः क्रूरा धर्ममार्गविलोपकाः ।

हिताय यानि कर्माणि कथितानि त्वया प्रभो ॥ ६४ ॥

मन्ये तानि महादेव विपरीतानि मानवे ।

के वा योगं करिष्यन्ति न्यासजातानि केऽपि वा ॥ ६५ ॥

स्तोत्रपाठं यन्त्रलिपिं पुरश्चर्यां जगत्पते ।

युगधर्मप्रभावेण स्वभावेन कलौ नराः ।

भविष्यन्त्यतिदुर्वृत्ताः सर्वथा पापकारिणः ॥ ६६ ॥

परस्त्रीत्यादि । परस्त्रीधर्षकाः परस्वयमिभवकर्तारः । दस्यवश्चौराः । हृदे अगाधजलाधारे । प्रान्तरे ग्रामस्य दूरे वृक्षलतादिशून्येऽध्वनि ॥ ६०—६२ ॥

केचिदिति । गुरुभिः पित्रादिभिः । मौनाः न किञ्चिदपि व्याहरन्तः । योगं तन्त्रादिप्रयुक्ततत्तत्पुण्यकर्मरूपमुद्धारोपायम् । पुरश्चर्यां पुरश्चरणम् ॥ ६३—६६ ॥

तेषामुपायं दीनेश कृपया कथय प्रभो ।  
 आयुरारोग्यवर्चस्यं बलवीर्यविवर्द्धनम् ॥ ६७ ॥  
 विद्याबुद्धिप्रदं नृणामप्रयत्नशुभङ्करम् ।  
 येन लोका भविष्यन्ति महाबलपराक्रमाः ॥ ६८ ॥  
 शुद्धचित्ताः परहिता मातापितोः प्रियङ्कराः ।  
 स्वदारनिष्ठाः पुरुषाः परस्त्रीषु पराङ्मुखाः ॥ ६९ ॥  
 देवतागुरुभक्ताश्च पुत्रस्वजनपोषकाः ॥ ७० ॥  
 ब्रह्मज्ञा ब्रह्मविद्याश्च ब्रह्मचिन्तनमानसाः ।  
 सिद्धयर्थं लोकयात्रायाः कथयस्व हिताय यत् ॥ ७१ ॥  
 कर्त्तव्यं यदकर्त्तव्यं वर्णाश्रमविभेदतः ।  
 विना त्वां सर्वलोकानां कस्मात्ता भुवनत्रये ॥ ७२ ॥

इति श्रीमहानिर्वाणतन्त्रे सर्वतन्त्रोत्तमोत्तमे सर्वधर्मनिर्णयसारे श्रीमदाद्यामदाशिवसंवादे  
 जीवनिस्तारोपायप्रश्नो नाम प्रथमोल्लासः ॥ १ ॥

तेषामित्यादि । तेषां नराणाम् । आयुरारोग्यवर्चस्यम् आयुषे आरोग्याय  
 वर्चसे तेजसे च हितम् ॥ ६७ ॥

विद्येत्यादि । येन उपायेन ॥ ६८—७० ॥

ब्रह्मज्ञा इति । ब्रह्मविद्याः सर्वं ब्रह्मैवेति प्रज्ञावन्तः । लोकयात्रायाः  
 लोकनिर्वाहस्य ॥ ७१ ॥ ७२ ॥

इति श्रीमहानिर्वाणतन्त्रटीकायां प्रथमोल्लासः ।

## द्वितीयाऽङ्कः

इति देव्या वचः श्रुत्वा शङ्करो लोकशङ्करः ।  
कथयामास तत्त्वेन महाकारुण्यवारिधिः ॥ १ ॥

श्रीसदाशिव उवाच ।

साधु पृष्टं महाभागे जगतां हितकरिणि ।  
एतादृशः शुभः प्रश्नो न केनापि कृतः पुरा ॥ २ ॥  
धन्याऽसि सुकृतज्ञाऽसि हिताऽसि कलिजन्मनाम् ।  
यद्यदुक्तं त्वया भद्रे सत्यं सत्यं यथार्थतः ॥ ३ ॥  
सर्वज्ञा त्वं त्रिकालज्ञा धर्मज्ञा परमेश्वरि ।  
भूतं भवद्भविष्यञ्च धर्मयुक्तं त्वया प्रिये ॥ ४ ॥

ओं नमो ब्रह्मणे ।

शङ्कर इदानीं कृतजीवनिस्तारोपायप्रश्नां पार्वतीं तत्प्रश्नञ्च स्तुवंस्तां  
प्रत्युत्तरं दातुमुपक्रमते । इतीत्यादि । लोकशङ्करः जनानां कल्याणस्योत्पादकः ।  
महाकारुण्यवारिधिः महादयासमुद्रः ॥ १ ॥  
सर्वज्ञेत्यादि । भवत् वर्तमानम् ॥ ४ ॥

यथातत्त्वं यथान्यायं यथायोग्यं न संशयः ।  
 कलिकल्मषदीनानां द्विजादीनां सुरेश्वरि ॥ ५ ॥  
 मेध्यामेध्याविचाराणां न शुद्धिः श्रौतकर्मणा ।  
 न संहिताद्यैः स्मृतिभिरिष्टसिद्धिर्नृणां भवेत् ॥ ६ ॥  
 सत्यं सत्यं पुनः सत्यं सत्यं सत्यं मयोच्यते ।  
 विना ह्यागममार्गेण कलौ नास्ति गतिः प्रिये ॥ ७ ॥  
 श्रुतिस्मृतिपुराणादौ मयैवोक्तं पुरा शिवे ।  
 आगमोक्तविधानेन कलौ देवान् यजेत् सुधीः ॥ ८ ॥  
 कलावागममुल्लङ्घ्य योऽन्यमार्गे प्रवर्त्तते ।  
 न तस्य गतिरस्तीति सत्यं सत्यं न संशयः ॥ ९ ॥  
 सर्वैर्वेदैः पुराणैश्च स्मृतिभिः संहितादिभिः ।  
 प्रतिपाद्योऽस्मि नान्योऽस्ति प्रभुर्जगति मां विना ॥ १० ॥

कलीति । कलिकल्मषदीनानां कलियुगसम्बन्धिदुष्कृतहेतुकदुर्गतिशालिनां  
 मेध्यामेध्याविचाराणां पवित्रापवित्रविचारशून्यानाम् अतएव द्विजादीनां ब्राह्मण-  
 प्रभृतीनां श्रौतकर्मणा वेदोक्तेन कर्मणा शुद्धिर्न भवेत् ॥ ५-६ ॥

सत्यमिति । हीत्यवधारणे ॥ ७ ॥

श्रुतीत्यादि । हे शिवे सुधीर्विचक्षणः आगमोक्तविधानेन देवान् यजेत्  
 पूजयेत् इति पुरा पूर्वं श्रुतिस्मृतिपुराणादौ मयैवोक्तमित्यन्वयः ॥ ८ ॥ ९ ॥

स्वमतप्रामाण्याय प्रथमत आत्मन एव सर्वोत्तमत्वं व्याहर्त्तुमाह सर्वै-  
 रित्यादि । यत इत्यध्याहार्यम् । प्रतिपाद्यः बोधयितव्यः ॥ १० ॥

आमनन्ति च ते सर्वे मत्पदं लोकपावनम् ।

मन्मार्गविमुखा लोकाः पापण्डा ब्रह्मघातिनः ॥ ११ ॥

अतो मन्मतमुत्सृज्य यो यत् कर्म समाचरेत् ।

निष्फलं तद्भवेद्देवि कर्त्ताऽपि नारकी भवेत् ॥ १२ ॥

मूढो मन्मतमुत्सृज्य योऽन्यन्मतमुपाश्रयेत् ।

ब्रह्महा पितृहा स्त्रीघ्नः स भवेन्नात्र संशयः ॥ १३ ॥

कलौ तन्त्रोदिता मन्त्राः सिद्धास्तूर्णफलप्रदाः ।

शस्ताः कर्मसु सर्वेषु जपयज्ञक्रियादिषु ॥ १४ ॥

निर्वीर्याः श्रौतजातीया विषहीनोरगा इव ।

सत्यादौ सफला आसन् कलौ ते मृतका इव ॥ १५ ॥

आमनन्तीति । सर्वे ते वेदादयो मत्पदं मदीयं स्थानं लोकपावनं लोकानां पूतत्वजनकमामनन्ति बोधयन्ति । ब्रह्मघातिनो भवेयुरिति शेषः ॥ ११ ॥

अत इत्यादि । उत्सृज्य परित्यज्य । तत् कर्म ॥ १२-१३ ॥

अथ वेदोक्तानां मन्त्राणां कलौ निष्प्रभावत्वं तत्तत्फलानिष्पादकत्वञ्च प्रतिपादयन्तन्त्रोदितानामेव मन्त्राणां सिद्धत्वात् झटिति तत्तत्फलप्रदातृत्वाच्चाति-प्राशस्त्यमाह कलावित्यादिभिः ॥ १४ ॥

निर्वीर्या इत्यादि । ये श्रौतजातीया वेदोदिता मन्त्राः सत्यादौ युगे सफलास्तत्तत्फलोत्पादका आसन् ते सर्वे मन्त्राः कलौ युगे विष-हीना उरगाः सर्पा इव निर्वीर्या निष्प्रभा मृतका इव तत्तत्फलानिष्पादकाश्च बोद्धव्या इत्यन्वयः ॥ १५ ॥

पाञ्चालिका यथा भित्तौ सर्वेन्द्रियसमन्विताः ।

अमूरशक्ताः कार्येषु तथान्ये मन्तराशयः ॥ १६ ॥

अन्यमन्तैः कृतं कर्म बन्ध्यास्त्रीसङ्गमो यथा ।

न तत्र फलसिद्धिः स्यात् श्रम एव हि केवलम् ॥ १७ ॥

कलावन्योदितैर्मार्गैः सिद्धिमिच्छति यो नरः ।

तृषितो जाह्नवीतीरे कृपं खनति दुर्मतिः ॥ १८ ॥

मद्वक्त्रादुदितं धर्मं हित्वाऽन्यद्धर्ममीहते ।

अमृतं स्वगृहे त्यक्त्वा क्षीरमार्कं स वाञ्छति ॥ १९ ॥

नान्यः पन्था मुक्तिहेतुरिहामुत्र सुखासये ।

यथा तन्वोदितो मार्गो मोक्षाय च सुखाय च ॥ २० ॥

तन्त्राणि बहुधोक्तानि नानाख्यानान्वितानि च ।

सिद्धानां साधकानाञ्च विधानानि च भूरिशः ॥ २१ ॥

पाञ्चालिका इत्यादि । भित्तौ स्थिताः सर्वेन्द्रियैः समन्विता युता  
अमूरः पाञ्चालिका वस्त्रदन्तादिभिर्निर्मिताः पुत्रिका यथा कार्येष्वशक्ता असमर्था  
भवन्ति तथैवान्ये तन्वोक्तभिन्ना मन्त्रराशयो मन्त्रसमूहाः कलौ तत्तत्कार्या-  
निष्पादका ज्ञेयाः । पाञ्चालिका पुत्रिका स्थाद्रस्रदन्तादिभिः कृतैर्यमरः ॥ १६ ॥

अन्येत्यादि । यथा बन्ध्यास्त्रीसङ्गमोऽपत्यरूपफलसाधको न भवति  
एवमन्यमन्तैः कृतं यत् कर्म । तत्र तस्मिन् कर्मणि कृते सति फलसिद्धिः  
फलनिष्पत्तिर्न स्यात् केवलं श्रम एव स्यात् । हीति निश्चितमेतत् ॥ १७ ॥ १८ ॥

मद्वक्त्रादिति । मद्वक्त्रात् मम मुखात् उदितं कथितम् । ईहते  
वाञ्छति । आर्कम् अर्कवृक्षोद्भवम् ॥ १९ ॥

नान्य इति । अमुत्र परे लोके ॥ २० ॥ २१ ॥

अधिकारिविभेदेन पशुबाहुल्यतः प्रिये ।

कुलाचारोदितं धर्मं गुप्त्यर्थं कथितं क्वचित् ॥ २२ ॥

जीवप्रवृत्तिकारीणि कानिचित् कथितान्यपि ।

देवा नानाविधाः प्रोक्ता देव्योऽपि बहुधाः प्रिये ॥ २३ ॥

भैरवाश्चैव वेताला वटुका नायिका गणाः ।

शाक्ताः शैवा वैष्णवाश्च सौरा गाणपतादयः ॥ २४ ॥

नानामन्त्राश्च यन्त्राणि सिद्धोपायान्यनेकशः ।

भूरिप्रयाससाध्यानि यथोक्तफलदानि च ॥ २५ ॥

यथा यथा कृताः प्रश्ना येन येन यदा यदा ।

तदा तस्योपकाराय तथैवोक्तं मया प्रिये ॥ २६ ॥

सर्वलोकोपकाराय सर्वप्राणिहिताय च ।

युगधर्मानुसारेण याथातथ्येन पार्वति ॥ २७ ॥

त्वया यादृक्कृताः प्रश्ना न केनापि पुरा कृताः ।

तव स्नेहेन वक्ष्यामि सारात्सारं परात्परं ॥ २८ ॥

अधिकारीत्यादि । हे प्रिये अधिकारिविभेदेनाधिकारिणां विशेषेण पशूनां बाहुल्यतश्च हेतोः क्वचित् कुलाचारोदितं कुलाचारोक्तं धर्मं गुप्त्यर्थं कथितम् ॥ २२ ॥

जीवेत्यादि । अधिकारिविभेदेनेत्यनुपज्यते । कानिचित् तन्त्राणि । अपीत्यस्य जीवप्रवृत्तिकारीणीत्यत्रान्वयः कर्त्तव्यः ॥ २३ ॥ २४ ॥

नानेत्यादि । सिद्धोपायानि सिद्धाः सिद्धिमन्त उपाया येषु तानि ॥ २५ ॥

यथेत्यादि । यथा यथा यादृशा यादृशाः प्रश्नाः तथैव तादृशमेवोत्तरम् । सर्वलोकोपकारायेत्यस्य त्वया यादृक्कृतः प्रश्न इत्यनेनान्वयः करणीयः ॥ २६--२८ ॥

वेदानामागमानाञ्च तन्वाणाञ्च विशेषतः ।

सारमुद्धृत्य देवेशि तवाग्रे कथ्यते मया ॥ २९ ॥

यथा नरेषु तन्त्रज्ञाः सरितां जान्हवी यथा ।

यथाऽहं त्रिदिवेशानामागमानामिदं तथा ॥ ३० ॥

किं वेदैः किं पुराणैश्च किं शास्त्रैर्बहुभिः शिवे ।

विज्ञातेऽस्मिन् महातन्त्रे सर्वसिद्धीश्वरो भवेत् ॥ ३१ ॥

यतो जगन्मङ्गलाय त्वयाऽहं विनियोजितः ।

अतस्ते कथयिष्यामि यद्विश्वहितकृद्भवेत् ॥ ३२ ॥

कृते विश्वहिते देवि विश्वेशः परमेश्वरि ।

प्रीतो भवति विश्वात्मा यतो विश्वं तदाश्रितम् ॥ ३३ ॥

वेदानामित्यादि । सारं स्थिरांशम् ॥ २९ ॥

अथ सर्वतन्त्रेभ्यो महानिर्वाणतन्त्रस्य सदृष्टान्तं श्रेष्ठ्यमाह । यथेत्यादिना ।  
तन्त्रज्ञा उत्तमा इति शेषः । इदं महानिर्वाणतन्त्रम् ॥ ३० ॥ ३१ ॥

यत इत्यादि । विनियोजितः प्रवर्तितः ॥ ३२ ॥

ननु विश्वहितोत्पादकोपायकथनाद्भवतः को लाभोऽत आह कृत  
इत्यादि । हे देवि विश्वहिते कृते सति विश्वेशो विश्वेषामस्मदादीनां सर्वेषां  
नियन्ता परमेश्वरः प्रीतो भवति । ननु विश्वहितोत्पादनात् परमेश्वरे कथं  
प्रीतिरुत्पद्यते तत्राह विश्वात्मेति । यतः परमेश्वरो विश्वमात्मनि यस्य तथाभूतो  
भवति अतो विश्वहितोत्पादनेन तत्र प्रीतिर्जायते इति भावः । ननु तस्य  
विश्वात्मत्वमेव कथं स्यात्तत्राह यतो विश्वमित्यादि । यतो विश्वं तदाश्रितं तं  
परमेश्वरमाश्रितं वर्त्ततेऽतो विश्वात्मा स भवति ॥ ३३ ॥



स एक एव सद्रूपः सत्योऽद्वैतः परात्परः ।

स्वप्रकाशः सदापूर्णः सच्चिदानन्दलक्षणः ॥ ३४ ॥

निर्विकारो निराधारो निर्विशेषो निराकुलः ।

गुणातीतः सर्वसाक्षी सर्वात्मा सर्वदृग्बिभुः ॥ ३५ ॥

गूढः सर्वेषु भूतेषु सर्वव्यापी सनातनः ।

सर्वेन्द्रियगुणाभासः सर्वेन्द्रियविवर्जितः ॥ ३६ ॥

अथ सत्यत्वात्तद्व्यानादेः सर्वेषां प्रीतिजनकत्वान्निर्वाणहेतुत्वाच्च परमात्मै-  
वैको ध्येयः पूज्यः सुखाराध्यश्चेत्यभिधातुं प्रथमतः परमात्मन एवैकस्य सत्यत्वं  
तदन्यस्याखिलपदार्थस्य मिथ्यात्वमस्तीति प्रतिपादयति स एक एवेत्यादिभिः ।  
सद्रूपः सत्त्वभावः स परमेश्वर एवैकः सत्यः तदन्यन्तु सर्वः पदार्थोऽसत्यो  
ज्ञेयः । तत्सत्यत्वे हेतुन् दर्शयन्नाह अद्वैत इत्यादि । यतोऽद्वैतः सजातीयविजा-  
तीयद्वितीयशून्यः अतएव परात् ब्रह्मादेरपि परः श्रेष्ठः । स्वेनैवात्मनैव  
प्रकाशते इति स्वप्रकाशः चन्द्रसूर्यादिप्रकाशनिरपेक्ष इत्यर्थः । सदापूर्णः सर्वदा  
अखण्डः । सच्चिदानन्दलक्षणः सन्तो सर्वदा स्थायिनो यो चिदानन्दो ज्ञानानन्दो  
तत्स्वरूपः ॥ ३४ ॥

निर्विकारः प्रकृतेर्गन्धथाभावो विकारः तद्रहितः । निराधारः  
आश्रयशून्यः । निर्विशेषः स्वगतभेदरहितः । निराकुलः आकुलताशून्यः ।  
गुणातीतः गुणाः शीतोष्णाः सुखदुःखादयः सत्त्वादयो वा तानतीतोऽतिक्रान्तः ।  
सर्वसाक्षी सर्वेषां शुभाशुभकर्मणां साक्षात् द्रष्टा । सर्वात्मा सर्वस्वरूपः ।  
सर्वदृक् अखिलस्य पदार्थस्यावलोकयिता । बिभुः प्राप्तसमस्तैश्चर्य्यः ॥ ३५ ॥

सर्वेषु चराचरेषु भूतेषु गूढः संवृतः । सर्वव्यापी सकलपदार्थव्या-  
पनशीलः । सनातनः आद्यन्तशून्यः । सर्वेन्द्रियगुणाभासः सर्वाणीन्द्रियाणि  
गुणांश्च तद्विषयानाभासयति यः तथाभूतः । सर्वेन्द्रियविवर्जितः चक्षुरादि-  
सकलेन्द्रियशून्यः ॥ ३६ ॥

लोकातीतो लोकहेतुरवाङ्मनसगोचरः ।

स वेत्ति विश्वं सर्वज्ञस्तं न जानाति कश्चन ॥ ३७ ॥

तदधीनं जगत् सर्वं त्रैलोक्यं सचराचरम् ।

तदालम्बनतस्तिष्ठेदवितर्क्यमिदं जगत् ॥ ३८ ॥

तत्सत्यतामुपाश्रित्य सद्वद्भाति पृथक् पृथक् ।

तेनैव हेतुभूतेन वयं जाता महेश्वरि ॥ ३९ ॥

कारणं सर्वभूतानां स एकः परमेश्वरः ।

लोकेषु सृष्टिकरणात् स्रष्टा ब्रह्मेति गीयते ॥ ४० ॥

विष्णुः पालयिता देवि संहर्त्ताऽहं तदिच्छया ।

इन्द्रादयो लोकपालाः सर्वे तद्वशवर्त्तिनः ॥ ४१ ॥

स्वे स्वेऽधिकारे निरतास्ते शासति<sup>१</sup> तदाज्ञया ।

त्वं परा प्रकृतिस्तस्य पूज्याऽसि भुवनत्रये ॥ ४२ ॥

लोकातीतोऽतिक्रान्तलोकः । लोकहेतुः भुवनबीजम् । अवाङ्मनस-  
गोचरः वाचो मनसश्चाविषयः । सर्वज्ञः स परमात्मा विश्वं सर्वं जगद्वेत्ति  
जानाति तं परमात्मानन्तु कश्चन अपि न जानाति अतः परमात्मैवैकः सत्यः  
तद्विन्नस्वखिलः पदार्थोऽनेवम्भूतत्वादसत्य इत्यर्थः ॥ ३७ ॥

तदधीनमित्यादि । यत इति अध्याहार्यम् । यतः सर्वं जगत्तदधीनं परमा-  
त्मवशवर्त्ति । सचराचरं जङ्गमस्थावरसहितं त्रैलोक्यं तदालम्बनतः परमात्मावल-  
म्बनतस्तिष्ठेत् । इदमवितर्क्यमनूहनीयं जगत् तत्सत्यतां परमात्मसत्यत्वमुपाश्रित्य  
इयं पृथ्वी इमा आपः अयं वायुरित्यादिरूपेण पृथक् पृथक् सद्वत् सत्यवद्भाति  
प्रकाशते इत्यन्वयः । वयं शङ्करादयः ॥ ३८ ॥ ३९ ॥

कारणमित्यादि । एकः केवलः । तदिच्छया परमेश्वरेच्छया । सृष्टि-  
करणालोकेषु ब्रह्मा स्रष्टेति गीयते शब्द्यते । तदिच्छयैव सृष्टजगत्पालनात्

तेनान्तर्यामिरूपेण तत्तद्विषययोजिताः ।

स्वस्वकर्म प्रकुर्वन्ति न स्वतन्त्राः कदाचन ॥ ४३ ॥

यद्भयाद्वाति वातोऽपि सूर्यस्तपति यद्भयात् ।

वर्षन्ति तोयदाः काले पुष्पन्ति तरवो वने ॥ ४४ ॥

कालं कालयते काले मृत्योर्मृत्युर्भियो भयम् ।

वेदान्तवेद्यो भगवान् यत्तच्छब्दोपलक्षितः ॥ ४५ ॥

सर्वे देवाश्च देव्यश्च तन्मयाः सुरवन्दिते ।

आब्रह्मस्तम्बपर्यन्तं तन्मयं सकलं जगत् ॥ ४६ ॥

तस्मिंस्तुष्टे जगत्तुष्टं प्रीणिते प्रीणितं जगत् ।

तदाराधनतो देवि सर्वेषां प्रीणनं भवेत् ॥ ४७ ॥

विष्णुः पालयितेति गीयते । तत्संहारणाच्चाऽहं संहर्तेति गीयते । इन्द्रादय इत्यादि । तद्वशवर्तिनः परमेश्वरगन्धिना ये इन्द्रादयो लोकपालास्ते सर्वे स्वे स्वेऽधिकारे निरताः सन्तस्तदाज्ञया लोकान् शासतीत्यन्वयः ॥ ४० ४२ ॥

तेनेत्यादि । नेन परमात्मना तत्तद्विषययोजिताः तस्मिन् तस्मिन् विषये प्रवर्तिताः । न स्वतन्त्राः न स्वाधीनाः ॥ ४३ ॥ ४४ ॥

कालमित्यादि । काले प्रलयसमये कालमपि कालयते नाशं गमयति । भियो भयस्य । यत्तच्छब्दोपलक्षितः यत्तच्छब्दाभ्यां बोधितः ॥ ४५ ॥

सर्वे इत्यादि । तन्मयाः परमात्मस्वरूपाः । आब्रह्मस्तम्बपर्यन्तं ब्रह्माणमारभ्य तृणादिगुच्छपर्यन्तं सकलं सम्पूर्णं जगत्तन्मयं परब्रह्मस्वरूपं भवति ॥ ४६ ॥

तस्मिन्नित्यादि । अत इति शेषः । तस्मिन् परमात्मनि ॥ ४७ ॥

तरोर्मूलाभिपेकेण यथा तद्भुजपल्लवाः ।

तृप्यन्ति तदनुष्ठानात् तथा सर्वेऽमरादयः ॥ ४८ ॥

यथा तवार्चनाद्भयानात् पूजनाज्जपनात् प्रिये ।

भवन्ति तुष्टाः सुन्दर्यस्तथा जानीहि सुव्रते ॥ ४९ ॥

यथा गच्छन्ति सरितोऽवशेनापि सरित्यतिम् ।

तथार्चादीनि कर्माणि तदुद्देश्यानि पार्वति ॥ ५० ॥

यो यो यान् यान् यजंद्देवान् श्रद्धया यद्यदासये ।

तत्तददाति सोऽध्यक्षस्तैस्तैर्देवगणैः शिवे ॥ ५१ ॥

बहुनाऽत्र किमुक्तेन तथाऽग्रे कथ्यते प्रिये ।

ध्येयः पूज्यः सुखाराध्यस्तं विना नास्ति मुक्तये ॥ ५२ ॥

नाऽऽयासो नोपवासश्च कायक्लेशो न विद्यते ।

नैवाऽऽचारादिनियमो नोपचाराश्च भूरिशः ॥ ५३ ॥

परब्रह्माराधनतः सर्वेषां प्रीणने दृष्टान्तमाह तरोरित्यादि । तद्भुजपल्लवाः  
तरोः शाखाः किमलयाणि च । तदनुष्ठानात् परमेश्वराराधनात् ॥ ४८ ॥

यथेत्यादि । पूजनात् मानसार्चनात् ॥ ४९ ॥

यथेत्यादि । तदुद्देश्यानि स परमात्मा उद्देश्यो येषामर्चादिकर्मणां  
तानि ॥ ५० ॥

यो य इत्यादि । यद्यदासये यस्य यस्य फलस्य लाभाय । अध्यक्षः  
सर्वेषां प्राणिनां तत्तत्क्रियासु प्रवर्तकः ॥ ५१ ॥

बहुनेत्यादि । सुखेनाराध्य उपास्यः सुखाराध्यः ॥ ५२ ॥

सुखाराध्यत्वमेव दर्शयन्नाह । नायास इत्यादि । आयासः परि-  
श्रमः ॥ ५३ ॥

न दिक्कालविचारोऽस्ति न मुद्रान्याससंहतिः ।

यत्साधने कुलेशानि तं विना कोऽन्यमाश्रयेत् ॥ ५४ ॥

इति श्रीमहानिर्वाणतन्त्रे सर्वतन्त्रोत्तमोत्तमे सर्वधर्मनिर्णयगारे श्रीमदाद्यागदाशिवसंवादे  
जीवनिस्तारोपायप्रश्नो नाम द्वितीयोऽङ्काः ॥ २ ॥

तं परमात्मानम् ॥ ५४ ॥

इति श्रीमहानिर्वाणतन्त्रटीकायां द्वितीयोऽङ्काः ।

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## तृतीयोच्छ्वासः

श्रीदेव्युवाच ।

देवदेव महादेव देवतानां गुरोर्गुरो ।

वक्ता त्वं सर्वशास्त्राणां मन्त्राणां साधनस्य च ॥ १ ॥

कथितं यत् परं ब्रह्म परमेशं परात्परम् ।

यस्योपासनतो मर्त्यो भुक्तिं मुक्तिञ्च विन्दति ॥ २ ॥

केनोपायेन भगवन् परमात्मा प्रसीदति ।

किं तस्य साधनं देव मन्त्रः को वा प्रकीर्तितः ॥ ३ ॥

किं ध्यानं किं विधानञ्च परेशस्य परात्मनः ।<sup>१</sup>

तत्त्वेन श्रोतुमिच्छामि कृपया कथय प्रभो ॥ ४ ॥

श्रीसदाशिव उवाच ।

अतिगुह्यं परं तत्त्वं शृणु मत्प्राणवल्लभे ।

ओं नमो ब्रह्मणे ।

कैवल्यार्थं परमात्मैव ध्येयः पूज्यः सुखाराध्यश्चेत्याकर्ण्य तद्ध्यानादिकं जिज्ञासुः सदाशिवं प्रशंसन्ती देव्युवाच । देवदेवेत्यादि । देवतानां गुरोर्बृहस्पतेरपि गुरो । विन्दति लभते । तस्य परमात्मनः । तत्त्वेन याथार्थ्येन ॥ १-४ ॥

<sup>१</sup> परेतस्य महात्मनः इति वा पाठः ।

रहस्यमेतत् कल्याणि न कुत्रापि प्रकाशितम् ।

तव स्नेहेन वक्ष्यामि मम प्राणाधिकं परम् ॥ ५ ॥

ज्ञेयं भवति तद्ब्रह्म सच्चिद्विश्वमयं परम् ।

तथा तत्त्वस्वरूपेण लक्षणैर्वा महेश्वरि ॥ ६ ॥

सत्तामात्रं निर्विशेषमवाङ्मनसगोचरम् ।

असत्त्रिलोकीसद्भानं स्वरूपं ब्रह्मणः स्मृतम् ॥ ७ ॥

समाधियोगैस्तद्वेद्यं सर्वत्र समदृष्टिभिः ।

द्वन्द्वातीतैर्निर्विकल्पैर्देहात्माध्यासवर्जितैः ॥ ८ ॥

अथोत्तरयन् सदाशिव उवाच । अतिगुह्यमित्यादि । अतिगुह्यमतिरहस्यं परं तत्त्वं परं ब्रह्म । तत्त्वं ब्रह्मणि याथार्थ्ये इति कोशः । रहस्यं गुह्यम् ॥ ५ ॥

ज्ञेयमित्यादि । हे महेश्वरि सच्चिद्विश्वमयं सत् सदा स्थायि चित् चैतन्यं विश्वमशेषं जगत् एतत् स्वरूपं यदतिगुह्यं तत् परं ब्रह्म । तत्त्वस्वरूपेण ब्रह्मणः स्वरूपेण लक्षणेन तदस्म्यैर्वा लक्षणैर्यथावत् ज्ञेयं भवति । लक्ष्यते ज्ञायते पदार्थो यैः तानि लक्षणानि तैः । करणे ल्युट् ॥ ६ ॥

ननु किं तत्तत्त्वस्वरूपं येन परं ब्रह्म ज्ञेयं भवेदित्यपेक्षायां ब्रह्मणः स्वरूपं निरूपयति सत्तामात्रमित्यादि । यत् सत्तामात्रं केवलपरमार्थसत्त्वस्वरूपं । निर्विशेषं स्वगतभेदरहितम् । अवाङ्मनसगोचरं वचो मनसश्चाग्राह्यम् । असत्त्रिलोकीसद्भानम् असत्या मिथ्याभूतायाम्बिलोक्याः सद्भानं सद्ब्रह्मज्ञानं यस्मात् तद्ब्रह्मणः स्वरूपं स्मृतम् ॥ ७ ॥

तच्च ब्रह्मस्वरूपं परमहंसैरेव वेदितव्यमित्याह समाधीत्यादिना । सर्वत्र समदृष्टिभिः सर्वत्रारिमित्रादौ समा तुल्या दृष्टिर्येषां तैः । द्वन्द्वातीतैः अतिक्रान्तमुखदुःखशीतोष्णादिभिः । निर्विकल्पैर्नानाविधकल्पनाशून्यैः । देहात्माध्यासवर्जितैः शरीरनिष्ठात्मत्वबुद्धिरहितैर्योगिभिः । समाधियोगैः समाधिश्चित्तै-

यतो विश्वं समुद्भूतं येन जातञ्च तिष्ठति ।

यस्मिन् सर्वाणि लीयन्ते ज्ञेयं तद्ब्रह्म लक्षणैः ॥ ९ ॥

स्वरूपबुद्ध्या यद्वेद्यं तदेव लक्षणैः शिवे ।

लक्षणैराप्तुमिच्छूनां विहितं तत्र साधनम् ॥ १० ॥

तत्साधनं प्रवक्ष्यामि शृणुष्वनावहिता प्रिये ।

तत्रादौ कथयाम्याद्ये मन्त्रोद्धारं महेशितुः ॥ ११ ॥

काग्र्यम् योगाः परमेश्वरैकपरतासम्यग्दर्शनादयः तैः कर्णैः तद्ब्रह्म वेद्यं भवति ।  
अथवा समाधीयते चित्तमस्मिन्निति समाधिः परमेश्वरः उपसर्गे धोः किरित्यधि-  
करणे किः । तत्र योगाः सम्यग्दर्शनादयो येषां तैः समाधियोगैर्जनैः ॥ ८ ॥

तटस्थलक्षणानि दर्शयन्नाह यतो विश्वमित्यादि । यतो हेतुभूतात्  
विश्वमशेषं जगत् समुद्भूतं जातम् । जातञ्च सद्विश्वं येनावलम्बनभूतेन तिष्ठति ।  
प्रलयकाले सर्वाणि चराण्यचराणि च भूतानि यस्मिन् लीयन्ते लीनानि भवन्ति  
तद्ब्रह्म तटस्थैरेतैर्लक्षणैर्ज्ञेयं वेदितव्यम् ॥ ९ ॥

स्वरूपलक्षणेन तटस्थलक्षणेन च वेदितव्यस्य ब्रह्मणो भेदो नास्तीति  
प्रतिपादयितुमाह स्वरूपबुद्धयेत्यादि । हे शिवे स्वरूपबुद्ध्या यद्ब्रह्म वेद्यं ज्ञेयं  
भवति तदेव ब्रह्म तटस्थैरपि लक्षणैर्वेद्यं भवेत् । स्वरूपलक्षणेन ब्रह्माधिगन्तु-  
मिच्छतां जनानां साधनानपेक्षत्वात्तटस्थैरेव लक्षणैस्तदधिगन्तुमिच्छतां साधन-  
मभिधातुमाह लक्षणैरित्यादि । तत्र स्वरूपलक्षणतटस्थलक्षणेपु मध्ये तटस्थै-  
र्लक्षणैर्ब्रह्माप्तुमधिगन्तुमिच्छूनां जनानां साधनं विहितम् ॥ १० ॥

तदित्यादि । हे प्रिये तत्साधनं तटस्थलक्षणैर्वेद्यस्य ब्रह्मणः साधनमहं  
प्रवक्ष्यामि अवहिता सावधाना सती त्वं शृणुष्व । तत्र साधने वक्तव्ये आदौ  
प्रथमतो महेशितुर्भेश्वरस्य मन्त्रोद्धारं कथयामि ॥ ११ ॥



प्रणवं पूर्वमुद्धृत्य सच्चित्पदमुदाहरेत् ।  
 एकं पदान्ते ब्रह्मेति मन्त्रोद्धारः प्रकीर्तितः ॥ १२ ॥  
 सन्धिक्रमेण मिलितः सप्तार्णोऽयं मनुर्मतः ।  
 तारहीनेन देवेशि षड्वर्णोऽयं मनुर्भवेत् ॥ १३ ॥  
 सर्वमन्त्रोत्तमः साक्षाद्मार्थकाममोक्षदः ।  
 नात्र सिद्धाद्यपेक्षाऽस्ति नारिमित्रादिदूषणम् ॥ १४ ॥  
 न तिथिर्न च नक्षत्रं न राशिगणनं तथा ।  
 कुलाकुलादिनियमो न संस्कारोऽत्र विद्यते ।  
 सर्वथा सिद्धमन्त्रोऽयं नात्र कार्या विचारणा ॥ १५ ॥  
 बहुजन्मार्जितैः पुण्यैः सद्गुरुर्यदि लभ्यते ।  
 तदा तद्वक्तो ज्ञात्वा जन्मसाफल्यमाप्नुयात् ॥ १६ ॥

मन्त्रोद्धारमेव कथयति प्रणवमित्यादिना । पूर्वं प्रथमं प्रणवमोद्धारमुद्धृत्य  
 ततोऽनन्तरं सच्चित्पदमुदाहरेत् वदेत् । सच्चित्पदान्ते च एकं ब्रह्मेत्युदाहरेत् ।  
 ततश्च ओँ सच्चिदेकं ब्रह्मेत्याकाङ्को मन्त्रो निष्पन्नः । मन्त्रोद्धारोऽयमेव प्रकीर्तितः  
 कथितः ॥ १२ ॥

सन्धीति । हे देवेशि सन्धिक्रमेण मिलितः सङ्गतोऽयं मनुर्मन्त्रः  
 सप्तार्णः सप्तवर्णको मतः । तारहीनेन प्रणवत्यागेनायं पूर्वोक्त एव मनुः षड्वर्णो  
 भवेत् ॥ १३ ॥

अथेमं मन्त्रं स्तौति सर्वेत्यादिना । अयं मन्त्रः सर्वेषु मन्त्रेषु उत्तमः श्रेष्ठः ।  
 सर्वमन्त्रोत्तमत्वमेवाह साक्षादित्यादिना ॥ १४ ॥

न तिथिरिति । तिथिर्न गणनीयेति शेषः ॥ १५ ॥

अथैतस्य मन्त्रस्य ग्रहीतुः पुरुषस्य सर्वोत्तमत्वं प्रतिपादयितुमाह  
 बह्वित्यादि । तद्वक्तव्यतः सद्गुरुमुखात् मन्त्रमिमं ज्ञात्वा ॥ १६ ॥

चतुर्वर्गं करे कृत्वा परत्रेह च मोदते ॥ १७ ॥

स धन्यः स कृतार्थश्च स कृती स च धार्मिकः ।

स स्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः ॥ १८ ॥

सर्वशास्त्रेषु निष्णातः सर्वलोकप्रतिष्ठितः ।

यस्य कर्णपथोपान्तप्राप्तो मन्त्रमहामणिः ॥ १९ ॥

धन्या माता पिता तस्य पवित्रं तत्कुलं शिवे ।

पितरस्तस्य सन्तुष्टा मोदन्ते त्रिदशैः सह ।

गायन्ति गायनीं गाथां पुलकाञ्चितविग्रहाः ॥ २० ॥

अस्मत्कुले कुलश्रेष्ठो जातो ब्रह्मोपदेशिकः ।

किमस्माकं गयापिण्डैः किं तीर्थैः श्राद्धतर्पणैः ॥ २१ ॥

किं दानैः किं जपैर्होमैः किमन्यैर्बहुसाधनैः ।

वयमक्षयतृप्ताः स्म सत्पुत्रस्यास्य साधनात् ॥ २२ ॥

चतुर्वर्गमिति । धर्मार्थकाममोक्षैरुपलक्षितो वर्गः समूहश्चतुर्वर्गस्तम् । त्रिवर्गो धर्मकामार्थैश्चतुर्वर्गः समोक्षकैरित्यमरः । परत्र परलोके ॥ १७ ॥ निष्णातो निपुणः । कर्णपथस्योपान्तं प्राप्तः कर्णपथोपान्तप्राप्तः । मन्त्र एव महामणिः ॥ १८ ॥ १९ ॥ पितर इति । गीयते इति गायनी ताम् । ल्युट् वेति बाहुलकात् कर्मणि ल्युट् । पुलकैः रोमहर्षणैरञ्चिता अधिगता विग्रहा देहा येषां तथाभूताः सन्तः । [पुलकाङ्कितविग्रहा इति पाठेऽप्यङ्कितं चिह्नितमित्यर्थः] ॥ २० ॥

तां गाथामेवाह अस्मत्कुल इत्यादिभ्यां द्वाभ्याम् । ब्रह्मोपदेशिकः ब्रह्मोपदेशवान् । अक्षयतृप्ताः अविनश्वरतृप्तिमन्तः ॥ २१ ॥ २२ ॥

शृणु देवि जगद्वन्द्वे सत्यं सत्यं मयोच्यते ।  
 परब्रह्मोपासकानां किमन्यैः साधनान्तरैः ॥ २३ ॥  
 मन्त्रग्रहणमात्रेण देही ब्रह्ममयो भवेत् ।  
 ब्रह्मभूतस्य देवेशि किमवाप्यं जगत्त्रये ॥ २४ ॥  
 किं कुर्वन्ति ग्रहा रुष्टा वेतालाश्चेटकादयः ।  
 पिशाचा गुह्यका भूता डाकिन्यो मातृकादयः ।  
 तस्य दर्शनमात्रेण पलायन्ते पराङ्मुखाः ॥ २५ ॥  
 रक्षितो ब्रह्ममन्त्रेण प्रावृत्तो ब्रह्मतेजसा ।  
 किं विभेति ग्रहादिभ्यो मार्त्तण्ड इव चापरः ॥ २६ ॥  
 तं दृष्ट्वा ते भयापन्नाः सिंहं दृष्ट्वा यथा गजाः ।  
 विद्रवन्ति च नश्यन्ति पतङ्गा इव पावके ॥ २७ ॥  
 न तस्य दुरितं किञ्चिद्ब्रह्मनिष्ठस्य देहिनः ।  
 सत्यपूतस्य शुद्धस्य सर्वप्राणिहितस्य च ।  
 को वोपद्रवमन्विच्छेदात्मापघातकं विना ॥ २८ ॥

शृण्वित्यादि । साधनान्तरैः साधनविशेषैः ॥ २३ ॥ मन्त्रेत्यादि ।  
 किमवाप्यं किं लब्धव्यमस्ति अपि तु सर्वं वस्तु लब्धमेवास्तीत्यर्थः ॥ २४ ॥  
 तस्य ब्रह्मभूतस्य दर्शनमात्रेण पराङ्मुखाः सन्तो ग्रहादयः पलायन्ते ॥ २५ ॥  
 रक्षित इत्यादि । ब्रह्मभूता जनो ग्रहादिभ्यो विभेति भीतो भवति किम् ।  
 किन्तु न विभेतीत्यर्थः । मार्त्तण्ड इव सूर्य इव ॥ २६ ॥ तमित्यादि । तं  
 परब्रह्मोपासकम् । ते ग्रहादयः । विद्रवन्ति पलायन्ते । पतङ्गा इव शलभा  
 इव ॥ २७ ॥ शुद्धस्य निर्मलान्तःकरणस्य ॥ २८ ॥

ये द्रुह्यन्ति खलाः पापाः परब्रह्मोपदेशिने ।  
 स्वद्रोहं ते प्रकुर्वन्ति नातिरिक्ता यतः सतः ॥ २९ ॥  
 स तु सर्वहितः साधुः सर्वेषां प्रियकारकः ।  
 तस्यानिष्टे कृते देवि को वा स्यान्निरुपद्रवः ॥ ३० ॥  
 मन्त्रार्थं मन्त्रचैतन्यं यो न जानाति साधकः ।  
 शतलक्षप्रजसोऽपि तस्य मन्त्रो न सिद्ध्यति ॥ ३१ ॥  
 अतोऽस्यार्थञ्च चैतन्यं कथयामि शृणु प्रिये ।  
 अकारेण जगत्पाता संहर्त्ता स्यादुकारतः ॥ ३२ ॥  
 मकारेण जगत्स्रष्टा प्रणवार्थं उदाहृतः ।  
 सच्छब्देन सदा स्थायि चिच्चैतन्यं प्रकीर्तितम् ॥ ३३ ॥  
 एकमद्वैतमीशानि बृहत्त्वाद्ब्रह्म गीयते ।  
 मन्त्रार्थः कथितो देवि साधकाभीष्टसिद्धिदः ॥ ३४ ॥

य इत्यादि । ये पापाः पापशालिनः खला दुर्जनाः परब्रह्मोपदेशिने जनाय  
 द्रुह्यन्ति तस्यापकारं विदधति ते पापाः स्वद्रोहमेव प्रकुर्वन्ति । परब्रह्मोपदेशिने  
 इति क्रुधद्रुहेर्प्यासूयार्थानां यं प्रति कोप इति सम्प्रदानत्वात् चतुर्थी सम्प्रदाने इति  
 चतुर्थी । परब्रह्मोपदेशिजनद्रोहकरणात् स्वस्थैवापकारस्योत्पादने हेतुं दर्शयन्नाह  
 नातिरिक्ता इत्यादि । यतो हेतोः सतः साधोर्ब्रह्मभूताद्ब्रह्मोपदेशिनो जनात्  
 तेऽतिरिक्ता भिन्ना न भवन्ति अतः स्वद्रोहमेव प्रकुर्वन्तीति भावः ॥ २९ ॥  
 स तु ब्रह्मनिष्ठस्तु ॥ ३० ॥

मन्त्रार्थमिति । तस्य साधकस्य । यतो न सिद्ध्यति अतः प्रथमतः  
 प्रणवार्थं निरूपयति अकारेणेत्यादिना ॥ ३१ ॥ ३२ ॥

अथ सच्चिदादिपदार्थमाह सच्छब्देनेत्यादिना ॥ ३३ ॥ ३४ ॥

मन्त्रचैतन्यमेतत्तु तदधिष्ठातृदेवता ।

तज्ज्ञानं परमेशानि भक्तानां सिद्धिदायकम् ॥ ३५ ॥

अस्याधिष्ठातृ देवेशि सर्वव्यापि सनातनम् ।

अवितर्क्यं निरातङ्गं वाचातीतं निरञ्जनम् ॥ ३६ ॥

वाङ्मायाकमलाद्येन तारहीनेन पार्वति ।

दीयते विविधा विद्या माया श्रीः सर्वतोमुखी ॥ ३७ ॥

तारेण तारहीनेन प्रत्येकं सकलं पदम् ।

युग्मयुग्मक्रमेणाऽपि मन्त्रोऽयं विविधो भवेत् ॥ ३८ ॥

अथ मन्त्रचैतन्यमभिधत्ते मन्त्रेत्यादिना । हे परमेशानि या तस्य मन्त्र-  
स्याधिष्ठात्री देवता तस्या यत् ज्ञानमेतदेव मन्त्रचैतन्यं जानीहीत्यन्वयः ।  
तच्चाधिष्ठातृदेवताज्ञानं भक्तानां सिद्धिदायकं भवेत् ॥ ३५ ॥

नन्वस्य मन्त्रस्य काऽधिष्ठात्री देवतेत्यपेक्षायामाह अस्याेत्यादि । हे देवेशि  
सर्वव्यापि सकलपदार्थव्यापनशीलम् । सनातनं प्रागभावध्वंसरहितम् । अवि-  
तर्क्यमनूहनीयम् । निराकारमाकृतिशून्यम् । वाचातीतमतिक्रान्तवाक् । निरञ्जनम्  
मनश्चक्षुराद्यविषयभूतम् । यद्वद्वत् तदस्य मन्त्रस्याधिष्ठातृ भवेत् ॥ ३६ ॥

वागित्यादि । हे पार्वति वाङ्मायाकमलाद्येन ऐमिति ह्रीमिति श्रीमिति  
बीजमाद्यं यस्य तथाभूतेन । तारहीनेन प्रणवरहितेन पूर्वोक्तेन मन्त्रेण क्रमतो  
विविधा अनेकप्रकारा विद्या दीयते विविधा माया दीयते सर्वतो मुखं यस्या  
एवम्भूता श्रीर्लक्ष्मीर्दीयते । यथा ऐं सच्चिदेकं ब्रह्मेत्यनेन मन्त्रेण विद्या दीयते ।  
ह्रीं सच्चिदेकं ब्रह्मेत्यनेन माया दीयते । श्रीं सच्चिदेकं ब्रह्मेत्यनेन तु  
श्रीरिति ॥ ३७ ॥

अथैतस्यैव मन्त्रस्य नानाविधत्वं सम्पादयति तारेणेत्यादिना ।  
पूर्वोक्तमन्त्रस्य प्रत्येकं पदं सकलं वा पदं तारेण प्रणवेन सहितं कर्त्तव्यं

ऋषिः सदाशिवो ह्यस्य छन्दोऽनुष्टुबुदाहतम् ।

देवता परमं ब्रह्म सर्वान्तर्यामि निर्गुणम् ॥ ३९ ॥

चतुर्वर्गफलावाप्त्यै विनियोगः प्रकीर्तितः ।

अङ्गन्यासकरन्यासौ कथयामि शृणु प्रिये ॥ ४० ॥

तारं सच्चिदेकमिति ब्रह्मेति सकलं ततः ।

अङ्गुष्ठतर्जनीमध्यानामिकासु महेश्वरि ॥ ४१ ॥

कनिष्ठयोः करतलपृष्ठयोः सुरवन्दिते ।

नमः स्वाहा वषट् हूं वौषट् फडन्तैर्यथाक्रमम् ॥ ४२ ॥

तारहीनेन प्रणवत्यागेनोपलक्षितं वा विधेयम् । ततश्चायं मन्त्रो विविधो भवेत् । युग्मयुग्मक्रमेणापि प्रणवसहितस्तद्रहितो वायं पूर्वोक्तो मन्त्रो विविधोऽनेक-प्रकारको भवेत् । तारसहितं तद्रहितं प्रत्येकं पदं यथा ओं सत् । ओं चित् । ओं एकम् । ओं ब्रह्म । सत् । चित् । एकम् । ब्रह्म इति । प्रणवसम्बद्धं तदसम्बद्धं समस्तं पदम् यथा ओं सच्चिदेकं ब्रह्म । सच्चिदेकं ब्रह्मेति । युग्मयुग्मक्रमतो यथा ओं सद्ब्रह्म । ओं चिद्ब्रह्म । ओं एकं ब्रह्म । ओं सच्चित् । ओं चिदेकम् । सद्ब्रह्म । चिद्ब्रह्म । एकं ब्रह्म । सच्चित् । चिदेकमिति ॥ ३८ ॥

अथास्य मन्त्रस्य ऋष्यादिकमाह ऋषिरित्यादिना सार्द्धेन । अस्य मन्त्रस्य । सर्वान्तर्यामि सर्वान्तर्नियन्तृ ॥ अस्य मन्त्रस्य सदाशिव ऋषिरनुष्टुप्छन्दः सर्वान्तर्यामि निर्गुणं परमं ब्रह्म देवता धर्मार्थकाममोक्षावाप्तये विनियोगः । शिरसि सदाशिवाय ऋषये नमः मुखेऽनुष्टुप्छन्दसे नमः हृदि सर्वान्तर्यामि-निर्गुणपरमब्रह्मणे देवतायै नमः धर्मार्थकाममोक्षावाप्तये विनियोगः । इति ऋषिन्यासं विधायाङ्गन्यासकरन्यासौ विधातव्यौ अतस्तावभिधातुमाह अङ्ग-न्यासेत्यादि ॥ ३९ ॥ ४० ॥

तयोर्मध्ये प्रथमतः करन्यासमाह तारमित्यादिभ्यां सार्द्धाभ्यां द्वाभ्याम् । हे महेश्वरि हे सुरवन्दिते नमः स्वाहावषट् हूं वौषट् फडन्तैः अन्तर्भूतैर्नमः स्वाहावषट्

न्यसेन्न्यासोक्तविधिना सायकः सुसमाहितः ।  
 हृदादिकरपर्यन्तमेवमेव विधीयते ॥ ४३ ॥  
 प्राणायामं ततः कुर्यान् मूलेन प्रणवेन वा ।  
 मध्यमानामिकाभ्याञ्च दक्षहस्तस्य पार्वति ॥ ४४ ॥  
 वामनासापुटं धृत्वा दक्षनासापुटेन च ।  
 पूरयेत् पवनं मन्त्री मूलमष्टमितं जपन् ॥ ४५ ॥  
 अङ्गुष्ठेन दक्षनासां धृत्वा कुम्भकयोगतः ।  
 जपेद्द्वात्रिंशताऽऽवृत्त्या ततो दक्षिणनासया ॥ ४६ ॥  
 शनैःशनैस्त्यजेद्वायुं जपन् षोडशधा मनुम् ।  
 वामनासापुटेऽप्येवं पूरकुम्भकरेचकम् ॥ ४७ ॥  
 पुनर्दक्षिणतः कुर्यात् पूर्ववत् सुरपूजिते ।  
 प्राणायामविधिः प्रोक्तो ब्रह्ममन्त्रस्य साधने ॥ ४८ ॥

ह्रंवौषट्फट् रूपैः पदैर्विंशिष्टं तारं प्रणवं सदिति चिदिति एकमिति ब्रह्मेति ।  
 ततोऽनन्तरम् । ओं सच्चिदेकं ब्रह्मेति सकलञ्च पदम् अङ्गुष्ठतर्जनीमध्यानामिकासु  
 कनिष्ठयोः करतलपृष्ठयोश्च न्यासोक्तविधिना सुसमाहितोऽतिसावधानः सन् साधको  
 यथाक्रमं न्यसेत् । क्रमो यथा ओं अङ्गुष्ठाभ्यां नमः । सत्तर्जनीभ्यां स्वाहा ।  
 चिन्मध्यमाभ्यां वषट् । एकमनामिकाभ्यां ह्रँ । ब्रह्म कनिष्ठाभ्यां वौषट् । ओं  
 सच्चिदेकं ब्रह्म करतलपृष्ठाभ्यां फट् । इति करन्यासः । अथाङ्गन्यासमाहार्द्धेन  
 हृदित्यादि । हृदादिकरपर्यन्तं प्रत्येवमेव न्यासो विधीयते । यथा ओं हृदयाय नमः ।  
 सच्छिरसे स्वाहा । चिच्छिखायै वषट् । एकं कवचाय ह्रँ । ब्रह्म नेत्रत्रयाय  
 वौषट् । ओं सच्चिदेकं ब्रह्म करतलकण्ठपृष्ठाभ्यां फट् इति ॥ ४१-४३ ॥

एवमङ्गन्यासकरन्यासो विधाय प्राणायामो विधेय इत्याह प्राणायाम-  
 मित्यादिना । ततोऽनन्तरम् ओं सच्चिदेकं ब्रह्मेत्यादिमूलमन्त्रेण प्रणवेन ओं-

ततो ध्यानं प्रकुर्वीत साधकाभीष्टसाधनम् ॥ ४९ ॥

हृदयकमलमध्ये निर्विशेषं निरीहम्

हरिहरविधिवेद्यं योगिभिर्ध्यानगम्यम् ।

जननमरणभीतिभ्रंसि सच्चित्स्वरूपम्

सकलभुवनबीजं ब्रह्म चैतन्यमीडे ॥ ५० ॥

कारेण वा प्राणायामं कुर्यात् ॥ ननु प्राणायामः कथं विधातव्य इत्यपेक्षायां तद्विधानमाह मध्यमेत्यादिभिः साङ्ख्यैश्चतुर्भिः । हे पार्वति दक्षिणहस्तस्य मध्यमानामिकाभ्यामङ्गुलिभ्यां वामनासापुटं धृत्वा मन्त्री साधकोऽष्टमितं मूलमन्त्रं जपन् सन् दक्षिणनासापुटेन पवनं वायु पूरयेत् । ततो दक्षहस्तस्यैवाङ्गुष्ठेन दक्षनासापुटं धृत्वा कुम्भकयोगतो द्वात्रिंशता आवृत्त्या मूलमन्त्रं जपेत् । ततः षोडशधा मनुं मूलमन्त्रं जपन् सन् दक्षिणनासयैव शनैः शनैर्वायुं त्यजेत् । ततो वामनासापुटेऽप्येवमेव पूरककुम्भकरेचकं कुर्यात् क्रमेणैवाकृष्टं निश्चलं विमुक्तञ्च श्वासं विदध्यादित्यर्थः । पूर्ववत् पुनर्दक्षिणतोऽपि पूरककुम्भकरेचकं कुर्यात् । ब्रह्ममन्त्रस्य साधने एष प्राणायामविधिः प्रोक्तः । पूरकादिस्वरूपमाह योगियाज्ञवल्क्यः

नासिकोत्कृष्ट उच्छ्वासो ध्मातः पूरक उच्यते ।

कुम्भको निश्चलश्वासो मुच्यमानस्तु रेचकः ॥ इति ॥ ४४—४८ ॥

इत्थं प्राणायामं कृत्वा परब्रह्मध्यानं कर्तव्यमित्याह तत इत्यादिना ॥ ४९ ॥

अथ तद्विधानमाह हृदयेत्यादि । हृदयकमलस्य मध्ये स्थितं चैतन्यं चेतनं ब्रह्माहमीडे ध्यायामीत्यन्वयः । धातूनामनेकार्थत्वादीदधातोर्ध्यानेऽर्थेऽपि प्रवृत्तिः । निर्विशेषमित्यादीनि ब्रह्मणो विशेषणानि । निर्विशेषं नानाविधभेदशून्यम् । निरीहं निराकाङ्क्षम् प्राप्तसमस्तैश्वर्यमित्यर्थः । ध्यानगम्यम् ध्यानेनावगन्तव्यम् । जननमरणभीतिभ्रंसि जन्ममृत्युनिमित्तकभयापहन्तु ।



ध्यात्वैवं परमं ब्रह्म मानसैरुपचारकैः ।

पूजयेत् परया भक्त्या ब्रह्मसायुज्यहेतवे ॥ ५१ ॥

गन्धं दद्यान्महीतत्त्वं पुष्पमाकाशमेव च ।

धूपं दद्याद्वायुतत्त्वं दीपं तेजः समर्पयेत् ।

नैवेद्यं तोयतत्त्वेन प्रदद्यात् परमात्मने ॥ ५२ ॥

ततो जप्त्वा महामन्त्रं मनसा साधकोत्तमः ।

समर्प्य ब्रह्मणे पश्चाद्बहिःपूजां समारभेत् ॥ ५३ ॥

उपस्थितानि द्रव्याणि गन्धपुष्पादिकानि च ।

वस्त्रालङ्कृणादीनि भक्ष्यपेयानि यानि च ॥ ५४ ॥

मन्त्रेणानेन संशोध्य ध्यात्वा ब्रह्म सनातनम् ।

निमील्य नेत्रे मतिमानर्पयेत् परमात्मने ॥ ५५ ॥

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ५६ ॥

सच्चित्स्वरूपं सदास्थायिस्वरूपं ज्ञानस्वरूपञ्चेत्यर्थः । सकलभुवनबीजं समस्तस्य भुवनस्य कारणम् ॥ ५० ॥

एवं ब्रह्म ध्यात्वा तस्य पूजनं विधेयमित्याह ध्यात्वेत्यादिना । मान-  
सैर्मनःसङ्कल्पितैः । ब्रह्मसायुज्यहेतवे ब्रह्मत्वनिमित्ताय । स्याद्ब्रह्मभूयं ब्रह्म-  
सायुज्यमित्यपीत्यमरः ॥ मानसानुपचारानेवाह गन्धमित्यादिना ॥ ५१ ॥ ५२ ॥

तत इति । महामन्त्रम् ओं सच्चिदेकं ब्रह्मेत्याद्यात्मकम् । समर्प्य महामन्त्र-  
जपहेतुकं फलं दत्त्वा ॥ बहिःपूजामेवाह उपस्थितानीत्यादिना । उपस्थितानि  
समीपे स्थितानि ॥ अनेन इतोऽनन्तरमेव वक्ष्यमाणेन मन्त्रेण ॥ ५३—५५ ॥

अथ गन्धपुष्पाद्यर्पणमन्त्रमेवाह ब्रह्मार्पणमिति । अर्प्यते दीयतेऽनेनेत्यर्पणं  
स्रवादि यज्ञपात्रम् तदपि ब्रह्मैव । दीयमानं हविर्घृतादिकमपि ब्रह्मैव ।

ततो नेत्रे समुन्मील्य जप्त्वा मूलं स्वशक्तितः ।

तज्जपं ब्रह्मसात् कृत्वा स्तोत्रञ्च कवचं पठेत् ॥ ५७ ॥

स्तोत्रं शृणु महेशानि ब्रह्मणः परमात्मनः ।

यत् श्रुत्वा साधको देवि ब्रह्मसायुज्यमश्नुते ॥ ५८ ॥

नमस्ते सते सर्वलोकाश्रयाय

नमस्ते चिते विश्वरूपात्मकाय ।

नमोऽद्वैततत्त्वाय मुक्तिप्रदाय

नमो ब्रह्मणे व्यापिने निर्गुणाय ॥ ५९ ॥

त्वमेकं शरण्यं त्वमेकं वरेण्यं

त्वमेकं जगत्कारणं विश्वरूपम् ।

ब्रह्मैवाग्निस्तस्मिन् । ब्रह्मणा कर्त्ता हुतं हवनमपि ब्रह्म । अग्निश्च कर्त्ता च हवनक्रिया चापि ब्रह्मैवेत्यर्थः । एवं ब्रह्मण्येव कर्म्मात्मके समाधिश्चित्तैकाग्र्यं यस्य तेन पुंसा ब्रह्मैव गन्तव्यं प्राप्तव्यं न तु फलान्तरमित्यर्थः ॥ ५६ ॥

तत इत्यादि । समुन्मील्य उद्धाट्य । मूलं मूलमन्त्रम् । ब्रह्मसात् ब्रह्माधीनम् ॥ ५७ ॥

स्तोत्रमिति । ब्रह्मसायुज्यमश्नुते ब्रह्मत्वं प्राप्नोति ॥ ५८ ॥

अथ तत्स्तोत्रमाह नमस्ते इत्यादि । सते सदा स्थायिने । सर्व लोकाश्रयाय सकललोकाधारभूताय । चिते चैतन्याय । विश्वरूप आत्मा यस्य तस्मै । अद्वैततत्त्वाय सजातीयविजातीयात्मगतमेदरहिततत्त्वाय । ब्रह्मणे अतिबृहते अतएव व्यापिने सकलवस्तुव्यापनशीलाय । निर्गुणाय सत्त्वादिगुण-रहिताय ॥ ५९ ॥

त्वमेकं जगत्कर्तृपातृप्रहर्तृ

त्वमेकं परं निश्चलं निर्विकल्पम् ॥ ६० ॥

भयानां भयं भीषणं भीषणानां

गतिः प्राणिनां पावनं पावनानाम् ।

महोच्चैःपदानां नियन्तु त्वमेकं

परेषां परं रक्षकं रक्षकाणाम् ॥ ६१ ॥

परेश प्रभो सर्वरूपाप्रकाशिन्

अनिर्देश्य सर्वेन्द्रियागम्य सत्य ।

अचिन्त्याक्षर व्यापकाव्यक्त तत्त्व

जगद्भासकाधीश पायादपायात् ॥ ६२ ॥

त्वमित्यादि । एकं मुख्यं केवलं वा । शरणे रक्षणे साधु इति शरण्यम् । तत्र साधुरिति यत् । वरेण्यं वरणीयम् । जन्ममृत्युदुःखादिभीरुभिरुपासनीय-मित्यर्थः । परं श्रेष्ठम् । निर्विकल्पं नानाविधकल्पनाशून्यम् ॥ ६० ॥

भयानामित्यादि । भीषणानां भयानकानामपि भीषणं भयानकम् । पावनानां पूतत्वजनकानामपि पावनम् पावित्र्यजनकम् । पदानां स्थानानां मध्ये महोच्चैरत्युच्छ्रितं पदम् अथवा महोच्चैरत्युच्छ्रितं पदं येषां तेषां ब्रह्मादीनामपि नियन्तु नियामकम् । परेषां श्रेष्ठानामपि ॥ ६१ ॥

परेशेत्यादि । परेश परेषां ब्रह्मादीनामप्यधिप । प्रभो नियन्तः । अनिर्देश्यशब्देन निर्देष्टुमशक्य । सर्वेन्द्रियागम्य सर्वेर्नेतादिभिरिन्द्रियैरप्राप्य । सत्य परमार्थसत्यशालिन् । अचिन्त्य मनसोऽप्यविषयभूत । न क्षरति चलतीत्यक्षरम् तत्सम्बोधने अक्षर । अव्यक्त रूपादिरहित । जगद्भासकानां चन्द्रसूर्यादीनामपीश्वर अथवा जगद्भासकेति अधीशेति च भिन्नमेव पदम् । पायात् रक्षेत् । अपायात् भक्तिबुद्ध्यादिविश्लेषात् ॥ ६२ ॥

तदेकं स्मरामस्तदेकं जपामः

तदेकं जगत्साक्षिरूपं नमामः ।

सदेकं निधानं निरालम्बमीशं

भवाम्भोधिपोतं शरण्यं ब्रजामः ॥ ६३ ॥

पञ्चरत्नमिदं स्तोत्रं ब्रह्मणः परमात्मनः ।

यः पठेत् प्रयतो भूत्वा ब्रह्मसायुज्यमाप्नुयात् ॥ ६४ ॥

प्रदोषेऽदः पठेन्नित्यं सोमवारे विशेषतः ।

श्रावयेद्बोधयेत् प्राज्ञो ब्रह्मनिष्ठान् स्वबान्धवान् ॥ ६५ ॥

इति ते कथितं देवि पञ्चरत्नं महेशितुः ।

कवचं शृणु चार्वङ्गि जगन्मङ्गलनामकम् ।

पठनाद्धारणाद् यस्य ब्रह्मज्ञो जायते ध्रुवम् ॥ ६६ ॥

परमात्मा शिरः पातु हृदयं परमेश्वरः ।

कण्ठं पातु जगत्पाता वदनं सर्वदृग्विभुः ॥ ६७ ॥

करौ मे पातु विश्वात्मा पादौ रक्षतु चिन्मयः ।

सर्वाङ्गं सर्वदा पातु परं ब्रह्म सनातनम् ॥ ६८ ॥

तदित्यादि । तत् ब्रह्म । निधीयते जगद् यस्मिन् तन्निधानं जगदा-  
श्रयभूतम् । निरालम्बम् आश्रयशून्यम् ॥ ६३ ॥

अथ पञ्चरत्नाख्यैतस्तोत्रपाठहेतुकं फलमाह पञ्चरत्नमित्यादिना । प्रयतः  
पवित्रः ॥ अदः स्तोत्रम् ॥ ६४ ॥ ६५ ॥

स्तोत्रं पठित्वा कवचं पठितव्यमतस्तदभिधातुमुपक्रमते इतीति ॥ ६६ ॥

तद् ब्रह्मकवचमेवाह परमात्मेत्यादि । चिन्मयः चैतन्यरूपः ॥ ६७ ॥ ६८ ॥

श्रीजगन्मङ्गलस्यास्य कवचस्य सदाशिवः ।

ऋषिश्छन्दोऽनुष्टुपिति परमब्रह्म देवता ।

चतुर्वर्गफलावाप्त्यै विनियोगः प्रकीर्तितः ॥ ६९ ॥

यः पठेद् ब्रह्मकवचं ऋषिन्यासपुरःसरम् ।

स ब्रह्मज्ञानमासाद्य साक्षाद्ब्रह्ममयो भवेत् ॥ ७० ॥

भूर्जे विलिख्य गुटिकां स्वर्णस्थां धारयेत् यदि ।

कण्ठे वा दक्षिणे वाहौ सर्वसिद्धीश्वरो भवेत् ॥ ७१ ॥

इत्येतत् परमब्रह्मकवचं ते प्रकाशितम् ।

दद्यात् प्रियाय शिष्याय गुरुभक्त्याय धीमते ॥ ७२ ॥

पठित्वा स्तोत्रकवचं प्रणमेत् साधकाग्रणीः ॥ ७३ ॥

नमस्ते परमं ब्रह्म नमस्ते परमात्मने ।

निर्गुणाय नमस्तुभ्यं सद्रूपाय नमो नमः ॥ ७४ ॥

अथास्य कवचस्य ऋष्यादिकमाह श्रीजगदित्यादिना ॥ अथ ब्रह्मकवच-  
पठनजन्यं फलमाह य इत्यादिना । ऋषिन्यासः पुरःसरो यत्र तत् । ऋषिन्यासश्च  
अस्य श्रीजगन्मङ्गलनामकस्य कवचस्य सदाशिव ऋषिः अनुष्टुप्छन्दः परमब्रह्म  
देवता धर्मार्थकाममोक्षावाप्त्यै श्रीजगन्मङ्गलाख्यकवचपाठे विनियोगः । शिरसि  
सदाशिवाय ऋषये नमः । मुखेऽनुष्टुप्छन्दसे नमः । हृदये परब्रह्मणे देवतायै  
नमः । धर्मार्थकाममोक्षावाप्त्यै श्रीजगन्मङ्गलाख्यकवचपाठे विनियोग इति ।  
आसाद्य प्राप्य । ब्रह्ममयः ब्रह्मस्वरूपः ॥ ६९-७१ ॥

इतीति । ते तुभ्यं तवाग्रे वा ॥ प्रणमेत् परमात्मानमिति शेषः ।  
साधकाग्रणीः साधकोत्तमः ॥ तत्प्रणमनमेवाह नम इत्यादिना ॥ ७२-७४ ॥

वाचिकं कायिकं वाऽपि मानसं वा यथामति ।  
 आराधने परेशस्य भावशुद्धिर्विधीयते ॥ ७५ ॥  
 एवं संपूज्य मतिमान् स्वजनैर्बान्धवैः सह ।  
 महाप्रसादं स्वीकुर्याद् ब्रह्मणः परमात्मनः ॥ ७६ ॥  
 पूजने परमेशस्य नावाहनविसर्जने ।  
 सर्वत्र सर्वकालेषु साधयेद् ब्रह्मसाधनम् ॥ ७७ ॥  
 अस्नातो वा कृतस्नानो भुक्तो वाऽपि बुभुक्षितः ।  
 पूजयेत् परमात्मानं सदा निर्मलमानसः ॥ ७८ ॥  
 अनेन ब्रह्ममन्त्रेण भक्ष्यपेयादिकञ्च यत् ।  
 दीयते परमेशाय तदेव पावनं महत् ॥ ७९ ॥  
 गङ्गातोये शिलादौ च स्पृष्टदोषोऽपि वर्तते ।  
 परंब्रह्मार्पिते द्रव्ये स्पृष्टास्पृष्टं न विद्यते ॥ ८० ॥

ननु परमात्मानं प्रति कायिकवाचिकमानसास्त्रयोऽपि प्रणामा विधात-  
 व्यास्तेषां मध्ये एकतमो वा तत्राह वाचिकमित्यादि । यथामति परंब्रह्मणे कायिकं  
 वाचिकं मानसं वा प्रणमनं विदध्यात् । ननु परंब्रह्मणे कायिकस्यैव प्रणामस्यो-  
 चित्यं नतु वाचिकमानसयोरत आह आराधन इत्यादि । भावशुद्धिरन्तःकरण-  
 शुद्धत्वम् ॥ ७५ ॥

एवमित्यादि । संपूज्य परमात्मानमिति शेषः ॥ साधयेत् निष्पादयेत्  
 ॥ ७६-७८ ॥

अथ ब्रह्मणो महाप्रसादस्य माहात्म्यं वर्णयितुमुपक्रमते अनेनेत्यादि ।  
 ब्रह्ममन्त्रेण ओं सच्चिदित्याद्यात्मकेन ब्रह्मार्पणमित्याद्यात्मकेन वा ॥ शिलादौ  
 शालग्रामशिलादौ ॥ ७९. ॥ ८० ॥

पक्वं वाऽपि न पक्वं वा मन्त्रेणानेन मन्त्रितम् ।  
 साधको ब्रह्मसात् कृत्वा भुञ्जीयात् स्वजनैः सह ॥ ८१ ॥  
 नात्र वर्णविचारोऽस्ति नोच्छिष्टादिविवेचनम् ।  
 न कालनियमोऽप्यत्र शौचाशौचं तथैव च ॥ ८२ ॥  
 यथाकाले यथादेशे यथायोगेन लभ्यते ।  
 ब्रह्मसात् कृतनैवेद्यमश्नीयादविचारयन् ॥ ८३ ॥  
 आनीतं श्वपचेनापि श्वमुखादपि निःसृतम् ।  
 तदन्नं पावनं देवि देवानामपि दुर्लभम् ॥ ८४ ॥  
 किं पुनर्मनुजादीनां वक्तव्यं देववन्दिते ।  
 परमेशस्य नैवेद्यसेवनाद् यत् फलं भवेत् ॥ ८५ ॥  
 महापातकयुक्तो वा युक्तो वाप्यन्यपातकैः ।  
 सकृत् प्रसादग्रहणात् मुच्यते नात्र संशयः ॥ ८६ ॥  
 सार्द्धत्रिकोटितीर्थेषु स्नानदानेन यत्फलम् ।  
 तत् फलं लभते मर्त्यो ब्रह्मार्पितनिषेवणात् ॥ ८७ ॥  
 अश्वमेधादिभिर्यज्ञैरिष्टा यत् फलमश्नुते ।  
 भक्षिते ब्रह्म नैवेद्ये तस्मात् कोटिगुणं लभेत् ॥ ८८ ॥  
 जिह्वाकोटिसहस्रैस्तु वक्रकोटिशतैरपि ।  
 महाप्रसादमाहात्म्यं वर्णितुं नैव शक्यते ॥ ८९ ॥

पक्वमिति । मन्त्रेण ओं तत् सद्यित्याद्यात्मकेन ॥ नात्रेति । अत्र ब्रह्मणो  
 महाप्रसादे ॥ आनीतमिति । श्वपचेन चाण्डालेनाप्यानीतं यदन्नं तद्ब्रह्मसात्कृतं  
 सत् पावनं भवेत् ॥ अश्नुते लभते ॥ ८१-८९ ॥

यत्र कुत्र स्थितो वापि प्राप्य ब्रह्मार्पितामृतम् ।  
 गृहीत्वा कीकशो दाऽपि ब्रह्मसायुज्यमाप्नुयात् ॥ ९० ॥  
 यदि स्यान्नीचजातीयमन्नं ब्रह्मणि भावितम् ।  
 तदन्नं ब्राह्मणैर्ग्राह्यमपि वेदान्तपारगैः ॥ ९१ ॥  
 जातिभेदो न कर्त्तव्यः प्रसादे परमात्मनः ।  
 योऽशुद्धबुद्धिं कुरुते स महापातकी भवेत् ॥ ९२ ॥  
 वरं पापशतं कुर्याद्वरं विप्रबध्नं प्रिये ।  
 परब्रह्मार्पिते ह्यन्ने न कुर्यादवहेलनम् ॥ ९३ ॥  
 ये त्यजन्ति नरा मूढा महामन्त्रेण संस्कृतम् ।  
 अन्नतोयादिकं भद्रे पितृंस्ते पातयन्त्यधः ॥ ९४ ॥  
 स्वयमप्यन्धतामिस्त्रे पतन्त्याहूतसंप्लवम् ।  
 ब्रह्मसात्कृतनैवेद्यद्वेष्टृणां नास्ति निष्कृतिः ॥ ९५ ॥  
 पुण्यायन्ते क्रियाः सर्वाः सुषुप्तिः सुकृतायते ।  
 स्वेच्छाचारोऽत्र विहितो महामन्त्रस्य साधने ॥ ९६ ॥

यत्रेत्यादि । अमृतम् शीघ्रम् । कीकशो वापि चाण्डालोऽपि ॥ ९० ॥

यदीति । नीचजातीयं चाण्डालादिसम्बन्धि । ब्रह्मणि भावितं चिन्तितं ब्रह्मणेऽर्पितमित्यर्थः ॥ ९१ ॥ ९२ ॥

वरमित्यादि । वरमीषत् प्रियम् । देवाद्वृते वरः श्रेष्ठे त्रिषु क्लीवं मनाक् प्रिये इत्यमरः । अवहेलनम् तिरस्कारम् ॥ ९३ ॥ ९४ ॥

स्वयमित्यादि । अन्धतामिस्त्रे नरके । आहूतस्य विश्वस्य संप्लवः सलिले सम्यक् प्लवनं यत्र तत्कालपर्यन्तम् प्रलयकालपर्यन्तमित्यर्थः । निष्कृतिर्निस्तारः ॥ ९५ ॥

पुण्येत्यादि । सर्वा अपुण्या अपि क्रियाः पुण्यायन्ते पुण्या इवा-  
 चरन्तीत्यर्थः ॥ ९६ ॥



किं तस्य वैदिकाचारैस्तान्त्रिकैर्वाऽपि तस्य किम् ।  
 ब्रह्मनिष्ठस्य विदुषः स्वेच्छाचारो विधिः स्मृतः ॥ ९७ ॥  
 कृतेनास्य फलं नास्ति नाकृतेनापि किल्बिषम् ।  
 न विघ्नः प्रत्यवायोऽस्य ब्रह्ममन्त्रस्य साधनात् ॥ ९८ ॥  
 अस्मिन् धर्मे महेशि स्यात् सत्यवादी जितेन्द्रियः ।  
 परोपकारनिरतो निर्विकारः सदाशयः ॥ ९९ ॥  
 मात्सर्यहीनोऽदम्भी च दयावान् शुद्धमानसः ।  
 मातापित्रोः प्रीतिकारी तयोः सेवनतत्परः ॥ १०० ॥  
 ब्रह्मश्रोता ब्रह्ममन्ता ब्रह्मान्वेषणमानसः ।  
 यतात्मा दृढबुद्धिः स्यात् साक्षाद्ब्रह्मेति भावयन् ॥ १०१ ॥  
 न मिथ्याभाषणं कुर्यान्न परानिष्टचिन्तनम् ।  
 परस्त्रीगमनञ्चैव ब्रह्ममन्त्री त्रिवर्ज्येत् ॥ १०२ ॥  
 तत्सदिति वदेद्देवि प्रारम्भे सर्वकर्मणाम् ।  
 ब्रह्मार्पणमस्तु वाक्यं पानभोजनकर्मणोः ॥ १०३ ॥  
 येनोपायेन मर्त्यानां लोकयात्रा प्रसिद्ध्यति ।  
 तदेव कार्यं ब्रह्मज्ञैरिदं धर्मं सनातनम् ॥ १०४ ॥

किमित्यादि । विदुषः सर्वं ब्रह्मैवेति जानतः । स्वेच्छाचार एव विधिः ।  
 अस्य ब्रह्मनिष्ठस्य ॥ ९७ ॥ ९८ ॥

अस्मिन्नित्यादि । सदाशयः साध्वभिप्रायः ॥ मात्सर्यहीनः अन्य-  
 शुभद्वेषरहितः । अदम्भी कपटताशून्यः । तयोः मातापितृः ॥ ९९ ॥ १०० ॥

ब्रह्मेत्यादि । यतात्मा संयतचित्तः । ब्रह्म साक्षादस्तीति भावयन् चिन्तयन् ॥  
 ब्रह्मार्पणमस्त्विति वाक्यम् ॥ लोकयात्रा लोकनिर्वाहः ॥ १०१-१०४ ॥

अथ सन्ध्याविधिं वक्ष्ये ब्रह्ममन्त्रस्य शाम्भवि ।

यां कृत्वा ब्रह्मसम्पत्तिं लभन्ते भुवि मानवाः ॥ १०५ ॥

प्रातर्मध्याह्नसायाह्ने यथादेशे यथाऽऽसने ।

पूर्ववत् परमब्रह्म ध्यात्वा साधकसत्तमः ॥ १०६ ॥

अष्टोत्तरशतं देवि गायत्रीजपमाचरेत् ।

जपं समर्प्य विधिवत् पूर्ववत् प्रणमेत् सुधीः ॥ १०७ ॥

एषा सन्ध्या मया प्रोक्ता सर्वथा ब्रह्मसाधने ।

यदनुष्ठानतो मन्त्री शुद्धान्तःकरणो भवेत् ॥ १०८ ॥

गायत्रीं शृणु चार्वाङ्गि सर्वपापप्रणाशिनीम् ।

परमेश्वरं डेऽन्तमुक्त्वा विद्महे तदनन्तरम् ॥ १०९ ॥

परतत्त्वाय पदतो धीमहीति वदेत् प्रिये ।

अथेति । यां सन्ध्याम् । ब्रह्मसम्पत्तिम् ब्रह्मरूपां सम्पदम् ॥ तत्सन्ध्याविधि-  
मेवाह प्रातरित्यादिना । यदनुष्ठानतः यदाचरणतः ॥ १०५—१०८ ॥

तां ब्रह्मगायत्रीमेवाह परमेश्वरमित्यादिना सार्द्धेन । हे प्रिये ईशानि  
डेऽन्तं डेविभक्त्यन्तं परमेश्वरं पदमुक्त्वा विद्महे इति पदं वदेत् । तदनन्तरं  
विद्महे इति पदानन्तरं परतत्त्वायेति पदं वदेत् । परतत्त्वायेति पदतः परं  
धीमहीति पदं वदेत् । तदनन्तरं धीमहीति पदानन्तरं तन्नो ब्रह्म प्रचोदयादिति  
वदेत् । ततश्च परमेश्वराय विद्महे परतत्त्वाय धीमहि तन्नो ब्रह्म प्रचोदयादित्या-  
कारिका ब्रह्मगायत्री सम्पन्नासीत् । ब्रह्मगायत्र्यर्थस्तु परतत्त्वाय परमेश्वराय  
परतत्त्वं परमेश्वरमाप्तुं यद्ब्रह्म वयं विद्महे मन्यामहे धीमहि चिन्तयामश्च तद्ब्रह्म

तदनन्तरमीशानि तन्नो ब्रह्म प्रचोदयात् ।  
 इयं श्रीब्रह्मगायत्री चतुर्वर्गप्रदायिनी ॥ ११० ॥  
 पूजनं यजनञ्चैव स्नानं पानञ्च भोजनम् ।  
 यद्यत्कर्म प्रकुर्वीत ब्रह्ममन्त्रेण साधयेत् ॥ १११ ॥  
 ब्राह्मे मुहूर्त्ते चोत्थाय प्रणम्य ब्रह्मदं गुह्यम् ।  
 ध्यात्वा च परमं ब्रह्म यथाशक्ति मनुं स्मरेत् ।  
 पूर्ववत् प्रणमेद् ब्रह्म प्रातःकृत्यमिदं स्मृतम् ॥ ११२ ॥  
 द्वात्रिंशता सहस्रेण जपेनास्य पुरस्किया ।  
 तद्दशांशेन हवनं तर्पणं तद्दशांशतः ॥ ११३ ॥  
 सेचनं तद्दशांशेन तद्दशांशेन सुन्दरि ।  
 ब्राह्मणान् भोजयेन्मन्त्री पुरश्चरणकर्मणि ॥ ११४ ॥  
 भक्ष्याभक्ष्यविचारोऽत्र त्याज्यं ग्राह्यं न विद्यते ।  
 न कालशुद्धिनियमो न वा स्थाननिरूपणम् ॥ ११५ ॥

नोऽस्मान् प्रचोदयात् प्रेरयेत् धर्मार्थकाममोक्षेषु विनियोजयेदित्यर्थ इति  
 ॥ १०९ ॥ ११० ॥

पूजनमिति । साधयेत् तत्तत्कर्ममिति शेषः । अथ प्रातःकृत्यमाह ब्राह्मे  
 इत्यादिना । मनुम् ओं सच्चिदेकं ब्रह्मेत्यादिमन्त्रम् ॥ १११ ॥ ११२ ॥

अथ ब्रह्ममन्त्रस्य पुरश्चरणविधिमाह द्वात्रिंशतेत्यादिना । अस्य ब्रह्म-  
 मन्त्रस्य पुरस्किया पुरश्चरणम् । तद्दशांशेन जपदशमांशेन हवनं होमः ।  
 तद्दशांशतः होमदशांशतः । तद्दशांशेन तर्पणदशांशेन सेचनं मार्जनम् । तद्दशांशेन  
 मार्जनदशांशेन ॥ भक्ष्येत्यादि । अत्र ब्रह्ममन्त्रस्य पुरश्चरणकर्मणि ॥ ११३-११५ ॥

अभुक्तो वाऽपि भुक्तो वा स्नातो वाऽस्नात एव वा ।  
 साधयेत् परमं मन्त्रं स्वेच्छाचारेण साधकः ॥ ११६ ॥  
 विनाऽऽयासं विना क्लेशं स्तोत्रञ्च क्वचं विना ।  
 विना न्यासं विना मुद्रां विना सेतुं वरानने ॥ ११७ ॥  
 विना चौरगणेशादिजपञ्च कुल्लुकां विना ।  
 अकस्मात् परमब्रह्मसाक्षात्कारो भवेद् ध्रुवम् ॥ ११८ ॥  
 संकल्पोऽस्मिन् महाहन्ते मानसः परिकीर्तितः ।  
 साधने ब्रह्ममन्त्रस्य भावशुद्धिर्विधीयते ॥ ११९ ॥  
 सर्वं ब्रह्ममयं देवि भावयेत् ब्रह्मसाधकः ।  
 न चाऽस्य प्रत्यवायोऽस्ति नाङ्गनैगुण्यमेव च ।  
 महामनोः साधने तु व्यङ्गं साङ्गायते ध्रुवम् ॥ १२० ॥  
 कलौ पापयुगे घोरे तपोहीनेऽतिदुस्तरे ।  
 निस्तारबीजमेतावत् ब्रह्ममन्त्रस्य साधनम् ॥ १२१ ॥  
 साधनानि बहूक्तानि नानातन्त्रागमादिषु ।  
 कलौ दुर्बलजीवानामसाध्यानि महेश्वरि ॥ १२२ ॥

अभुक्त इत्यादि । न भुक्तमस्यास्तीति अभुक्तः । अर्श आदिभ्योऽ-  
 जित्यच् । सेतुम् जपविशेषम् । कुल्लुकाऽपि जपविशेष एव तां विना । भावयेत्  
 चिन्तयेत् ॥ ११६-११९ ॥

न चेत्यादि । अस्य महामनोरङ्गवैगुण्यादितः प्रत्यवायो न भवेत् ।  
 व्यङ्गम् अङ्गहीनमपि ॥ १२० ॥ १२१ ॥

नन्वनेकेषु तन्त्रादिषु निस्तारबीजानि बहूनि साधनानि भवतैवोक्तानि  
 तत् कथमुच्यते कलौ ब्रह्ममन्त्रस्य साधनमेव निस्तारबीजमित्यत आह साधना-  
 नीत्यादि । अत्र यद्यपि तथापीत्यध्याहार्यम् ॥ १२२ ॥

अल्पायुषः स्वल्पवृत्ता अन्नाधीनासवः प्रिये ।  
 लुब्धा धनार्जने व्यग्राः सदा चञ्चलमानसाः ॥ १२३ ॥  
 समाधावस्थिरधियो योगक्लेशसहिष्णवः ।  
 तेषां हिताय मोक्षाय ब्रह्ममार्गोऽयमीरितः ॥ १२४ ॥  
 कलौ नास्त्येव नास्त्येव सत्यं सत्यं मयोच्यते ।  
 ब्रह्मदीक्षां विना देवि कैवल्याय सुखाय च ॥ १२५ ॥  
 प्रातःकृत्यं प्रातरेव सन्ध्यां कुर्यात् त्रिकालतः ।  
 मध्याह्ने पूजनं कुर्यात् सर्वतन्त्रेष्वयं विधिः ।  
 परब्रह्मोपासने तु साधकेच्छाविधिः शिवे ॥ १२६ ॥  
 विधयः किङ्करा यत्र निषेधाः प्रभवोऽपि न ।  
 स्वेच्छाचारेणोष्टसिद्धिस्तद्विना कोऽन्यमाश्रयेत् ॥ १२७ ॥  
 ब्रह्मज्ञानिगुरुं प्राप्य शान्तं निश्चलमानसम् ।  
 धृत्वा तच्चरणाम्भोजं प्रार्थयेद् भक्तिभावतः ॥ १२८ ॥

असाध्यत्वे हेतुं दर्शयन्नाह अल्पायुष इत्यादि । यत इति शेषः ।  
 अन्नाधीनासवः अन्नवशीभूतप्राणाः ॥ १२३ ॥ समाधावित्यादि । समाधि-  
 श्चित्तवृत्तिनिरोधः तत्र । योगक्लेशसहिष्णवः निस्तारोपायभूततत्तत्कर्मसाधनहेतुक-  
 क्लेशसहनाशीलाः ॥ १२४ ॥ कलौ युगे ब्रह्मदीक्षाया अन्या काचिदपि दीक्षा  
 मोक्षाय सुखाय च नैवास्तीति प्रतिज्ञां कुर्वन्नाह कलावित्यादि ॥ १२५ ॥

प्रातरिति । साधकेच्छैव विधिः । यत्र परब्रह्मोपासने ॥ १२६ ॥ १२७ ॥

अथ ब्रह्ममन्त्रोपदेशविधिमभिधातुमुपक्रमते ब्रह्मज्ञानीत्यादि । शान्तम्  
 रागद्वेषादिशून्यम् । भक्तिभावतः भक्तियोगेन ॥ किं प्रार्थयेदित्यपेक्षायामाह  
 करुणामयेत्यादि ॥ १२८-१३० ॥

करुणामय दीनेश तवाऽहं शरणागतः ।

त्वत्पदाम्भोरुहच्छायां देहि मूर्द्ध्नि यशोधन ॥ १२९ ॥

इति प्रार्थ्य गुरुं पश्चात् पूजयित्वा स्वशक्तिः ।

कृताञ्चलिपुटो भूत्वा तूष्णीं तिष्ठेत् गुरोः पुरः ॥ १३० ॥

गुरुर्विचार्य विधिवत् यथोक्तं शिष्यलक्षणम् ।

आहूय कृपया दद्यात् सच्छिष्याय महामनुम् ॥ १३१ ॥

उपविश्याऽऽसने ज्ञानी प्राङ्मुखो ध्याप्युदङ्मुखः ।

स्ववामे शिष्यमानीय कारुण्येनाऽवलोकयेत् ॥ १३२ ॥

ततः शिष्यस्य शिरसि ऋषिन्यासपुरःसरम् ।

जपेदष्टशतं मन्त्रं साधकस्येष्टसिद्ध्ये ॥ १३३ ॥

दक्षकर्णे ब्राह्मणानामितरेषाञ्च वामतः ।

सप्तधा श्रावयेत् मन्त्रं सद्गुरुः करुणानिधिः ॥ १३४ ॥

उपदेशविधिः प्रोक्तो ब्रह्ममन्त्रस्य कालिके ।

नात्र पूजाद्यपेक्षाऽस्ति संकल्पं मानसञ्चरेत् ॥ १३५ ॥

गुरुरित्यादि । यथोक्तं शिष्यलक्षणम्, शान्तो दान्तो विनीतश्चेत्यादिकम् ॥ १३१ ॥

उपविश्येत्यादि । ज्ञानी ब्रह्मज्ञानवान् गुरुः । कारुण्येन कृपायुक्तया दृष्ट्या ॥ १३२ ॥

तत इत्यादि । मन्त्रम् ओं सच्चिदेकं ब्रह्मेत्यादिकम् ॥ दक्षेत्यादि । वामतः वामे कर्णे । मन्त्रम् पूर्वोक्तमेव ॥ १३३ ॥ १३४ ॥

उपदेशेति । अत्र ब्रह्ममन्त्रोपदेशविधौ । चरेत् कुर्यात् ॥ १३५ ॥

ततः श्रीगुरुपादाब्जे दण्डवत् पतितं शिशुम् ।  
 उत्थापयेद् गुरुः स्नेहादिमं मन्त्रमुदीरयन् ॥ १३६ ॥  
 उत्तिष्ठ बत्स मुक्तोऽसि ब्रह्मज्ञानपरो भव ।  
 जितेन्द्रियः सत्यवादी बलारोग्यं सदाऽस्तु ते ॥ १३७ ॥  
 तत उत्थाय गुरवे यथाशक्त्यनुसारतः ।  
 दक्षिणां स्वं फलं वाऽपि दद्यात् साधकसत्तमः ।  
 गुरोराज्ञावशीभृत्वा विहरेद्देवदद् भुवि ॥ १३८ ॥  
 मन्त्रग्रहणमात्रेण तदात्मा तन्मयो भवेत् ।  
 ब्रह्मभूतस्य देवेशि किमन्यैर्बहुसाधनैः ॥ १३९ ॥  
 इति संक्षेपतो ब्रह्मदीक्षा ते कथिता प्रिये ।  
 गुरुकारुण्यमात्रेण ब्रह्मदीक्षां समाश्रयेत् ॥ १४० ॥  
 शाक्ताः शैवा वैष्णवाश्च सौरा गाणपतास्तथा ।  
 विप्रा विप्रेतराश्चैव सर्वेऽप्यत्राधिकारिणः ॥ १४१ ॥

तत इत्यादि । ततः मन्त्रश्रवणात् परतः । शिशुम् शिष्यम् ॥ तं  
 मन्त्रमेवाह उत्तिष्ठ बत्सेत्यादि ॥ १३६ ॥ १३७ ॥

तत इति । स्वं धनम् आत्मानं वा ॥ १३८ ॥

मन्त्रेत्यादि । तदात्मा ब्रह्मनिष्ठान्तःकरणः । तन्मयः ब्रह्मस्वरूपः ॥ १३९ ॥

ब्रह्ममन्त्रग्रहणे कालादिनियमो नास्तीति प्रतिपादयन्नाह गुर्वि-  
 त्यादि ॥ १४० ॥

उपदिष्टानामनुपदिष्टानाञ्च ब्राह्मणार्दीनां सर्वेषामप्यस्मिन् ब्रह्ममन्त्रेऽधि-  
 कारोऽस्तीत्याह शाक्ता इत्यादिना । अत्र ब्रह्ममन्त्रे ॥ १४१ ॥

अहं मृत्युञ्जयो देवि देवदेवो जगद्गुरुः ।

स्वेच्छाचारी निर्विकल्पो मन्त्रस्याऽस्य प्रसादतः ॥ १४२ ॥

अमुमेव ब्रह्ममन्त्रं मत्तः पूर्वमुपासिताः ।

ब्रह्मा ब्रह्मर्षयश्चापि देवा देवर्षयस्तथा ॥ १४३ ॥

देवर्षिवक्त्वान्मुनयस्तेभ्यो राजर्षयः प्रिये ।

उपासिता ब्रह्मभृताः परमात्मप्रसादतः ॥ १४४ ॥

ब्राह्मे मनो महेशानि विचारो नास्ति कुत्रचित् ।

स्वीयमन्त्रं गुरुर्दद्यात् शिष्येभ्यो ह्यविचारयन् ॥ १४५ ॥

पिताऽपि दीक्षयेत् पुत्रान् भ्राता भ्रातृन् पतिः स्त्रियम् ।

मातुलो भागिनेयांश्च नप्तृन् मातामहोऽपि च ॥ १४६ ॥

एतन्मन्त्रप्रसादादेव मयि मृत्युञ्जयत्वादिकमासीदित्याह अहमित्यादिना ।

अहं मृत्युञ्जयोऽभवमिति शेषः ॥ १४२ ॥

एतन्मन्त्रोपासनादेव विरिञ्चयादिषु ब्रह्मभूतत्वं जातमित्याह अमुमित्यादिना । मत्तो गृहीत्वेति शेषः । उपासिताः श्रद्धया अनुष्ठितवन्तः । गत्यर्था-  
कर्मकक्षिपशीडित्यादिना कर्त्तरि क्तः । ब्रह्मर्षयो भृग्वादयः । देवा इन्द्रादयः ।  
देवर्षयो नारदादयः ॥ १४३ ॥

देवर्षीति । देवर्षिवक्त्वात् नारदमुखात् । मुनयो व्यासादयः । राजर्षयो  
जनकादयः ॥ १४४ ॥

आत्मना ग्रहीतोऽप्ययं ब्रह्ममन्त्रो गुरुणा शिष्येभ्यो देयः पित्रादिभिरपि  
पुत्रादिभ्यो देय इत्याह ब्राह्मे इत्यादिभ्यां द्वाभ्याम् । अविचारयन् स्वीय-  
मन्त्रदाननिमित्तकं दोषमणयन् ॥ १४५ ॥ १४६ ॥



स्वमन्त्रदाने यो दोषस्तथा पित्रादिदीक्षया ।  
 सिद्धे ब्रह्ममहामन्त्रे तद्दोषो नैव विद्यते ॥ १४७ ॥  
 ब्रह्मज्ञानिमुखात् श्रुत्वा येन केन विधानतः ।  
 ब्रह्मभूतो नरः पूतः पुण्यपापैर्न लिप्यते ॥ १४८ ॥  
 ब्रह्ममन्त्रोपासिता ये गृहस्था ब्राह्मणादयः ।  
 स्वस्ववर्णोत्तिमार्ते तु पूज्या मान्या विशेषतः ॥ १४९ ॥  
 ब्राह्मणा यतयः साक्षादितरे ब्राह्मणैः समाः ।  
 तस्मात् सर्वे पूजयेयुर्ब्रह्मज्ञान् ब्रह्मदीक्षितान् ॥ १५० ॥  
 ये च तानवमन्यन्ते ते नरा ब्रह्मघातिनः ।  
 पतन्ति घोरनरके यावद्भास्करतारकम् ॥ १५१ ॥  
 यन् पापं स्त्रीविधे प्रोक्तं यत्पापं भ्रूणघातने ।  
 तस्मात् कोटिगुणं पापं ब्रह्मोपासकनिन्दनात् ॥ १५२ ॥

ननु पितुर्मन्त्रं न गृहीयात्तथा मातामहस्य चेत्यादिनिषेधवाक्यमुल्लङ्घ्य  
 पित्रादिभ्यो ब्राह्मं मन्त्रं गृह्यतां पुत्रादीनामात्मीयमन्त्रदाने तत्तन्निषेधवाक्य-  
 मनादृत्य शिष्येभ्यः स्वीयं ब्रह्ममन्त्रं ददतो गुरोश्च प्रत्यवायभागित्वं स्यात्तत्राह  
 स्वमन्त्रदाने इत्यादि । यो दोषः उक्त इति शेषः ॥ १४७ ॥ १४८ ॥

ब्रह्ममन्त्रेत्यादि । यत इति शेषः । ब्रह्ममन्त्रमुपासिताः ब्रह्ममन्त्रोपासिताः ।  
 गम्यादीनामुपसंख्यानमिति द्वितीयातत्पुरुषः ॥ १४९ ॥

ब्राह्मणा इति । ब्राह्मणाः साक्षात् यतयः परिव्राजका भवेयुः । इतरे  
 क्षत्रियादयः ॥ १५० ॥

अथ ब्रह्मोपासकान् जनान्निन्दतां जनानामखिलपातकाश्रयत्वमित्याह ये  
 च तानित्यादिभ्यां द्वाभ्याम् । तान् ब्रह्मदीक्षितान् । अवमन्यन्ते अनाद्रियन्ते ।  
 भास्करतारकं यावत्तिष्ठेत्तावत् । भ्रूणघातने गर्भघातने ॥ १५१ ॥ १५२ ॥

यथा ब्रह्मोपदेशेन विमुक्तः सर्वपातकैः ।

गच्छन्ति ब्रह्मसायुज्यं तथैव तव साधनात् ॥ १५३ ॥

इति श्रीमहानिर्वाणतन्त्रे सर्वतन्त्रोत्तमोत्तमे सर्वधर्मनिर्णयगारे श्रीमदाद्यामदाशिदमंवादे  
जीवनिस्तारोपायप्रश्ने परब्रह्मोपदेशकश्चनं नाम तृतीयोद्भासः ॥ ३ ॥

ब्रह्मसायुज्यम् ब्रह्मत्वम् ॥ १५३ ॥

इति श्रीमहानिर्वाणतन्त्रटीकायां तृतीयोद्भासः ।

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## चतुर्थोऽष्टासः

श्रुत्वा सम्यक् परब्रह्मोपासनं परमेश्वरी ।

परमानन्दसम्पन्ना शङ्करं परिपृच्छति ॥ १ ॥

श्रीदेव्युवाच ।

कथितं यत्त्वया नाथ ब्रह्मोपासनमुत्तमम् ।

सर्वलोकप्रियकरं साक्षाद्ब्रह्मपदप्रदम् ॥ २ ॥

तेजोबुद्धिवलैश्वर्यदायकं सुखसाधनम् ।

तृप्ताऽस्मि जगदीशान तव वाक्यामृतप्लुता ॥ ३ ॥

यदुक्तं करुणासिन्धो यथा ब्रह्मनिषेवणात् ।

गच्छन्ति ब्रह्मसायुज्यं तथैव मम साधनात् ॥ ४ ॥

ओं नमो ब्रह्मणे ।

परमेश्वरी शङ्करं किं परिपृच्छतीत्यपेक्षायामाह । कथितं यदित्यादि ॥ १ ॥ २ ॥

तेज इत्यादि । तृप्ताऽस्मि तद्ब्रह्मोपासनं श्रुत्वेति शेषः । तव वागमृतप्लुता तावकीनवाग्मरूपपीयूषे निमग्ना ॥ ३ ॥

यदुक्तमित्यादि । हे करुणासिन्धो कृपासमुद्र ब्रह्मनिषेवणात् परब्रह्मण उपासनाद्यथा जना ब्रह्मसायुज्यं ब्रह्मत्वं गच्छन्ति प्राप्नुवन्ति तथैव मम

एतद्वेदितुमिच्छामि मदीयसाधनं परम् ।

ब्रह्मसायुज्यजननं यत्त्वया कथितं प्रभो ॥ ५ ॥

विधानं कीदृशं तस्य साधनं केन वर्त्मना ।

मन्त्रः को वाऽत्र विहितो ध्यानपूजादिकञ्च किम् ॥ ६ ॥

सविशेषं सावशेषमामूलाद्वक्तुमर्हसि ।

मम प्रीतिकरं देव लोकानां हितकारकम् ।

को ह्यन्यस्त्वामृते शम्भो भवव्याधिभिषगुरुः ॥ ७ ॥

इति देव्या वचः श्रुत्वा देवदेवो महेश्वरः ।

उवाच परया प्रीत्या पार्वतीं पार्वतीपतिः ॥ ८ ॥

श्रीसदाशिव उवाच ।

शृणु देवि महाभागे तवाराधनकारणम् ।

तव साधनतो येन ब्रह्मसायुज्यमश्नुते ॥ ९ ॥

साधनादपि ब्रह्मत्वं प्राप्नुवन्तीति यत्त्वयोक्तं तत् किं कारणमस्तीत्येतद्वेदितुं ज्ञातुमहमिच्छामि ॥ इति द्वितीयश्लोकगतैः पदैरन्वयः ॥ ४ ॥

एतदित्यदि । हे प्रभो ब्रह्मसायुज्यजननं ब्रह्मत्वोत्पादकमतएव परं श्रेष्ठं यन्मदीयं साधनं त्वया कथितं तच्च कीदृशं वर्तते एतदपि वेदितुमिच्छामि ॥ ५ ॥ तस्य मदीयसाधनस्य । अत्र मम साधने ॥ ६ ॥

सविशेषमित्यादि । सावशेषम् अवशेषपर्यन्तम् । आमूलात् मूलमारभ्य । त्वामृते त्वां विना । भवव्याधिभिषगुरुः जन्मरूपस्य व्याधेश्चिकित्सकराजः ॥ ७ ॥

इतीत्यादि । उवाच उत्तरमिति शेषः ॥ ८ ॥

पार्वतीपतिः पार्वतीं किमुत्तरमुवाचेत्यपेक्षायामाह शृणु देवीत्यादि । हे देवि हे महाभागे महाभाग्यशालिनि येन कारणेन तव साधनतो जनो ब्रह्मसायुज्यं ब्रह्मत्वमश्नुते लभते तन्मया कथ्यमानं तवाराधनकारणं त्वं शृण्वित्यन्वयः ॥ ९ ॥

त्वं परा प्रकृतिः साक्षाद् ब्रह्मणः परमात्मनः ।

त्वत्तो जातं जगत् सर्वं त्वं जगज्जननी शिवे ॥ १० ॥

महदाद्यणुपर्यन्तं यदेतत् सचराचरम् ।

त्वयैवोत्पादितं भद्रे त्वदधीनमिदं जगत् ॥ ११ ॥

त्वमाद्या सर्वविद्यानामम्भाकमपि जन्मभृः ।

त्वं जानासि जगत् सर्वं न त्वां जानाति कश्चन ॥ १२ ॥

त्वं काली तारिणी दुर्गा षोडशी भुवनेश्वरी ।

धूमावती त्वं वगला भैरवी छिन्नमस्तका ॥ १३ ॥

त्वमन्नपूर्णा वाग्देवी त्वं देवी कमलालया ।

सर्वशक्तिस्वरूपा त्वं सर्वदेवमयी तनुः ॥ १४ ॥

अथ परमेश्वरीसाधनस्य ब्रह्मसायुज्यजनकत्वे तद्गतं ब्रह्मसारूप्यमेव कारणमस्तीत्यभिधातुमुपक्रमते त्वं परा प्रकृतिरित्यादि । यत इति शेषः । परमा माया शक्तिर्वा यस्य स परमः अतति सर्वं व्याप्नोतीत्यात्मा परमश्चासावात्मा चेति परमात्मा तस्य परमात्मनो ब्रह्मणो यतस्त्वं साक्षात् पराऽत्युत्कृष्टा प्रकृतिरसीत्येवमन्वयः कार्य्यः ॥ १० ॥ महत्तत्त्वमादिर्यस्य तन्महदादि ॥ ११ ॥

किञ्च त्वमाद्येत्यादि । आद्या आदिभूता । नत्वन्येषामेव जगतां जननी त्वमसि किन्त्वस्माकं शङ्करादीनामपि जन्मभूरुत्पत्तिस्थानं त्वम् । जगज्जननीत्वात् सर्वं जगत् त्वं जानासि । त्वत्तो जातत्वात् कश्चन अपि त्वां तु न जानाति ॥ १२ ॥ किञ्च त्वं कालीत्यादि ॥ १३ ॥ वाग्देवी सरस्वती । कमलालया लक्ष्मीः । तनुः तवेति शेषः ॥ १४ ॥

त्वमेव सूक्ष्मा स्थूला त्वं व्यक्ताव्यक्तस्थरूपिणी ।  
 निराकाराऽपि साकारा कस्त्वां वेदितुमर्हति ॥ १५ ॥  
 उपासकानां कार्यार्थं श्रेयसे जगतामपि ।  
 दानवानां विनाशाय धत्से नानाविधास्तनूः ॥ १६ ॥  
 चतुर्भुजा त्वं द्विभुजा षड्भुजाऽष्टभुजा तथा ।  
 त्वमेव विश्वरक्षार्थं नानाशस्त्रास्त्रधारिणी ॥ १७ ॥  
 तत्तद्रूपविभेदेन मन्त्रयन्त्रादिसाधनम् ।  
 कथितं सर्वतन्त्रेषु भावाश्च कथितास्त्रयः ॥ १८ ॥  
 पशुभावः कलौ नास्ति दिव्यभावोऽपि दुर्लभः ।  
 वीरसाधनकर्माणि प्रत्यक्षाणि कलौ युगे ॥ १९ ॥  
 कुलाचारं विना देवि कलौ सिद्धिर्न जायते ।  
 तस्मात् सर्वप्रयत्नेन साधयेत् कुलसाधनम् ॥ २० ॥  
 कुलाचारेण देवेशि ब्रह्मज्ञानं प्रजायते ।  
 ब्रह्मज्ञानयुतो मर्त्यो जीवन्मुक्तो न संशयः ॥ २१ ॥

त्वमित्यादि । सूक्ष्मा परमाणुरूपा । स्थूलरूपत्वात् व्यक्तम् परमाणुरूप-  
 त्वाच्चाव्यक्तं स्वं रूपं विद्यते यस्याः तथात्वम् । वस्तुतो निराकाराऽपि  
 आकृतिशून्याऽपि त्वं साकारा आकारविशिष्टा भवसि । अतः त्वां वेदितुं  
 ज्ञातुं कोऽर्हति योग्यो भदति न कोऽपीत्यर्थः ॥ १५ ॥

ननु वस्तुतो यदि निराकारैवाहं तर्हि किमर्थं नानाविधमाकारं दधामि  
 तत्राह उपासकानामित्यादि ॥ १६ ॥ ता नानाविधास्तनूरेव दर्शयन्नाह  
 चतुर्भुजेत्यादि ॥ १७ ॥ १८ ॥

अथ पशुभावादिप्रसङ्गात् कलौ युगे वीरभावस्यैव विद्यमानत्वेन प्रत्यक्षफल-  
 दायकानि वीरसाधनकर्माण्येव साधनीयानीत्येवाह पशुभाव इत्यादिभिः ॥ १९-२१ ॥

ज्ञानेन मेध्यमखिलमेध्यं ज्ञानतो भवेत् ।  
 ब्रह्मज्ञाने समुत्पन्ने मेध्यामेध्यं न विद्यते ॥ २२ ॥  
 यो जानाति परं ब्रह्म सर्वव्यापि सनातनम् ।  
 किमस्त्यमेध्यं तस्याग्रे सर्वं ब्रह्मेति जानतः ॥ २३ ॥  
 त्वं सर्वरूपिणी देवी सर्वेषां जननी परा ।  
 तुष्टायां त्वयि देवेशि सर्वेषां तोषणं भवेत् ॥ २४ ॥  
 सृष्टेरादौ त्वमेकाऽऽसीत् तमोरूपमगोचरम् ।  
 त्वत्तो जातं जगत् सर्वं परब्रह्मसिसृक्षया ॥ २५ ॥  
 महत्तत्त्वादिभूतान्तं त्वया सृष्टमिदं जगत् ।  
 निमित्तमात्रं तद्ब्रह्म सर्वकारणकारणम् ॥ २६ ॥  
 सद्रूपं सर्वतोव्यापि सर्वमावृत्य तिष्ठति ।  
 सदैकरूपं चिन्मात्रं निर्लिप्तं सर्ववस्तुषु ॥ २७ ॥  
 न करोति न चाऽश्नाति न गच्छति न तिष्ठति ।  
 सत्यं ज्ञानमनाद्यन्तमबाङ्मनसगोचरम् ॥ २८ ॥

मेध्यम् पवित्रम् ॥ २२ ॥

य इति । सनातनम् सर्वदैकरूपम् ॥ २३ ॥ २४ ॥ अगोचरम् आकृति-  
 स्मृत्यत्वान् बाङ्मनसयोरप्यविषयभूतम् ॥ २५ ॥

महदित्यादि । भूतान्तं पृथिवीपर्यन्तम् । सर्वकारणकारणम् सर्वेषां  
 महदादीनां कारणानामपि कारणं निमित्तभूतम् ॥ २६ ॥

सद्रूपमित्यादि । सद्रूपं सर्वदा स्थायिस्वरूपम् । सर्वमावृत्य निश्शेषं  
 पदार्थमावेष्ट्य सर्ववस्तुषु स्थितमपि निर्लिप्तमसम्बद्धम् ॥ २७ ॥

नेत्यादि । न चाश्नाति न च भुङ्क्ते । सत्यम् यथार्थस्वरूपम् । ज्ञानं

तदिच्छामात्रमालम्ब्य त्वं महायोगिनी परा ।

करोषि पासि हंस्यन्ते जगदेतच्चराचरम् ॥ २९ ॥

तव रूपं महाकालो जगत्संहारकारकः ।

महासंहारसमये कालः सर्वं ग्रसिष्यति ॥ ३० ॥

कलनात् सर्वभूतानां महाकालः प्रकीर्तितः ।

महाकालस्य कलनात् त्वमाद्या कालिका परा ॥ ३१ ॥

कालसंग्रसनात् काली सर्वेषामादिरूपिणी ।

कालत्वादादिभूतत्वादाद्या कालीति गीयते ॥ ३२ ॥

पुनः स्वरूपमासाद्य तमोरूपं निराकृतिः ।

वाचातीतं मनोगम्यं त्वमेकैवाऽवशिष्यसे ॥ ३३ ॥

साकाराऽपि निराकारा मायया बहुरूपिणी ।

त्वं सर्वादिरनादिस्त्वं कर्त्री हर्त्री च पालिका ॥ ३४ ॥

समस्तपदार्थावबोधः तत्स्वरूपम् । अनाद्यन्तम् न विद्यते आदिः कारणम्  
अन्तो नाशश्च यस्य तथाभूतम् ॥ २८ ॥

तदित्यादि । तदिच्छामात्रम् परब्रह्मण इच्छामेव । अन्ते प्रलय-  
काले ॥ २९ ॥ ३० ॥

कलनादित्यादि । कलनात् ग्रसनात् ॥ ३१ ॥ आदिरूपिणी कारण-  
स्वरूपा ॥ ३२ ॥

पुनरित्यादि । निराकृति आकारशून्यम् । वाचातीतम् अतिक्रान्तवाक् ।  
मनोऽगम्यम् मनसोऽप्यप्राप्यम् ॥ ३३ ॥

साकारेत्यादि । सर्वादिः सर्वेषां कारणभूता सर्वकारणत्वादेव न विद्यते  
आदिः कारणं यस्यास्तथाभूता त्वमसि ॥ ३४ ॥



अतर्गते कथितं भद्रे ब्रह्ममन्त्रेण दीक्षितः ।

यत्फलं समवाप्नोति तत्फलं तव साधनात् ॥ ३५ ॥

नानाऽऽचारेण भावेन देशकालाधिकाणिनाम् ।

विभेदात् कथितं देवि कुत्रचिद्गुप्तसाधनम् ॥ ३६ ॥

ये यत्राधिकृता मर्त्यास्ते तत्र फलभागिनः ।

भविष्यन्ति तरिष्यन्ति मानुषा गतकिञ्चिषाः ॥ ३७ ॥

बहुजन्मार्जितैः पुण्यैः कुलाचारे मतिर्लभेत् ।

कुलाचारेण पूतात्मा साक्षाच्छिवमयो भवेत् ॥ ३८ ॥

यत्रास्ति भोगबाहुल्यं तत्र योगस्य का कथा ।

योगेऽपि भोगविरहः कौलस्तूभयमश्नुते ॥ ३९ ॥

तव साधनतो ब्रह्मत्वलाभे इदमेव कारणमस्तीत्याह अत इत्यादिना ॥ ३५ ॥

अथ साधनं केन कर्मनेति मदीयं साधनं परं कीदृशं वर्तते इति च यत् परमेश्वर्या पृष्टं तत्र मत्कथितेनैव मार्गेण सर्वं कर्म साधनीयं मदुक्तवर्त्मना नित्यनैमित्तिककर्मणां यत् साधनं तदेव तावकीनं साधनमित्युत्तरं दातुमुपक्रमते नानाचारेणेत्यादि । नानाभावेन च । विभेदात् विशेषात् । कुत्रचित् तन्त्रादिषु ॥ ३६ ॥

य इति । यत्र गुप्तसाधने व्यक्तसाधने वा ॥ ३७ ॥

अथ प्रवले कलौ युगे कुलमार्गेणैव सर्वं कर्म साधनीयमिति प्रतिपादनाय तमेव मार्गं स्तोतुमना महादेवः पूर्वं तन्मार्गवर्तिनं जनं प्रशंसति बहुजन्मेत्यादिभिः । साक्षाच्छिवमयः साक्षाच्छिवस्वरूपः ॥ ३८ ॥

यत्रेति । यत्र साधने । भोगविरहः भोगाभावः । उभयमश्नुते योगं भोगश्च लभते ॥ ३९ ॥

एकश्चेत् कुलतत्त्वज्ञः पूजितो येन सुव्रते ।  
 सर्वे देवाश्च देव्यश्च पूजिता नात्र संशयः ॥ ४० ॥  
 पृथिवीं हेमसम्पूर्णां दत्त्वा यत् फलमाप्नुयात् ।  
 तस्मात् कोटिगुणं पुण्यं लभते कौलिकार्चनात् ॥ ४१ ॥  
 श्वपचोऽपि कुलज्ञानी ब्राह्मणादतिरिच्यते ।  
 कुलाचारविहीनस्तु ब्राह्मणः श्वपचाधमः ॥ ४२ ॥  
 कौलधर्मात् परो धर्मो नास्ति ज्ञाने तु मामके ।  
 यस्यानुष्ठानमात्रेण ब्रह्मज्ञानी नरो भवेत् ॥ ४३ ॥  
 सत्यं ब्रवीमि ते देवि हृदि कृत्वाऽवधारय ।  
 सर्वधर्मोत्तमात् कौलात् परो धर्मो न विद्यते ॥ ४४ ॥  
 अयन्तु परमो मार्गो गुप्तोऽस्ति पशुसङ्कटे ।  
 व्यक्तीभविष्यत्यचिरात् संवृत्ते प्रवले कलौ ॥ ४५ ॥  
 कलिकाले प्रबृद्धे तु सत्यं सत्यं मयोच्यते ।  
 न स्थास्यति विना कौलान् पशवो मानवा भुवि ॥ ४६ ॥  
 यदा तु वैदिकी दीक्षा दीक्षा पौराणिकी तथा ।  
 न स्थास्यति वरारोहे तदैव प्रवलः कलिः ॥ ४७ ॥

एक इत्यादि । पूजिताः तेनेति शेषः ॥ ४० ॥ ४१ ॥  
 श्वपच इत्यादि । अतिरिच्यते उत्तमतावत्त्वाद्विशिष्यते ॥ ४२ ॥  
 कौलधर्मस्य सर्वधर्मोत्तमत्वे हेतुं दर्शयन्नाह यस्यानुष्ठानमात्रेणे-  
 त्यादि ॥ ४३ ॥ ४४ ॥

अयमित्यादि । पशुसङ्कटे पशुसमूहे । संवृत्ते सम्यक् प्रवृत्ते ॥ ४५ ॥ ४६ ॥  
 अथ तत्तद्युगविधेयाचारप्रसङ्गेन संक्षेपतः कलियुगप्रवलतालक्षणानि  
 कथयति यदा त्वित्यादिभिः । हे वरारोहे उत्तमे ॥ ४७ ॥

यदा तु पुण्यपापानां परीक्षा वेदसम्भवा ।

न स्थास्यति शिवे शान्ते तदैव प्रवलः कलिः ॥ ४८ ॥

कचिच्छिन्ना कचिद्भिन्ना यदा सुरतरङ्गिणी ।

भविष्यति कुलेशानि तदैव प्रवलः कलिः ॥ ४९ ॥

यदा तु म्लेच्छजातीया राजानो धनलोलुपाः ।

भविष्यन्ति महाप्राज्ञे तदैव प्रवलः कलिः ॥ ५० ॥

यदा स्त्रियोऽतिदुर्दान्ताः कर्कशाः कल्हे रताः ।

गर्हिष्यन्ति च भर्तारं तदैव प्रवलः कलिः ॥ ५१ ॥

यदा तु मानवा भूमौ स्त्रीजिताः कामकिङ्कराः ।

द्रुह्यन्ति गुरुमित्रादीन् तदैव प्रवलः कलिः ॥ ५२ ॥

यदा क्षौणी स्वल्पफला तोयदाः स्तोकवर्षिणः ।

असम्यक्फलिनो वृक्षास्तदैव प्रवलः कलिः ॥ ५३ ॥

भ्रातरः स्वजनामात्या यदा धनकणेहया ।

मिथः सम्प्रहरिष्यन्ति तदैव प्रवलः कलिः ॥ ५४ ॥

प्रकटे मद्यमांसादौ निन्दादण्डविवर्जिते ।

गूढपानं चरिष्यन्ति तदैव प्रवलः कलिः ॥ ५५ ॥

शान्ते हे संयतचित्ते ॥ ४८ ॥ सुरतरङ्गिणी गङ्गा ॥ ४९ ॥

यदा त्वित्यादि । अतिदुर्दान्ताः अतिदुःखेन दम्यन्ते याः तथाभूताः  
अतिदुःखेन दमनीया इत्यर्थः । कर्कशाः कठोराः । गर्हिष्यन्ति  
निन्दिष्यन्ति ॥ ५०—५२ ॥ स्तोकवर्षिणः स्वल्पवर्षणशीलाः ॥ ५३ ॥  
धनकणेहया वित्तलेशाकाङ्क्षया ॥ ५४ ॥

प्रकटे इत्यादि । प्रकटे प्रव्यक्ते मद्यमांसादौ निन्दादण्डविवर्जितेऽपि  
सति यदा गूढपानं जनाश्चरिष्यन्ति तदैव प्रवलः कलिर्जातव्यः ॥ ५५ ॥

सत्यवेताद्वापरेषु यथा मद्यादिसेवनम् ।

कलावपि तथा कुर्यात् कुलवर्त्मानुसारतः ॥ ५६ ॥

ये कुर्वन्ति कुलाचारं सत्यपूता जितेन्द्रियाः ।

व्यक्ताचारा दयाशीला न हि तान् बाधते कलिः ॥ ५७ ॥

गुरुशुश्रूषणे युक्ता भक्ता मातृपदाम्बुजे ।

अनुरक्ताः स्वदारेषु न हि तान् बाधते कलिः ॥ ५८ ॥

सत्यव्रताः सत्यनिष्ठाः सत्यधर्मपरायणाः ।

कुलसाधनसत्या ये न हि तान् बाधते कलिः ॥ ५९ ॥

कुलमार्गेण तत्त्वानि शोधितानि च योगिने ।

ये दद्युः सत्यवचसे न हि तान् बाधते कलिः ॥ ६० ॥

हिंसामात्सर्यरहिता दम्भद्वेषविवर्जिताः ।

कुलधर्मेषु निष्ठा ये न हि तान् बाधते कलिः ॥ ६१ ॥

कौलिकैः सह संसर्गं वसतिं कुलसाधुषु ।

कुर्वन्ति कौलसेवां ये न हि तान् बाधते कलिः ॥ ६२ ॥

नानावेशधराः कौलाः कुलाचारेषु निश्चलाः ।

सेवन्ते त्वां कुलाचारैर्न हि तान् बाधते कलिः ॥ ६३ ॥

सत्यव्रतेत्यादि । यथा मद्यादिमेवनम् प्रकाशतः कृतवानिति शेषः ॥ ५६ ॥

नहि तान् बाधते तान्न पीडयति ॥ ५७ ॥

गुर्वित्यादि । युक्ताः सङ्गताः । अनुरक्ताः अनुरागवन्तः ॥ ५८ ॥ कुल-  
साधनसत्याः कुलसाधने यथार्थावधायिनः ॥ ५९ ॥ तत्त्वानि मद्यमांसादीनि ॥ ६० ॥

हिंसेति । हिंसामात्सर्यरहिताः प्राणवियोगानुकूलव्यापारो हिंसा अन्य-  
शुभद्वेषो मात्सर्यम् ताभ्यां रहिताः ॥ वसतिं निवासम् ॥ ६१-६५ ॥

स्नानं दानं तपस्तीर्थं व्रतं तर्पणमेव च ।

ये कुर्वन्ति कुलाचारैर्न हि तान् बाधते कलिः ॥ ६४ ॥

जीवमेकादिसंस्काराः पितृश्राद्धादिकाः क्रियाः ।

ये कुर्वन्ति कुलाचारैर्न हि तान् बाधते कलिः ॥ ६५ ॥

कुलतत्त्वं कुलद्रव्यं कुलयोगिनमेव च ।

नमस्कुर्वन्ति ये भक्त्या न हि तान् बाधते कलिः ॥ ६६ ॥

कौटिल्यान्वृत्तहीनानां स्वच्छानां कुलमार्गिणाम् ।

परोपकारव्रतिनां साधूनां किङ्करः कलिः ॥ ६७ ॥

कलेर्दोषसमूहस्य महानेको गुणः प्रिये ।

सत्यप्रतिज्ञकौलानां श्रेयः सङ्कल्पमात्रतः ॥ ६८ ॥

अपरे तु युगे देवि पुण्यं पापञ्च मानसम् ।

नृणामासीत् कलौ पुण्यं केवलं न तु दुष्कृतम् ॥ ६९ ॥

कुलाचारविहीना ये सततासत्यभाषिणः ।

परद्रोहपरा ये च ते नराः कलिकिङ्कराः ॥ ७० ॥

कुलवर्त्मस्वभक्ता ये परयोषित्सु कामुकाः ।

द्वेष्टारः कुलनिष्ठानां ते ज्ञेयाः कलिकिङ्कराः ॥ ७१ ॥

युगाचारप्रसङ्गेन कलेः प्राबल्यलक्षणम् ।

संक्षेपात् कथितं भद्रे प्रीतये तव पार्वति ॥ ७२ ॥

कुलतत्त्वम् स्त्रीकुमुमादि । कुलद्रव्यम् मद्यमांसादि ॥ ६६ ॥

कौटिल्येत्यादि । परोपकारव्रतिनाम् परोपकाररूपं व्रतमस्येषामिति परोपकारव्रतिनः तेषाम् ॥ ६७ ॥

कलेरिति । दोषसमूहस्य दोषसमूहवतः ॥ अपरे सत्यव्रतादौ ॥ ६८-७२ ॥

प्रकटेऽत्र कलौ देवि सर्वे धर्माश्च दुर्वलाः ।  
 स्थास्यत्येकं सत्यमात्रं तस्मात् सत्यमयो भवेत् ॥ ७३ ॥  
 सत्यधर्मं समाश्रित्य यत् कर्म कुरुते नरः ।  
 तदेव सफलं कर्म सत्यं जानीहि सुव्रते ॥ ७४ ॥  
 न हि सत्यात् परो धर्मो न पापमनृतात् परम् ।  
 तस्मात् सर्वात्मना मर्त्यः सत्यमेकं समाश्रयेत् ॥ ७५ ॥  
 सत्यहीना वृथा पूजा सत्यहीनो वृथा जपः ।  
 सत्यहीनं तपो व्यर्थमूषरे धपनं यथा ॥ ७६ ॥  
 सत्यरूपं परं ब्रह्म सत्यं हि परमं तपः ।  
 सत्यमूलाः क्रियाः सर्वाः सत्यात् परतरो न हि ॥ ७७ ॥  
 अतएव मया प्रोक्तं दुष्कृते प्रवले कलौ ।  
 कुलाचारोऽपि सत्येन कर्त्तव्यो व्यक्तभाबतः ॥ ७८ ॥  
 गोपनाद्दीयते सत्यं न गुप्तिरनृतं विना ।  
 तस्मात् प्रकाशतः कुर्यात् कौलिकः कुलसाधनम् ॥ ७९ ॥

कलेर्युगस्य प्रावल्ये सति सत्येनैव प्रव्यक्तः कुलाचारो विधातव्य  
 इत्यभिधातुकामो महादेवः सत्यं प्रशंसिष्यन्नाह प्रकटेऽत्रेत्यादि ॥ ७३ ॥ ७४ ॥

नहीत्यादि । अनृतात् असत्यात् । सर्वात्मना सर्वप्रयत्नेन । आत्मा  
 यत्नो धृतिर्बुद्धिः स्वभावो ब्रह्म वर्त्म चेत्यमरः । समाश्रयेत् सम्यक् सेवेत ॥ ७५ ॥

ऊषरे क्षारमृत्तिकायुक्तदेशे ॥ अतएव सर्वेषां कर्मणां सत्यमूलत्वादेवेत्यर्थः ।  
 दुष्कृते पापिनि ॥ ७६—७८ ॥

हीयते हीनं भवति त्यक्तं भवतीत्यर्थः ॥ ७९ ॥

कुलधर्मस्य गुप्त्यर्थं नानृतं स्याज्जुगुप्सितम् ।  
 यदुक्तं कुलतन्त्रेषु न शस्तं प्रवले कलौ ॥ ८० ॥  
 कृते धर्मश्चतुष्पादः त्रेतायां पादहीनकः ।  
 द्विपादो द्वापरे देवि पादमात्रं कलौ युगे ॥ ८१ ॥  
 तत्रापि सत्यं बलवत् तपः खञ्जं दयाऽपि च ।  
 सत्यपादे कृते लोपे धर्मलोपः प्रजायते ।  
 तस्मात् सत्यं समाश्रित्य सर्वकर्माणि साधयेत् ॥ ८२ ॥  
 कुलाचारं विना यत्र नास्त्युपायः कुलेश्वरि ।  
 तत्रानृतप्रवेशश्चेत् कुतो निःश्रेयसं भवेत् ॥ ८३ ॥  
 सर्वथा सत्यपूतात्मा मनुखेरितवर्त्मना ।  
 सर्वं कर्म नरः कुर्यात् स्वस्ववर्णाश्रमोदितम् ॥ ८४ ॥  
 दीक्षां पूजां जपं होमं पुरश्चरणतर्पणम् ।  
 व्रतोद्वाहौ पुंसवनं सीमन्तोन्नयनन्तथा ॥ ८५ ॥

ननु कुलधर्मस्य गुप्त्यर्थं नानृतं स्याज्जुगुप्सितमिति कुलतन्त्रेषु  
 भवतैवोक्तं तत्कथमिदानीमुच्यते तस्मात् प्रकाशतः कुर्यात् कौलिकः कुलसाधन-  
 मित्यत आह । कुलधर्मस्येत्यादि ॥ ८० ॥

कृत इत्यादि । कृते सत्ययुगे चतुष्पादो धर्म आसीदिति शेषः ।  
 समासान्तविवेगनित्यत्वान्न पादशब्दस्यान्तस्य लोपः । पादमात्रम् धर्मस्याव-  
 शिष्यते इति शेषः ॥ ८१ ॥

तत्रापीत्यादि । तत्रापि पादमात्रेऽपि । दयाऽपि च खञ्जा । लुप्यते  
 इति लोपः । तस्मिन् कर्मणि घञ् ॥ ८२ ॥

कुलाचारमिति । यत्र प्रवले कलौ । निःश्रेयसं मुक्तिः ॥ तच्च किं सर्वं  
 कर्म तत्राह दीक्षामित्यादि । पुरश्चरणतर्पणमिति समाहारद्वन्द्वः ॥ ८३-८५ ॥

जातकर्म तथा नामचूडाकरणमेव च ।  
 मृतक्रियां पितृश्राद्धं कुर्यादागमसम्मतम् ॥ ८६ ॥  
 तीर्थश्राद्धं वृषोत्सर्गं शारदोत्सवमेव च ।  
 यात्रां गृहप्रवेशञ्च नववस्त्रादिधारणम् ॥ ८७ ॥  
 वापीक्ष्ण्यद्वयपादां संस्कारं तिथिकर्म च ।  
 गृहारम्भप्रतिष्ठाञ्च देवानां स्थापनन्तथा ॥ ८८ ॥  
 दिवाकृत्यं निशाकृत्यं पर्वकृत्यं तथैव च ।  
 ऋतुमासवर्षकृत्यं नित्यं नैमित्तिकञ्च यत् ॥ ८९ ॥  
 कर्त्तव्यं यदकर्त्तव्यं त्याज्यं ग्राह्यञ्च यद्भवेत् ।  
 मयोक्तेन विधानेन तत् सर्वं साधयेन्नरः ॥ ९० ॥  
 न कुर्याद् यदि मोहेन दुर्मत्याऽश्रद्धयाऽपि वा ।  
 विनष्टः सर्वकर्मभ्यो विष्ठायां स भवेत् कृमिः ॥ ९१ ॥  
 यदि मन्मतमुत्सृज्य महेशि प्रबले कलौ ।  
 यदा यत् क्रियते कर्म विपरीताय तद्भवेत् ॥ ९२ ॥

नामचूडाकरणमेव च नामकरणं चूडाकरणञ्चेत्यर्थः । नववस्त्रादीत्या-  
 दिना नवीनभूषणादेः संग्रहः । गृहारम्भप्रतिष्ठाञ्च गृहारम्भं गृहप्रतिष्ठाञ्चे-  
 त्यर्थः ॥ ८६-९० ॥

प्रबले कलौ युगे सदाशिवमतमुल्लङ्घ्य कर्माणि कुर्वतो जनस्य  
 महापातकत्वं क्रियमाणानां कर्मणाञ्च नैष्फल्यमित्याह न कुर्यादित्यादिभिः ।  
 मोहेन अविवेकेन । अश्रद्धया विश्वासाभावेन ॥ ९१ ॥ ९२ ॥



मन्मतासम्मता दीक्षा साधकप्राणघातिनी ।  
 पूजाऽपि विफला देवि हुतं भस्मार्पणं यथा ।  
 देवता कुपिता तस्य विघ्नस्तस्य पदे पदे ॥ ९३ ॥  
 कलिकाले प्रवृद्धे तु ज्ञात्वा मच्छास्त्रमम्बिके ।  
 योऽन्यमार्गैः क्रियां कुर्यात् स महापातकी भवेत् ॥ ९४ ॥  
 व्रतोद्वाहौ प्रकुर्वाणो योऽन्यमार्गेण मानवः ।  
 स याति नरकं घोरं यावच्चन्द्रदिवाकरौ ॥ ९५ ॥  
 व्रते ब्रह्मवधः प्रोक्तः ब्राह्म्यो मानवको भवेत् ।  
 केवलं सूत्रबाहोऽसौ चण्डालादधमोऽपि सः ॥ ९६ ॥  
 उद्वाहिताऽपि या नारी जानीयात् सा तु गर्हिता ।  
 उद्बोद्धाऽपि भवेत् पापी संसर्गात् कुलनायिके ।  
 वेश्यागमनजं पापं तस्य पुंसो दिने दिने ॥ ९७ ॥  
 तद्धस्ताद्व्रतोयादि नैव गृह्णन्ति देवताः ।  
 पितरोऽपि न चाश्नन्ति यतस्तन्मलपूयधत् ॥ ९८ ॥  
 तयोरपत्यं कानीनः सर्वधर्मवहिष्कृतः ।  
 देवे पैत्रे कुलाचारे नाधिकारोऽस्य जायते ॥ ९९ ॥

भस्मार्पणम् अपर्यते यत् तदर्पणम् कर्मणि ल्युट् भस्मन्यर्पणमिति  
 सप्तमीतत्पुरुषः । भस्मार्पितमित्यर्थः । भस्मार्पितमित्येव वा पाठः ॥ ९३—९५ ॥

व्रते इत्यादि । अन्यमार्गेण जातसंस्कारोऽपि मानवको ब्राह्म्यो भवेत्  
 संस्कारहीनो भवेदित्यर्थः ॥ ९६ ॥

उद्वाहितेत्यादि । अन्यमार्गेणोद्वाहिता या नारी सा तु गर्हिता  
 निन्दिता भवेदिति जानीयात् । तान्तु गर्हितामिति वा पाठः । संसर्गात्

अशाम्भवेन मार्गेण देवतास्थापनञ्चरेत् ।  
 न सान्निध्यं भवेत्तत्र देवतायाः कथञ्चन ।  
 इहामुत्र फलं नास्ति कायक्लेशो धनक्षयः ॥ १०० ॥  
 आगमोक्तविधिं हित्वा यः श्राद्धं कुरुते नरः ।  
 श्राद्धं तद्विफलं सोऽपि पितृभिर्नरकं व्रजेत् ॥ १०१ ॥  
 तत्तोयं शोणितसमं पिण्डो मलमयो भवेत् ।  
 तस्मान्मर्त्यः प्रयत्नेन शाङ्करं मतमाश्रयेत् ॥ १०२ ॥  
 बहुनाऽत्र किमुक्तेन सत्यं सत्यं मयोच्यते ।  
 अशाम्भवं कृतं कर्म सर्वं देवि निरर्थकम् ॥ १०३ ॥  
 अस्तु तावत् परो धर्मः पूर्वधर्मोऽपि नश्यति ।  
 शाम्भवाचारहीनस्य नरकान्नैव निष्कृतिः ॥ १०४ ॥  
 मदुदीरितमार्गेण नित्यनैमित्तिकर्मणाम् ।  
 साधनं यन्महेशानि तदेव तव साधनम् ॥ १०५ ॥

अन्यमार्गेणोद्वाहिताया नार्याः सङ्गमात् । तस्य कृतान्यविध्युद्वाहितनारी-  
 संसर्गस्य ॥ तद्धस्तदत्तान्नतोयाद्यग्रहणे कारणमाह यत इत्यादि । तत्  
 अन्नतोयादि ॥ तयोः अन्यमार्गोद्वाहितनारीतदुद्गोढपुरुषयोः । अस्य  
 कानीनस्य ॥ ९७—९९ ॥

तत्र अशाम्भवमार्गस्थापितदेवताप्रतिमायाम् ॥ १००—१०३ ॥

निष्कृतिर्निस्तारः ॥ १०४ ॥ १०५ ॥

विशेषाराधनं तत्र मन्त्रयन्त्रादिसंयुतम् ।

भेषजं कलिरोगाणां श्रूयताङ्गदतो मम ॥ १०६ ॥

इति श्रीमहानिर्वाणतन्त्रे सर्वतन्त्रोत्तमोत्तमे सर्वधर्मनिर्णयसारे श्रीमदाद्यारादाशिवसंवादे  
जीवनिस्तारोपायप्रश्नो पराप्रकृतिपादनोपक्रमो नाम चतुर्थोऽङ्काः ॥ २ ॥

भेषजम् औषधम् । गदतो मम कथयतो मत्तः । ममेत्यपादानस्य शेषत्वेन  
विवक्षितत्वात् शेषे षष्ठीति षष्ठी ॥ १०६ ॥

इति श्रीमहानिर्वाणतन्त्रटीकायां चतुर्थोल्लासः ।

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## पञ्चमोऽष्टासः ।

श्रीसदाशिव उवाच ।

त्वमाद्या परमा शक्तिः सर्वशक्तिस्वरूपिणी ।  
तव शक्त्या वयं शक्ताः सृष्टिस्थितिलयादिषु ॥ १ ॥  
तव रूपाण्यनन्तानि नानावर्णाकृतीनि च ।  
नानाप्रयाससाध्यानि वर्णितुं केन शक्यते ॥ २ ॥  
तव कारुण्यलेशेन कुलतन्त्रागमादिषु ।  
तेषामर्चासाधनानि कथितानि यथामति ॥ ३ ॥  
गुप्तसाधनमेतत्तु न कुत्रापि प्रकाशितम् ।  
अस्य प्रसादात् कल्याणि मयि ते करुणेदृशी ॥ ४ ॥

ओं नमो ब्रह्मणे ।

मन्त्रयन्त्रादिसंयुक्तस्य विशेषाराधनस्यैवाभिधाने प्रवृत्तः श्रीसदाशिव  
उवाच त्वमाद्या परमेत्यादि ॥ १ ॥

तवेति । नानावर्णाकृतीनि नाना अनेके वर्णा आकृतय आकाराश्च येषां  
रूपाणां तानि ॥ २ ॥

कारुण्यलेशेन दयाया लवेन । तेषां तव रूपाणाम् ॥ ३ ॥

एतत्तु अतःपरमुच्यमानन्तु । अस्य गुप्तसाधनस्य ॥ ४ ॥

त्वया पृष्टमिदानीं तच्चाहं गोपयितुं क्षमः ।  
 कथयामि तव प्रीत्यै मम प्राणाधिकं प्रिये ॥ ५ ॥  
 सर्वदुःखप्रशमनं सर्वापद्धिनिवारकम् ।  
 त्वत्प्राप्तिमूलमचिरात्तव सन्तोषकारणम् ॥ ६ ॥  
 कलिकल्मषदीनानां नृणां स्वल्पायुषां प्रिये ।  
 बहुप्रयासासक्तानामेतदेव परं धनम् ॥ ७ ॥  
 न चात्र न्यासबाहुल्यं नोपवासादिसंयमः ।  
 सुखसाध्यमबाहुल्यं भक्तानां फलदं महत् ॥ ८ ॥  
 तत्राऽऽदौ शृणु देवेशि मन्त्रोद्धारक्रमं शिवे ।  
 यस्य श्रवणमात्रेण जीवन्मुक्तोऽपि जायते ॥ ९ ॥  
 प्राणेशस्तैजसारूढो भेरुण्डाव्योमबिन्दुमान् ।  
 बीजमेतत् समुद्धृत्य द्वितीयमुद्धरेत् प्रिये ॥ १० ॥  
 सन्ध्या रक्तसमारूढा वामनेत्रेन्दुसंयुता ।  
 तृतीयं शृणु कल्याणि दीपसंस्थः प्रजापतिः ॥ ११ ॥

तत् गुप्तसाधनम् ॥ ५ ॥ ६ ॥

एतदेव अतःपरमुच्यमानं गुप्तसाधनमेव ॥ ७ ॥

अत्र अतःपरमुच्यमाने साधने । अबाहुल्यं बाहुल्यशून्यम् ॥ ८ ॥

तत्र साधने ॥ ९ ॥

तमेव मन्त्रोद्धारक्रममाह प्राणेश इत्यादिभिः । तैजसारूढः तैजसो  
 रेफस्तमारूढः । प्राणेशो हकारो । भेरुण्डाव्योमबिन्दुमान् भेरुण्डा ईकारः  
 व्योमबिन्दुरनुस्वारः ताभ्यां विशिष्टो विधातव्यः । एवं हीमित्येतद्वीजं  
 समुद्धृत्य द्वितीयं बीजमुद्धरेत् ॥ १० ॥

तच्च किं बीजमत आह सन्ध्येत्यादि । रक्तसमारूढा रेफं समारूढा  
 सन्ध्या तालव्यः शकारो वामनेत्रेन्दुसंयुता वामनेत्रमीकारः इन्दुरनुस्वारः ताभ्यां

गोविन्दबिन्दुसंयुक्तः साधकानां सुखावहः ।  
 बीजत्रयान्ते परमेश्वरि सम्बोधनं पदम् ॥ १२ ॥  
 वह्निकान्तावधि प्रोक्तो दशाक्षोऽयं मनुः शिवे ।  
 सर्वविद्यामयी देवी विद्येयं परमेश्वरी ॥ १३ ॥  
 आद्यत्रयाणां बीजानां प्रत्येकं त्रयमेव वा ।  
 प्रजपेत् साधकाधीशः धर्मकामार्थसिद्धये ॥ १४ ॥  
 बीजमाद्यत्रयं हित्वा सप्तार्णाऽपि दशाक्षरी ।  
 कामवाग्भवताराद्या सप्तार्णाऽष्टाक्षरी त्रिधा ॥ १५ ॥

संयुक्ता कर्तव्या । एवं श्रीमिति द्वितीयं बीजमुद्धृतमासीत् । हे कल्याणि  
 तृतीयं बीजं शृणु । तच्च किं बीजमत आह दीपसंस्थ इत्यादि । दीपसंस्थः दीपो  
 रेफः तत्र स्थितः प्रजापतिः ककारो गोविन्दबिन्दुसंयुक्तः गोविन्द ईकारः  
 बिन्दुरनुस्वारः ताभ्यां संयुक्तः करणीयः । एतादृशश्च ककारः साधकानां  
 सुखावहः सुखप्रापको भवति । एवञ्च क्रीमिति तृतीयं बीजमुद्धृतमासीत् ।  
 बीजत्रयस्यान्ते वह्निकान्ता स्वाहा अवधिरन्तभूता यस्य एतादृशं परमेश्वरि इति  
 सम्बोधनं पदं वदेत् । सकलपदयोजनया ह्रीं श्रीं क्रीं परमेश्वरि स्वाहेति  
 मन्त्रो जातः । हे शिवे अयं मनुर्मन्त्रो दशाक्षो दशवर्णकः प्रोक्तः ।  
 वह्निकान्तावधिरिति पाठे तु मन्त्रो विशेष्यः तस्यैवेदं विशेषणमिति ज्ञातव्यम् ।  
 सर्वविद्यामयी सर्वविद्यास्वरूपेयं मन्त्रात्मिका देवी परमेश्वरी विद्यानाम् ॥ ११-१३ ॥

आद्येत्यादि । आद्यत्रयाणामेतस्यैव मन्त्रस्यादिभूतानां ह्रीं प्रभृतीनां  
 त्रयाणां बीजानां मध्ये प्रत्येकं ह्रीमिति श्रीमिति क्रीमिति वा बीजं ह्रीं श्रीं  
 क्रीमिति बीजत्रयमपि वा धर्मकामार्थसिद्धये साधकाधीशः साधकोत्तमः  
 प्रजपेत् । एवन्तु पञ्चमन्त्रा आसन् ॥ १४ ॥

बीजमित्यादि । ह्रीं प्रभृत्याद्यबीजत्रयं हित्वा त्यक्त्वा दशाक्षरी  
 मन्त्रात्मिका परमेश्वरी विद्या सप्तार्णाऽपि परमेश्वरि स्वाहेत्याकारा सप्ताक्षर्यपि

दशार्णमन्त्रणपदात् कालिके पदमुच्चेत् ।

पुनराद्यत्रयं बीजं वह्निजायां ततो वदेत् ॥ १६ ॥

षोडशीयं समाख्याता सर्वतन्त्रेषु गोपिता ।

वध्वाद्या प्रणवाद्या चेदेषा सप्तदशी द्विधा ॥ १७ ॥

तत्र मन्त्रा ह्यसंख्याताः कोटिकोऽथर्वदास्तथा ।

संक्षेपादत्र कथिता मन्त्राणां द्वादश प्रिये ॥ १८ ॥

येषु येषु च तन्त्रेषु ये ये मन्त्राः प्रकीर्तिताः ।

ते सर्वे तत्र मन्त्राः स्युस्त्वमाद्या प्रकृतिर्यतः ॥ १९ ॥

भवेत् । अनेन सहिताः षड् मन्त्रा अभूवन् । कामवाग्भवताराद्या क्लीमिति ऐमिति ओमिति वा बीजमाद्यं यस्यास्तथाभूता चेत् सप्तार्ण मन्त्ररूपा परमेश्वरी विद्या स्यात्तदा क्लीँ परमेश्वरि स्वाहेत्याकारा ऐँ परमेश्वरि स्वाहेत्याकारा ओँ परमेश्वरि स्वाहेत्याकारा चाष्टाक्षर्यपि भवति । एवञ्चैषाऽष्टाक्षरी त्रिधा जाता । एतैस्त्रिभिः सहिता नव मन्त्रा वभूवुः ॥ १५ ॥

दशार्णेत्यादि । दशार्णस्य मनोरामन्त्रणपदात् परं कालिके इति पदमुच्चेत् वदेत् । ततः परं ह्रीँ प्रभृत्याद्यत्रयं बीजं पुनर्वदेत् । ततोऽनन्तरं वह्निजायां स्वाहेति पदं वदेत् । सकलपदयोजनया ह्रीँ श्रीँ क्रीँ परमेश्वरि कालिके ह्रीँ श्रीँ क्रीँ स्वाहेति मन्त्रो जातः । इयं षोडशी षोडशवर्णा मन्त्रात्मिका परमेश्वरी विद्या सर्वतन्त्रेषु गोपितापि तत्र प्रीत्यै मया समाख्याता सम्यक् कथिता । एतेन सहिता दश मन्त्रा अभवन् । चेद्यद्येषा षोडशी वध्वाद्या स्त्रीमिति-बीजाद्या प्रणवाद्या ओङ्काराद्या वा स्यात् तदा स्त्रीं ह्रीं श्रीं क्रीं परमेश्वरि कालिके ह्रीं श्रीं क्रीं स्वाहेत्याकारा ओँ ह्रीं श्रीं क्रीं परमेश्वरि कालिके ह्रीं श्रीं क्रीं स्वाहेत्याकारा च सप्तदशी सप्तदशाक्षर्यपि भवेत् । एवञ्चैषा सप्तदशी द्विधा जाता । एताभ्यां मिलिता द्वादश मन्त्रा आसन् ॥ १६—१८ ॥

सकलतन्त्रोक्तानां सर्वेषां मन्त्राणां पार्वतीसम्बन्धित्वे हेतुमाह त्वमाद्या प्रकृतिर्यत इति ॥ १९ ॥ २० ॥

एतेषां सर्वमन्त्राणां एकमेव हि साधनम् ।

कथयामि तव प्रीत्यै तथा लोकहिताय च ॥ २० ॥

कुलाचारं विना देवि शक्तिमन्त्रो न सिद्धिदः ।

तस्मात् कुलाचाररतः साधयेच्छक्तिसाधनम् ॥ २१ ॥

मद्यं मांसं तथा मत्स्यं मुद्रा मैथुनमेव च ।

शक्तिपूजाविधावाद्ये पञ्चतत्त्वं प्रकीर्तितम् ॥ २२ ॥

पञ्चतत्त्वं विना पूजा अभिचाराय कल्पते ।

नेष्टसिद्धिर्भवेत्तस्य विघ्नस्तस्य पदे पदे ॥ २३ ॥

शिलायां शस्यवापे च यथा नैवाङ्कुरो भवेत् ।

पञ्चतत्त्वविहीनायां पूजायां न फलोद्भवः ॥ २४ ॥

प्रातःकृत्यं विना देवि नाधिकारी तु कर्मसु ।

तस्मादादौ प्रवक्ष्यामि प्रातःकृत्यं यथोचितम् ॥ २५ ॥

रजनीशेषयामस्य शेषार्द्धमरुणोदयः ।

तदा साधक उत्थाय मुक्तस्वापः कृतासनः ।

ध्यायेच्छिरसि शुल्काब्जे द्विनेत्रं द्विभुजं गुरुम् ॥ २६ ॥

तदेव साधनमाह कुलाचारमित्यादिभिः ॥ २१ ॥

पञ्चतत्त्वं विना शक्तिपूजाया निष्फलत्वादवश्यमेव पञ्चतत्त्वेन शक्तेः पूजा विधातव्येत्याह मद्यमित्यादिभिः ॥ २२ ॥ अभिचाराय हिंसाकर्मणे । हिंसाकर्माभिचारः स्यादित्यमरः ॥ २३—२५ ॥

प्रातःकृत्यमाह रजनीशेषयामस्येत्यादिभिः । रजनीशेषयामस्य रात्रेरन्ति-  
मस्य प्रहरस्य शेषार्द्धमन्तिमं दण्डचतुष्टयमरुणोदयः स्यात् । तदा तस्मिन्ने-  
चारुणोदये काले मुक्तस्वापस्त्यक्तनिद्रः साधक उत्थाय कृतमासनं येन तथाभूत



श्वेताम्बरपरीधानं श्वेतमाल्यानुलेपनम् ।

वराभयकरं शान्तं करुणामयविग्रहम् ॥ २७ ॥

वामेनोत्पलधारिण्या शक्त्याऽऽलिङ्गितविग्रहम् ।

स्मेराननं सुप्रसन्नं साधकाभीष्टदायकम् ॥ २८ ॥

एवं ध्यात्वा कुलेशानि मानसैरुपचारकैः ।

पूजयित्वा जपेन्मन्त्री वाग्भवं बीजमुत्तमम् ॥ २९ ॥

यथाशक्ति जपं कृत्वा समर्प्य दक्षिणे करे ।

ततस्तु प्रणमेद्धीमान् मन्त्रेणाऽनेन सद्गुरुम् ॥ ३० ॥

आसनोपविष्टश्च सन् शिरसि शुक्लाब्जे श्वेतपद्मे स्थितं गुरुं ध्यायेदित्यन्वयः ।

द्विनेत्रमित्यादीनि द्वितीयान्तानि गुरुविशेषणानि ॥ २६ ॥

श्वेतेत्यादि । श्वेताम्बरपरीधानं परिधीयते यत्तत् परीधानम् । कर्मणि ल्युट् । परीत्यस्य दीर्घस्वार्थः । श्वेते अम्बरे वस्त्रे परीधाने यस्य तथाभूतम् । श्वेतमाल्यानुलेपनम् अनुलिप्यते यत्तदनुलेपनं चन्दनादि । श्वेते माल्यानुलेपने यस्य तम् ॥ वरेत्यादि । वराभयकरं वरोऽभयं च करयोर्यस्य तम् । शान्तं रागद्वेषादिशून्यम् । करुणामयविग्रहं करुणामयः कृपाप्राचुर्यवान् विग्रहो देहो यस्य तम् । वामेनोत्पलधारिण्या शक्त्या वामहस्तेन कमलं दधत्या स्त्रिया आलिङ्गितविग्रहमाश्लिष्टशरीरम् ॥ २७ ॥ २८ ॥

एवमित्यादि । हे कुलेशानि मन्त्री साधकः एवं गुरुं ध्यात्वा मानसैर्मनःसंकल्पितैः पाद्यार्घ्याचमनीयादिभिरुपचारकैः पूजयित्वा चोत्तमं श्रेष्ठं वाग्भवम् ऐमिति बीजं जपेत् ॥ २९ ॥ जपम् ऐमिति बीजस्येति शेषः ॥ ३० ॥

भवपाशविनाशाय ज्ञानदृष्टिप्रदर्शिने ।

नमः सद्गुरवे तुभ्यं भुक्तिमुक्तिप्रदायिने ॥ ३१ ॥

नराकृतिपरब्रह्मरूपायाऽज्ञानहारिणे ।

कुलधर्मप्रकाशाय तस्मै श्रीगुरवे नमः ॥ ३२ ॥

प्रणम्यैवं गुरुं तत्र चिन्तयेन्निजदेवताम् ।

पूर्ववत् पूजयित्वा तां मूलमन्त्रजपञ्चरेत् ॥ ३३ ॥

यथाशक्ति जपित्वा तद् देवीवामकरेऽर्पयेत् ।

मन्त्रेणानेन मतिमान् प्रणमेदिष्टदेवताम् ॥ ३४ ॥

नमः सर्वस्वरूपिण्यै जगद्धात्र्यै नमोनमः ।

आद्यायै कालिकायै ते कर्त्र्यै हर्त्र्यै नमोनमः ॥ ३५ ॥

नमस्कृत्य वह्निर्गच्छेद्द्वामपादपुरःसरम् ।

त्यक्त्वा मूत्रपुरीषञ्च दन्तधावनमाचरेत् ॥ ३६ ॥

अनेन केन मन्त्रेणेत्यपेक्षायां तमेव मन्त्रमाह भवपाशविनाशयेति ।  
भवपाशविनाशाय संसाररूपस्य पाशस्य विनाशकाय । ज्ञानदृष्टिप्रदर्शिने  
ज्ञानरूपां दृष्टिं प्रदर्शयितुं शीलं यस्य तस्मै ॥ ३१ ॥ ३२ ॥

प्रणम्येत्यादि । एवमुक्तप्रकारेण गुरुं प्रणम्य प्रकर्षेण भक्तिश्रद्धातिशयेन  
नत्वा तत्र शिरसि शुक्लाब्जे आसीनां निजदेवतां साधकश्चिन्तयेद्ब्रूयायेत् ।  
ततः पूर्ववत् गुरुवन्मानसैरुपचारकैस्तां निजदेवतां पूजयित्वा ह्रीं श्रीं  
क्रीमित्यादिकस्य मूलमन्त्रस्य जपञ्चरेत् कुर्यात् ॥ ३३ ॥ ३४ ॥ तं मन्त्र-  
मेवाह । नमः सर्वेति ॥ ३५ ॥ ३६ ॥

ततो गत्वा जलाभ्यासे स्नानं कृत्वा यथाविधि ।  
 आदावप उपस्पृश्य प्रविशेत् सलिले ततः ॥ ३७ ॥  
 नाभिमात्रजले स्थित्वा मलानामपनुत्तये ।  
 सकृत् स्नात्वा तथोन्मज्य मान्त्वमाचमनञ्चरेत् ॥ ३८ ॥  
 आत्मविद्याशिवैस्तत्त्वैः स्वाहान्तैः साधकाग्रणीः ।  
 त्रिस्पाश्याऽपो द्विरुन्मज्य त्वाचमेत् कुलसाधकः ॥ ३९ ॥  
 कुलयन्त्रं मन्त्रगर्भं विलिख्य सलिले सुधीः ।  
 मूलमन्त्रं द्वादशधा तस्योपरि जपेत् प्रिये ॥ ४० ॥  
 तेजोरूपं जलं ध्यात्वा सूर्यमुद्दिश्य देशिकः ।  
 तत्तोयैस्त्र्यञ्जलीन् दत्त्वा तेनैव पाथसा त्रिधा ।  
 अभिषिच्य स्वमूर्द्धानं सप्तच्छिद्राणि रोधयेत् ॥ ४१ ॥

तत इत्यादि । जलाभ्यामे वारिनिकटे । स्नानविधिमेवाह आदावप  
 इत्यादिभिः । अपो जलानि । सलिले जले ॥ ३७ ॥ मन्त्रैः कार्यं  
 मान्त्रम् ॥ ३८ ॥

आचमनमन्त्रानेव दर्शयन्नाह आत्मेत्यादि । स्वाहा अन्तो येषां  
 तथाभूतैः आत्मविद्याशिवतत्त्वैः आत्मतत्त्वाय स्वाहा विद्यातत्त्वाय स्वाहा  
 शिवतत्त्वाय स्वाहेति मन्त्रैरित्यर्थः । साधकाग्रणीः साधकश्रेष्ठः । कुलसाधकोऽपो  
 जलानि त्रिवारत्रयं प्राश्य प्रपीय द्विवारद्वयमुन्मज्य इत्येवमाचम्य ह्रीं प्रभृतीनां  
 मन्त्राणां मध्ये कश्चिदपि मन्त्रो गर्भे यस्यैवम्भूतं त्रिकोणात्मकं कुलयन्त्रं सलिले  
 जले विलिख्य सुधीर्धारः साधकस्तस्य कुलयन्त्रस्योपरि ह्रीं श्रीं क्रीमित्या-  
 द्यात्मकं मूलमन्त्रं द्वादशधा द्वादशवारञ्जपेदिति द्वितीयेनान्वयः ॥ ३९ ॥ ४० ॥

तेजोरूपमिति । देशिकः साधकः कुलयन्त्रसम्बन्धि जलं तेजोरूपं  
 ध्यात्वा तत्तोयैः कुलयन्त्रसम्बन्धिभिर्जलैस्त्र्यञ्जलीन् सूर्यमुद्दिश्य दत्त्वा तेनैव

ततस्तु देवताप्रीत्यै त्रिर्निमज्ज्य जलान्तरे ।

उत्थाय गात्रं सम्मार्ज्यं पिदध्याच्छुद्धवाससी ॥ ४२ ॥

मृत्स्नया भस्मना वाऽपि त्रिपुण्ड्रं बिन्दुसंयुतम् ।

ललाटे तिलकं कुर्याद्वायत्र्या बद्धकुन्तलः ॥ ४३ ॥

वैदिकीं तान्त्रिकीञ्चैव यथानुक्रमयोगतः ।

सन्ध्यां समाचरेन्मन्त्री तान्त्रिकीं शृणु कथ्यते ॥ ४४ ॥

आचम्य पूर्ववत्तोयैस्तीर्थान्यावाहयेच्छिवे ॥ ४५ ॥

गङ्गे च यमुने चैव गोदावरि सरस्वति ।

नर्मदे सिन्धु कावेरि जलेऽस्मिन् सन्निधिं कुरु ॥ ४६ ॥

कुलयन्तसम्बन्धिनैव पाथसा जलेन स्वमूर्द्धानं त्रिधा त्रिवारमभिषिच्य  
सप्तच्छिद्रानि कर्णनेत्रनासामुखविवराणि हस्तद्वयाङ्गुलिभी रोधयेत् ॥ ४१ ॥

ततस्त्विति । ततस्तु सप्तच्छिद्ररोधनादनन्तरं तु देवताप्रीत्यै सङ्कल्प्य  
जलान्तरे त्रिवारत्रयं निमज्ज्य तत उत्थाय गात्रं सम्मार्ज्यं वस्त्रेण प्रोक्ष्य च  
शुद्धवाससी धौतवस्त्रे पिदध्यात् आच्छादयेत् परिदध्यादित्यर्थः ॥ ४२ ॥

मृत्स्नयेति । ततो गायत्र्या बद्धकुन्तलो निबद्धकेशः सन् मृत्स्नया  
प्रशस्तया मृत्तिकया तादृशेनैव भस्मना वाऽपि बिन्दुसंयुतं त्रिपुण्ड्रं तिलकं ललाटे  
कुर्यात् ॥ ४३ ॥

वैदिकीमिति । ततो मन्त्री साधको यथानुक्रमयोगतोऽनुक्रमेणैव वैदिकीं  
तान्त्रिकीञ्च सन्ध्यां समाचरेत् कुर्यात् । तयोर्मध्ये तान्त्रिकीं सन्ध्यां त्वं  
शृणु मया कथ्यते ॥ ४४ ॥

तान्त्रिकीं सन्ध्यामेवाह आचम्येत्यादिभिः । हे शिवे पूर्ववदाचम्य  
तोये जले तीर्थान्यावाहयेत् ॥ ४५ ॥

ननु केन मन्त्रेण कानि वा तीर्थान्यावाहयेदित्यपेक्षायामाह गङ्गे  
चेत्यादि । सन्निधिम् आसत्तिम् ॥ ४६ ॥

मन्त्रेणानेन मतिमान् मुद्रयाऽङ्कुशसंज्ञया ।  
 आवाह्य तीर्थं सलिले मूलं द्वादशधा जपेत् ॥ ४७ ॥  
 ततस्तत्तोयतो विन्दुंस्त्रिधा भूमौ विनिक्षिपेत् ।  
 मध्यमानामिकायोगान्मूलोच्चारणपूर्वकम् ॥ ४८ ॥  
 सप्तवारं स्वमूर्द्धानमभिषिच्य ततो जलम् ।  
 वामहस्ते समादाय छादयेदक्षपाणिना ॥ ४९ ॥  
 ईशानवायुवरुणवह्नीन्द्रबीजपञ्चकम् ।  
 प्रजप्य वेदधा तोयं दक्षहस्ते समानयेत् ॥ ५० ॥

मन्त्रेणेति । मतिमान् साधकोऽनेन अनन्तरमेवोक्तेन मन्त्रेणाङ्कुश-  
 संज्ञया मुद्रया सलिले जले तीर्थमावाह्य मूलं मन्त्रं सलिले एव द्वादशधा  
 जपेत् । अङ्कुशमुद्रा यथा ज्ञानार्णवे ।

दक्षमुष्टिं विधायाथ तर्जन्यङ्कुशरूपिणी ।  
 अङ्कुशाख्या महामुद्रा त्रैलोक्याकर्षणक्षमेति ॥ ४७ ॥

तत इत्यादि । ततः परं मूलमन्त्रस्योच्चारणं पूर्वं यत्र कर्मणि तत्  
 मूलोच्चारणपूर्वकं मध्यमानामिकायोगात्तत्तोयतो विन्दुं त्रिधा त्रिवारं भूमौ  
 विनिक्षिपेत् ॥ ४८ ॥

सप्तवारमिति । मूलोच्चारणपूर्वकं मध्यमानामिकायोगात् तेनैव जलेन  
 सप्तवारं स्वमूर्द्धानमात्मीयं मस्तकमभिषिच्य ततः परं वामहस्ते जलं समादाय  
 गृहीत्वा दक्षपाणिनाऽऽच्छादयेत् ॥ ४९ ॥

ईशानेत्यादि । दक्षपाणिनाऽऽच्छाद्य च ईशानवायुवरुणवह्नीन्द्रस्वामिकं  
 हँ यँ वँ रँ लमित्येतद्वीजपञ्चकं वेदधा चतुर्वारं प्रजप्य तत्तोयं दक्षहस्ते  
 समानयेत् ॥ ५० ॥

वीक्ष्य तेजोमयं ध्यात्वा चेडयाऽऽकृष्य साधकः ।  
 देहान्तःकलुषं तेन रेचयेत् पिङ्गलाख्यया ॥ ५१ ॥  
 निष्कृष्य पुरतो वज्रशिलायामस्त्रमुच्चरन् ।  
 त्रिवारं ताडयन् मन्त्री हस्तौ प्रक्षालयेत्ततः ॥ ५२ ॥  
 आचम्योक्तेन मन्त्रेण सूर्यायार्घ्यं निवेदयेत् ॥ ५३ ॥  
 तारमायाहंस इति घृणिसूर्यं ततः परम् ।  
 इदमर्घ्यं तुभ्यमुक्त्वा दद्यात् स्वाहेत्युदीरयन् ॥ ५४ ॥  
 ततो ध्यायेन्महादेवीं गायत्रीं परदेवताम् ।  
 प्रातर्मध्याह्नसायाह्ने त्रिरूपां गुणभेदतः ॥ ५५ ॥  
 प्रातर्ब्राह्मीं रक्तवर्णां द्विभुजाञ्च कुमारिकाम् ।  
 कमण्डलुं तीर्थपूर्णमच्छमालाञ्च विभ्रतीम् ।  
 कृष्णाजिनाम्बरधरां हंसारूढां शुचिस्मिताम् ॥ ५६ ॥

वीक्ष्येति । साधको जनो दक्षहस्ते समानीतं तज्जलं वीक्ष्य विलोक्य तेजोमयं तेजोरूपं ध्यात्वा ईडया नाड्या आकृष्य च पिङ्गलाख्यया नाड्या तेन जलेन देहान्तःकलुषं शरीरान्तःपापं रेचयेन्निष्कर्षयेत् ॥ ५१ ॥

निष्कृष्येति । मन्त्री साधक एवं देहान्तःकलुषं निष्कृष्य पुरतोऽग्रे मनःकल्पितायां वज्रशिलायामस्त्रं फडिति मन्त्रमुच्चरन् जपन् सन् त्रिवारं ताडयेत् आह्नयात् । ततोऽनन्तरं हस्तौ प्रक्षालयेद्भावेत् ॥ ५२ ॥

आचम्येति । तत उक्तेन मन्त्रेणाचम्य सूर्यायार्घ्यं निवेदयेद्दद्यात् ॥ ५३ ॥

ननु केन मन्त्रेण सूर्यायार्घ्यं निवेदनीयमत आह तारेत्यादि । पूर्वं तारमायाहंस इत्युक्त्वा ततः परं घृणिसूर्येत्युक्त्वा ततश्च परमिदमर्घ्यं तुभ्यमित्युक्त्वा ततोऽनन्तरं स्वाहेत्युदीरयन् कीर्तयन् साधकः सूर्यायार्घ्यं दद्यात् । ओँ ह्रीँ हंस घृणिसूर्य इदमर्घ्यं तुभ्यं स्वाहेति मन्त्रेणार्घ्यं निवेदयेदित्यर्थः ॥ ५४ ॥ ५५ ॥

रज आदिगुणभेदात् प्रातर्मध्याह्नसायाह्ने त्रिरूपत्वं प्रदर्शयन् गायत्र्या ध्यानमेवाह प्रातर्ब्राह्मीमित्यादिभिः । प्रातरिति । रक्तवर्णाम् रक्तो लोहितो

मध्याह्ने तां श्यामवर्णां वैष्णवीञ्च चतुर्भुजाम् ।

शङ्खचक्रगदापद्मधारिणीं गरुडासनाम् ॥ ५७ ॥

पीनोत्तुङ्गकुचद्वन्द्वां वनमालाविभूषिताम् ।

युवतीं सततं ध्यायेन्मध्ये मार्त्तण्डमण्डले ॥ ५८ ॥

सायाह्ने वरदां देवीं गायत्रीं संस्मरेद् यतिः ।

शुक्लां शुक्लाम्बरधरां वृषासनकृताश्रयाम् ॥ ५९ ॥

त्रिनेत्रां वरदां पाशं शूलञ्च नृकरोटिकाम् ।

विभ्रतीं करपद्मैश्च वृद्धां गलितयौवनाम् ॥ ६० ॥

वर्णो यस्यास्ताम् । द्विभुजां द्वौ भुजौ बाहू यस्यास्तथाभूताम् । तीर्थपूर्णं गङ्गादितीर्थजलैः पूरितं कमण्डलुम् अच्छमालां स्वच्छमाल्यञ्च पाणिभ्यां विभ्रतीं दधतीम् । कृष्णाजिनाम्बरधरां नीलचर्मरूपं वस्त्रं परिदधतीम् । हंसारूढां हंसः पक्षिविशेषस्तमारूढाम् । शुचिस्मितां शुचि पवित्रं शुभ्रं वा स्मितमीषद्धासो यस्यास्ताम् । कुमारिकां कन्यकाम् । ब्राह्मीं ब्रह्मणः शक्तिम् । एवम्भूतां गायत्रीं देवीं प्रातःकाले ध्यायेत् । अग्रेऽप्येवमेवान्वयः कर्तव्यः ॥ ५६ ॥

मध्याह्न इति । तां गायत्रीम् ॥ ५७ ॥

पीनेति । पीनं वृहत्तुङ्गमुन्नतं कुचद्वन्द्वं यस्याः तथाभूताम् ॥ ५८ ॥

सायाह्ने इत्यादि । यतिः निर्जितेन्द्रियव्यूहः । “ये निर्जितेन्द्रियग्रामा यतिनो यतयश्च ते” इत्यमरः । वृषासनकृताश्रयाम् वृषरूपमासनं यस्य स वृषासनः शिवः स एव कृत आश्रयो निजाधारो यया तथाभूताम् । अथवा वृषरूपं यदासनं तदात्मकः कृत आश्रयो यया तथाभूताम् ॥ ५९ ॥

त्रिनेत्रमिति । नृकरोटिकाम् नरकपालम् । गलितयौवनां ध्वस्तारुण्याम् ॥ ६० ॥

एवं ध्यात्वा महादेव्यै जलानामञ्जलित्रयम् ।  
 दत्त्वा जपेत्तु गायत्रीं दशधा शतधाऽपि वा ॥ ६१ ॥  
 गायत्रीं शृणु देवेशि वदामि तव भावतः ।  
 आद्यायै पदमुच्चार्य विद्महे तदनन्तरम् ॥ ६२ ॥  
 परमेश्वर्यै धीमहि तन्नः काली प्रचोदयात् ।  
 एषा तु तव गायत्री महापापप्रणाशिनी ॥ ६३ ॥  
 त्रिसन्ध्यमेतां प्रजपन् सन्ध्यायाः फलमाप्नुयात् ।  
 ततस्तु तर्पयेद्भद्रे देवर्षिपितृदेवताः ॥ ६४ ॥  
 प्रणवं सद्वितीयाख्यां तर्पयामि नमः पदम् ।  
 शक्तौ तु प्रणवे मायां नमःस्थाने द्विठं वदेत् ॥ ६५ ॥

एवमित्यादि । महादेव्यै गायत्र्यै दशधा शतधाऽपि वा दशवारं शतवारं  
 वेत्यर्थः ॥ ६१ ॥

गायत्रीमित्यादिना गायत्रीं वक्तुमुपक्रमते । भावतः प्रीतितः ॥ ६२ ॥  
 तां गायत्रीमेवाह आद्यायै इत्यादिना । पूर्वमाद्यायै इति पदमुच्चार्य तदनन्तरं  
 विद्महे इति पदमुच्चेत् । तदनन्तरं परमेश्वर्यै धीमहि तन्नः काली प्रचोदयादित्युच्चेत् ।  
 योजनया आद्यायै विद्महे परमेश्वर्यै धीमहि तन्नः काली प्रचोदयादित्याकारा  
 गायत्र्यासीत् । एतद्गायत्र्यर्थस्तु आद्यायै परमेश्वर्यै आद्यां परमेश्वरीं प्राप्तुं यां वयं  
 विद्महे मन्यामहे धीमहि चिन्तयामश्च तत् जगत्कारणत्वेन अतिप्रसिद्धा काली  
 नोऽस्मान् प्रचोदयात् प्रेरयेत् धर्मार्थकाममोक्षेषु विनियोजयेदित्यर्थ इति ॥ ६३ ॥

त्रिसन्ध्यमिति । एताम् केवलां तव गायत्रीम् । ततस्तु गायत्रीजपादन-  
 न्तरं तु ॥ ६४ ॥

ननु केन केन मन्त्रेण देवर्षिपितृदेवतास्तर्पयितव्या इत्याकाङ्क्षायां  
 तर्पणमन्त्रमाह प्रणवमित्यादिना । पूर्वं प्रणवमोङ्कारं वदेत् । ततः सद्वितीयाख्यां



मूलान्ते सर्वभूतान्ते निवासिन्यै पदं वदेत् ।

सर्वस्वरूपां डेयुक्तां सायुधाऽपि तथा पठेत् ॥ ६६ ॥

सावरणां सचतुर्थीं तद्वदेव परात्पराम् ।

आद्यायै कालिकायै त इदमर्घ्यं ततो द्विठः ॥ ६७ ॥

अनेनार्घ्यं महादेव्यै दत्त्वा मूलं जपेत् सुधीः ।

यथाशक्ति जपं कृत्वा देव्या वामकरेऽर्पयेत् ॥ ६८ ॥

द्वितीयया विभक्त्या सहितामाख्यां नामधेयं वदेत् । ततश्च परं तर्पयामीति नम इति च पदं वदेत् । शक्तौ तु शक्तिविषये तु प्रणवे प्रणवस्थाने मायां ह्रीमिति बीजं वदेत् । नमःस्थाने द्विठं स्वाहेति पदं वदेत् । एतेन ओँ देवांस्तर्पयामि नम इति मन्त्रेण देवान् ओम्पुष्पींस्तर्पयामि नम इत्यनेन ऋषीन् ओँ पितॄंस्तर्पयामि नम इति मन्त्रेण पितॄन् ह्रीँ आद्यां कालीं तर्पयामि स्वाहेत्यनेनाद्यां कालीं तर्पयेदिति ज्ञापितम् ॥ ६५ ॥

मूलान्त इत्यादि । मूलस्य ह्रीँ श्रीँ क्रीँ परमेश्वरि स्वाहेति मन्त्रस्थाने यत् सर्वभूतेति पदं तस्यान्ते निवासिन्यै इति पदं वदेत् । ततो डेयुक्तां सर्वस्वरूपां वदेत् । ततः तथा डेयुक्ता सायुधेत्यपि पदं वदेत् । ततः तद्वदेव सचतुर्थीमेव परात्परां वदेत् । ततः आद्यायै कालिकायै ते इदमर्घ्यमिति वदेत् । ततो द्विठः स्वाहेति पदं वदेत् । सकलपदयोजनया ह्रीँ श्रीँ क्रीँ परमेश्वरि स्वाहा सर्वभूतनिवासिन्यै सर्वस्वरूपायै सायुधायै सावरणायै परात्परायै आद्यायै कालिकायै ते इदमर्घ्यं स्वाहेति मन्त्र आसीत् ॥ ६६ ॥ ६७ ॥

अनेनेति । अनेनानन्तरमेवोक्तेन मन्त्रेण महादेव्यै अर्घ्यं दत्त्वा सुधीर्धीरः साधको मूलं मन्त्रं जपेत् । यथाशक्ति जपं कृत्वा च जपजन्यं फलं देव्या वामकरेऽर्पयेत् दद्यात् ॥ ६८ ॥

प्रणम्य देवीं पूजार्थं जलमादाय साधकः ।  
 नत्वा तीर्थं पठन् स्तोत्रं देवताध्यानतत्परः ॥ ६९ ॥  
 यागमण्डपमागत्य पाणिपादौ विशोधयेत् ।  
 ततो द्वारस्य पुरतः सामान्यार्घ्यं प्रकल्पयेत् ॥ ७० ॥  
 त्रिकोणवृत्तभूविम्बं मण्डलं रचयेत् सुधीः ।  
 आधारशक्तिं संपूज्य तत्राऽऽधारं नियोजयेत् ॥ ७१ ॥  
 अस्त्रेण पात्रं प्रक्षाल्य हृन्मन्त्रेण प्रपूर्य च ।  
 निक्षिप्य गन्धं पुष्पञ्च तीर्थान्यावाहयेत्ततः ॥ ७२ ॥  
 आधारपात्रतोयेषु वह्न्यर्कशशिमण्डलम् ।  
 पूजयित्वा तद्दशधा मायाबीजेन मन्त्रयेत् ॥ ७३ ॥

प्रणम्येति । ततः साधको देवीं प्रणम्य पूजार्थं जलमादाय गृहीत्वा  
 तीर्थं नत्वा च स्तोत्रं पठन् देवताध्यानतत्परः सन् यागमण्डपं यजनगृहमागत्य  
 पाणिपादौ विशोधयेत् धावेत् । ततो द्वारस्य पुरतोऽग्रे सामान्यार्घ्यं प्रकल्पयेत्  
 रचयेत् ॥ ६९ ॥ ७० ॥

ननु सामान्यार्घ्यं किं नामेत्यत आह त्रिकोणेत्यादि । सुधीर्विचक्षणः  
 त्रिकोणञ्च वृत्तञ्च भूविम्बं चैतेषां समाहारः त्रिकोणवृत्तभूविम्बं मण्डलं रचयेत् ।  
 पूर्वं त्रिकोणं ततस्तद्वहिरभितो वृत्तं वर्तुलं ततस्तद्वहिर्भूविम्बं चतुष्कोणञ्च मण्डलं  
 कुर्यादित्यर्थः । तत्र रचिते मण्डले ओ३ आधारशक्तये नम इति मन्त्रेण  
 गन्धपुष्पादिभिराधारशक्तिं संपूज्य सामान्यार्घ्यं पात्रस्थापनाय तस्मिन्नेव रचिते  
 मण्डले कमप्याधारं नियोजयेत् स्थापयेत् ॥ ७१ ॥

अस्त्रेणेति । अस्त्रेण फडिति मन्त्रेण पात्रं प्रक्षाल्याऽऽधारे संस्थाप्य च  
 हृन्मन्त्रेण नमोमन्त्रेण जलैः प्रपूर्य च तत्र गन्धं चन्दनादिकं पुष्पञ्च निक्षिप्य  
 ततः परं तत्र तीर्थान्यावाहयेत् ॥ ७२ ॥

आधारेति । ततः आधारश्च पात्रञ्च तोयञ्च तान्याधारपात्रतोयानि  
 तेषु वह्न्यर्कशशिमण्डलं पूजयित्वा आधारे वह्निमण्डलं पात्रेऽर्कमण्डलं तोये च

प्रदर्शयेद्धेनुयोनिं सामान्यार्घ्यमिदं स्मृतम् ।

ततस्तज्जलपुष्पैश्च पूजयेद् द्वारदेवताः ॥ ७४ ॥

गणेशं क्षेत्रपालञ्च वटुकं योगिनीं तथा ।

गङ्गाञ्च यमुनाञ्चैव लक्ष्मीं वाणीं ततो यजेत् ॥ ७५ ॥

किञ्चित् स्पृशन् वामशाखां वामपादपुरःसरम् ।

स्मरन् देव्याः पदाम्भोजं मण्डपं प्रविशेत् सुधीः ॥ ७६ ॥

शशिमण्डलं वक्ष्यमाणमन्त्रेण गन्धपुष्पादिभिरर्चयित्वेत्यर्थः । दशधा दशवारं मायाबीजेन ह्रीमितिबीजेन तज्जलं मन्त्रयेत् ॥ ७३ ॥

प्रदर्शयेदिति । ततः तस्योपरि धेनुयोनी मुद्रे प्रदर्शयेत् । इदमेव सामान्यार्घ्यं स्मृतम् । ततः परं तज्जलपुष्पैः सामान्यार्घ्यसम्बन्धितोयकुसुमैर्द्वार-  
देवताः पूजयेत् । धेनुमुद्रा यथा ।

अन्योन्याभिमुखाश्लिष्टा कनिष्ठानामिका पुनः ।

तथा च तर्जनीमध्या धेनुमुद्राऽस्मृतप्रदेति ॥ ७४ ॥

या द्वारदेवताः पूजयेत्ता एव दर्शयन्नाह गणेशमित्यादि । गां गणेशाय नम इति मन्त्रेण गणेशम् क्षां क्षेत्रपालाय नम इति मन्त्रेण क्षेत्रपालम् वां वटुकाय नम इत्यनेन वटुकम् यां योगिन्यै नम इत्यनेन योगिनीम् गां गङ्गायै नम इत्यनेन गङ्गाम् यां यमुनायै नम इति मन्त्रेण यमुनाम् श्रीं लक्ष्म्यै नम इत्यनेन लक्ष्मीम् ऐं सरस्वत्यै नम इति मन्त्रेण वाणीं गन्ध-  
पुष्पादिभिर्यजेत् पूजयेत् ॥ ७५ ॥

किञ्चिदिति । ततो वामशाखां द्वारस्थितचतुष्काष्ठानां मध्ये वामं काष्ठं किञ्चित् स्पृशन् देव्याः पदाम्भोजञ्च स्मरन् सुधीः साधको वामपादपुरःसरं यथा स्यात् तथा मण्डपं देवीयजनमण्डपं देवीयजनमन्दिरं प्रविशेत् ॥ ७६ ॥

नैर्ऋत्यां दिशि वास्वीशं ब्रह्माणञ्च समर्चयन् ।  
 सामान्यार्घ्यस्य तोयेन प्रोक्षयेद्यागमन्दिरम् ॥ ७७ ॥  
 अनन्तरं साधकेन्द्रो दिव्यदृष्ट्यवलोकनैः ।  
 दिव्यानुत्सारयेद्विज्ञानस्वान्निश्चिन्तरीक्षगान् ॥ ७८ ॥  
 पार्ष्णिघातत्रिभिर्भौमानिति विघ्नान्निवारयेत् ।  
 चन्दनागुरुकस्तूरीकर्पूरैर्यागमण्डपम् ॥ ७९ ॥  
 धूपयेत् स्वोपवेशार्थं चतुरस्रं त्रिकोणकम् ।  
 विलिख्य पूजयेत्तत्र कामरूपाय हृन्मनुः ॥ ८० ॥  
 तत्राऽऽसनं समास्तीर्य काममाधारशक्तितः ।  
 कमलासनाय नमो मन्त्रेणैवासनं यजेत् ॥ ८१ ॥

नैर्ऋत्यामित्यादि । मण्डपं प्रविश्य च तत्रैव नैर्ऋत्यां दिशि प्रणवादि-  
 नमोऽन्तेन मन्त्रेण गन्धपुष्पादिभिर्वास्वीशं ब्रह्माणं च समर्चयन् पूजयन् सन्  
 सामान्यार्घ्यस्य तोयेन यागमन्दिरं प्रोक्षयेत् प्रसिञ्चेत् ॥ ७७ ॥

अनन्तरमिति । अनन्तरं ततःपरमेव साधकेन्द्रो दिव्यदृष्ट्यवलोकनैः  
 निमेषशून्या दृष्टिर्दिव्यदृष्टिस्तयाऽवलोकनैर्निरीक्षणैः । दिवि भवा दिव्यास्तान् विघ्ना-  
 नुत्सारयेन्निवारयेत् । अन्तरिक्षगान् गगनगतान् विघ्नांस्तु अस्त्राद्विः फडिति  
 मन्त्रेण जलैश्चोत्सारयेत् । भौमान् भूमिभवान् विघ्नांस्तु पार्ष्णिघातत्रिभिः  
 त्रिभिः पादतलाघातैर्निवारयेत् । ततो यागमण्डपं चन्दनागुरुकस्तूरीकर्पूरैर्धूपयेत्  
 वासयेत् । ततः स्वोपवेशार्थं त्रिकोणकं तद्वहिश्चतुरस्रं चतुष्कोणञ्च मण्डलं  
 विलिख्य तत्र लिखिते मण्डले तदधिष्ठातृदैवतं कामरूपं कामरूपाय हृत्  
 कामरूपाय नम इति यो मनुर्मन्त्रस्तेन गन्धपुष्पादिभिः पूजयेत् ॥ ७८--८० ॥

तत्रेति । ततस्तत्र मण्डले आसनमास्तीर्याच्छाद्य पूर्वं कामं क्लीमिति  
 बीजमुच्चार्य ततः आधारशक्तीति वदेत् । आधारशक्तितश्च परं कमलासनाय

उपविश्यासने विद्वान् प्राङ्मुखो वाप्युदङ्मुखः ।  
 बद्धवीरासनो मन्त्री विजयां परिशोधयेत् ॥ ८२ ॥  
 तारं मायां समुच्चार्य अमृते अमृतोद्भवे ।  
 अमृतवर्षिणि ततोऽमृतमाकर्षय द्विधा ॥ ८३ ॥  
 सिद्धिं देहि ततो ब्रूयात् कालिकां मे ततः परम् ।  
 वशमानय ठद्वन्द्वं संविदाशोधने मनुः ॥ ८४ ॥  
 मूलमन्त्रं सप्तवारं प्रजप्य विजयोपरि ।  
 आवाहन्यादिमुद्राञ्च धेनुयोनीं प्रदर्शयेत् ॥ ८५ ॥

नम इति वदेत् । योजनया क्लीमाधारशक्तिकमलासनाय नम इति मन्त्रो जातः ।  
 अनेनैव मन्त्रेणासनं तदधिष्ठातृदैवतं यजेत् ॥ ८१ ॥

विजयां भङ्गाम् ॥ ८२ ॥

ननु केन मन्त्रेण विजयां परिशोधयेदित्यपेक्षायां तच्छोधनमन्त्रमेवाह  
 तारमित्यादिद्वाभ्याम् । पूर्वं तारं प्रणवं मायां ह्रीमिति बीजञ्च समुच्चार्य  
 ततःपरम् अमृते अमृतोद्भवे अमृतवर्षिणि इति ब्रूयात् । ततोऽमृतमिति ब्रूयात् ।  
 ततो द्विधा द्विवारमाकर्षयेति ब्रूयात् । ततश्च सिद्धिं देहीति ब्रूयात् । ततःपरं  
 कालिकां मे इति ब्रूयात् । ततश्च वशमानयेति ठद्वन्द्वं स्वाहेति ब्रूयात् ।  
 सकलपदयोजनया ओँ ह्रीँ अमृते अमृतोद्भवे अमृतवर्षिणि अमृतमाकर्षयाकर्षय  
 सिद्धिं देहि कालिकां मे वशमानय स्वाहेति मन्त्रो जातः । संविदाशोधने  
 भङ्गायाः शोधनेऽयमेव मनुः प्रोक्तः ॥ ८३ ॥ ८४ ॥

मूलमन्त्रमिति । विजयोपरि मूलमन्त्रं सप्तवारं प्रजप्य आवाह्यते यया  
 सा आवाहनी मुद्रा सा मुद्रा आदिर्यस्याः सा आवाहन्यादिः सा चासौ मुद्रा  
 चेत्यावाहन्यादिमुद्रा ताम् । धेनुयोनीं च मुद्रे विजयोपरि प्रदर्शयेत् । आवा-  
 हन्यादिमुद्रा यथा दक्षिणामूर्तिसंहितायाम् ।

गुरुं पद्मे सहस्रारे यथा सङ्केतमुद्रया ।

त्रिधैव तर्पयेद्देवीं हृदि मूलं समुच्चरन् ॥ ८६ ॥

वाग्भवं वदयुग्मञ्च वाग्वादिनि पदं ततः ।

मम जिह्वाग्रे स्थिरीभव सर्वसत्त्ववशङ्करि ।

स्वाहान्तेनैव मनुना जुहुयात् कुण्डलीमुखे ॥ ८७ ॥

स्वीकृत्य संविदां वामकर्णोर्द्ध्वं श्रीगुरुं नमेत् ।

दक्षिणे च गणेशानमाद्यां मध्ये सनातनीम् ।

कृताञ्जलिपुटो भूत्वा देवीध्यानपरायणः ॥ ८८ ॥

पुटाञ्जलिमधः कुर्यादियमावाहनी भवेत् ।

इयन्तु विपरीतेन तदा वै स्थापनी भवेत् ॥

ऊर्द्ध्वाङ्गुष्ठकमुष्टिभ्यां तदेयं सन्निधापनी ।

अन्ताङ्गुष्ठकमुष्टिभ्यां तदेयं सन्निरोधिनीति ॥ ८९ ॥

गुरुमिति । ऐ० अमुकानन्दनाथं श्रीगुरुं तर्पयामि नमः इति मन्त्रेण सङ्केतमुद्रया गुरूपदिष्टया तत्त्वमुद्रया सहस्रारे सहस्रदले पद्मे गुरुं यथावन्निधा विजयया तर्पयेत् । मूलं मन्त्रं समुच्चरन् सन् ह्रीं आद्यां कार्त्तिकीं तर्पयामि स्वाहेति मन्त्रेण तत्त्वमुद्रयैव हृदये देवीं विजयया त्रिधैव तर्पयेत् ॥ ८६ ॥

वाग्भवमिति । पूर्वं वाग्भवम् ऐमिति वीजं वदेत् । ततो वदयुग्मं वदेत् । ततो वाग्वादिनि इति पदं वदेत् । ततो मम जिह्वाग्रे स्थिरीभव सर्वसत्त्ववशङ्करि इति वदेत् । योजनया ऐ० वद वद वाग्वादिनि मम जिह्वाग्रे स्थिरीभव सर्वसत्त्ववशङ्करि मन्त्रो जातः । स्वाहान्तेनैवामुना मनुना कुण्डलीमुखे विजयां जुहुयात् दद्यात् ॥ ८७ ॥

स्वीकृत्येति । एवं संविदां भङ्गां स्वीकृत्य गृहीत्वा वामकर्णस्योर्द्ध्वदेशे ओ० श्रीगुरुभ्यो नम इति मन्त्रेण श्रीगुरुं नमेत् । दक्षिणे दक्षिणकर्णस्योर्द्ध्वदेशे

पूजाद्रव्याणि सर्वाणि दक्षिणे स्थापयेत् सुधीः ।

वामे सुवासितं तोयं कुलद्रव्याणि यानि च ॥ ८९ ॥

अस्त्वान्तमूलमन्त्रेण सामान्याध्योदकेन च ।

संप्रोक्ष्य सर्ववस्तूनि वेष्टयेज्जलधारया ।

वह्निबीजेन देवेशि वह्नेः प्राकारमाचरेत् ॥ ९० ॥

पुष्पं चन्दनसंयुक्तमादाय करयोर्द्वयोः ।

अस्त्रेण घर्षयित्वा तत् प्रक्षिपेत् करशुद्धये ॥ ९१ ॥

तर्जनीमध्यमाभ्याञ्च वामपाणितले शिवे ।

ऊर्ध्वोर्ध्वतालत्रितयं दत्त्वा दिग्बन्धनं ततः ।

अस्त्रेण छोटिकाभिश्च भूतशुद्धिमथाऽऽचरेत् ॥ ९२ ॥

ओँ गणेशाय नम इति मन्त्रेण गणेशानं नमेत् । ओँ सनातन्यै आद्यायै  
काल्यै नम इत्यनेन मध्ये ललाटदेशे सनातनीमाद्यां कालिकां नमेत् ॥ ८८ ॥

पूजेति । पूजाद्रव्याणि पुष्पादीनि । कुलद्रव्याणि मद्यादीनि ॥ ८९ ॥

अस्त्रान्तेति । ततः अस्त्रान्तमूलमन्त्रेण फटन्तेन मूलमन्त्रेण सामान्याध्यो-  
दकेन च सर्ववस्तूनि संप्रोक्ष्याभिषिञ्च्य जलधारया वेष्टयेत् । हे देवेशि ततो  
वह्निबीजेन रमिति-बीजेन वह्नेः प्राकारमावरणमाचरेत् कुर्यात् ॥ ९० ॥

पुष्पमिति । ततः करशुद्धये चन्दनसंयुक्तं पुष्पं द्वयोः करयोरादाय  
गृहीत्वा अस्त्रेण फडिति मन्त्रेण तत् पुष्पं घर्षयित्वा प्रक्षिपेत् ॥ ९१ ॥

तर्जनीति । हे शिवे ततः तर्जनीमध्यमाभ्यामङ्गुलिभ्यां वामपाणितले  
ऊर्ध्वोर्ध्वं तालत्रितयं दत्त्वा ततोऽस्त्रेण फडिति मन्त्रेण छोटिकाभिरङ्गुलिध्व-  
निभिश्च दिग्बन्धनमाचरेत् । अथ दिग्बन्धनादनन्तरं भूतशुद्धिमाचरेत् ॥ ९२ ॥

स्वाङ्के निधाय च करावुत्तानौ साधकोत्तमः ।  
 मनो निवेश्य मूले च हुङ्कारेणैव कुण्डलीम् ॥ ९३ ॥  
 उत्थाप्य हंसमन्त्रेण पृथिव्या सहितां तु ताम् ।  
 स्वाधिष्ठानं समानीय तत्त्वं तत्त्वे नियोजयेत् ॥ ९४ ॥  
 गन्धादिघ्राणसंयुक्तां पृथिवीमप्सु संहरेत् ।  
 रसादिजिह्वया सार्द्धं जलमग्नौ विलापयेत् ॥ ९५ ॥  
 रूपादिचक्षुषा सार्द्धमग्निं वायौ विलाप्य च ।  
 स्पर्शादित्वग्युतं वायुमाकाशे प्रविलापयेत् ॥ ९६ ॥  
 अहङ्कारे हरेद् व्योम सशब्दं तन्महत्पि ।  
 महत्तत्त्वञ्च प्रकृतौ तां ब्रह्मणि विलापयेत् ॥ ९७ ॥

भूतशुद्ध्याचरणप्रकारमेवाह स्वाङ्के इत्यादिभिः । साधकोत्तमः स्वाङ्के  
 स्वकोडे उत्तानौ करो निधाय संस्थाप्य मूले मूलाधारचक्रे च मनो निवेश्य  
 हुङ्कारेणैव कुण्डलीमुत्थाप्य हंसमन्त्रेण हंसः इत्यात्मकेनैव मन्त्रेण पृथिव्या  
 सहितां तां कुण्डलीं शक्तिं स्वाधिष्ठानं स्वाधिष्ठानचक्रं समानीय तत्त्वं  
 पृथिव्यादिकं तत्त्वे जलादौ नियोजयेत् विलापयेत् ॥ ९३ ॥ ९४ ॥

पृथिव्यादेस्तत्त्वस्य जलादितत्त्वे विलापनप्रकारमेव दर्शयन्नाह गन्धा-  
 दीत्यादि । गन्ध आदिर्यस्य तद्गन्धादि एवम्भूतञ्च तद्घ्राणं नासा चेति  
 गन्धादिघ्राणं तेन संयुक्तां पृथिवीम् अप्सु जलेषु संहरेत् विलापयेत् ।  
 घ्राणादीति पाठे तु घ्रायते नासिकया गृह्यते यः स घ्राणो गन्ध एव ।  
 जलादिकमप्यग्न्यादावेवमेव विलापयेत् ॥ ९५ ॥ ९६ ॥

अहङ्कार इति । अहङ्कारे सशब्दं शब्दसहितं व्योम आकाशं हरेत्  
 विलापयेत् । तत् अहङ्कारतत्त्वं महति महत्तत्त्वे हरेत् । महत्तत्त्वञ्च प्रकृतौ  
 विलापयेत् । तां प्रकृतिं ब्रह्मणि विलापयेत् ॥ ९७ ॥



इत्थं विलाप्य मतिमान् वामकुक्षौ विचिन्तयेत् ।

पुरुषं कृष्णवर्णञ्च रक्तश्मश्रुविलोचनम् ॥ ९८ ॥

रक्तचर्मधरं क्रुद्धमङ्गुष्ठपरिमाणकम् ।

सर्वपापस्वरूपं सर्वदाऽधोमुखस्थितम् ॥ ९९ ॥

ततस्तु वामनासायां यं बीजं धूम्रवर्णकम् ।

सञ्चिन्त्य पूरयेत्तेन वायुं षोडशमात्रया ।

तेन पापात्मकं देहं शोषयेत् साधकाग्रणीः ॥ १०० ॥

नाभौ रं रक्तवर्णञ्च ध्यात्वा तज्जातवह्निना ।

चतुःषष्ट्या कुम्भकेन दहेत् पापरतान्तनूम् ॥ १०१ ॥

इत्थमिति । मतिमान् साधक इत्थममुना प्रकारेण पृथिव्यादितत्त्वं विलाप्य वामकुक्षौ वामे उदरे कृष्णवर्णं सर्वपापस्वरूपं पुरुषं विचिन्तयेत् । रक्तश्मश्रुविलोचनमित्यादीनि द्वितीयान्तपदानि सर्वपापस्वरूपस्य पुरुषस्यैव विशेषणानि । रक्तश्मश्रुविलोचनम् रक्ते लोहितवर्णे श्मश्रुविलोचने यस्य तथाभूतम् ॥ ९८ ॥ ९९ ॥

ततस्त्विति । ततोऽनन्तरन्तु वामनासायां धूम्रवर्णकं यं बीजं सञ्चिन्त्य तदेव बीजं जपन् साधकस्तेन वामनासारन्ध्रेण षोडशमात्रया वायुं पूरयेदाकर्षेत् । साधकाग्रणीः साधकोत्तमस्तेन पूरितेन वायुना पापात्मकं पापमात्मनि स्वस्मिन् यस्य एवम्भूतदेहं शोषयेत् ॥ १०० ॥

नाभाविति । ततो नाभौ रक्तवर्णं रमिति बीजं ध्यात्वा तदेव बीजं जपन्नपि तज्जातवह्निना ततो रमिति बीजादुत्पन्नेनाग्निना चतुःषष्ट्या कुम्भकेन पापरतां निजां तनू दहेत् ॥ १०१ ॥

ललाटे वारुणं बीजं शुक्लवर्णं विचिन्त्य च ।

द्वात्रिंशता रेचकेन प्लावयेदमृताम्भसा ॥ १०२ ॥

आपादशीर्षपर्यन्तमाप्लाव्य तदनन्तरम् ।

उत्पन्नं भावयेद्देहं नवीनं देवतामयम् ॥ १०३ ॥

पृथ्वीबीजं पीतवर्णं मूलाधारे विचिन्तयन् ।

तेन दिव्यावलोकनेन दृढीकुर्यान्निजां तनूम् ॥ १०४ ॥

हृदये हस्तमादाय आँ ह्रीँ क्रौँ हंस उच्चरन् ।

सोऽहं-मन्त्रेण तद्देहे देव्याः प्राणान् निधापयेत् ॥ १०५ ॥

भूतशुद्धिं विधायेत्यं देवीभावपरायणः ।

समाहितमनाः कुर्यात् मातृकान्यासमम्बिके ॥ १०६ ॥

ललाटे इति । ततो ललाटे शुक्लवर्णं वारुणं वमिति बीजं सञ्चिन्त्य तदेव बीजं जपन्नपि द्वात्रिंशता रेचकेनामृताम्भसा वारुणबीजच्युतेनामृतरूपेण जलेन दग्धां तनूं प्लावयेत् ॥ १०२ ॥

आपादेति । एवमापादशीर्षपर्यन्तं देहमाप्लाव्य तदनन्तरं देवतामयं देवतादेहस्वरूपं नवीनमुत्पन्नं देहं भावयेत् चिन्तयेत् ॥ १०३ ॥

पृथ्वीति । ततो मूलाधारे पीतवर्णं लमित्याकारकं पृथ्वीबीजं विचिन्तयन् सन् तेन लमिति-बीजेन दिव्यावलोकनेन च निजां तनूं दृढीकुर्यात् ॥ १०४ ॥

हृदये इति । ततो हृदये हस्तमादाय निधाय आँ ह्रीँ क्रौँ हंस इत्युच्चरन् साधकः सोऽहं-मन्त्रेण तद्देहे तस्मिन्नवीने देहे देव्याः प्राणान् प्रतिष्ठयेत् आँ ह्रीँ क्रौँ हंसः सोऽहमिति मन्त्रेण तत्र देहे देव्याः प्राणानां प्रतिष्ठां कुर्यादित्यर्थः ॥ १०५ ॥

देवीभावपरायणः देवीस्वरूपोऽहमिति चिन्तनतत्परः ॥ १०६ ॥

मातृकाया ऋषिर्ब्रह्मा गायत्रीछन्द ईरितम् ।  
 देवता मातृका देवी बीजं व्यञ्जनसंज्ञकम् ॥ १०७ ॥  
 स्वराश्च शक्तयः सर्गः कीलकं परिकीर्तितम् ।  
 लिपिन्यासे महादेवि विनियोगप्रयोगिता ।  
 ऋषिन्यासं विधायैवं कराङ्गन्यासमाचरेत् ॥ १०८ ॥  
 अं आं-मध्ये कवर्गञ्च इं ईं-मध्ये चवर्गकम् ।  
 उं ऊं-मध्ये टवर्गन्तु एं ऐं-मध्ये तवर्गकम् ॥ १०९ ॥  
 ओं औं-मध्ये पवर्गन्तु यादिक्षान्तं वरानने ।  
 बिन्दु-सर्गान्तराले च षडङ्गे मन्त्र ईरितः ॥ ११० ॥  
 विन्यस्य न्यासविधिना ध्यायेन्मातृसरस्वतीम् ॥ १११ ॥

अथ मातृकान्यासक्रममेव दिदर्शयिष्यन् मातृकाया ऋष्यादिकमाह  
 मातृकाया इत्यादिना । सर्गः विसर्गः । विनियोगप्रयोगिता विनियोगस्य  
 प्रयोगित्वम् विनियोगः प्रयोक्तव्य इत्यर्थः । अस्या मातृकाया ब्रह्मा ऋषिर्गायत्री  
 छन्दः । मातृका सरस्वती देवी देवता । हलो बीजम् । स्वराः शक्तयः ।  
 विसर्गः कीलकम् । धर्मार्थकाममोक्षावाप्तये लिपिन्यासे विनियोगः । शिरसि  
 ब्रह्मणे ऋषये नमः । मुखे गायत्र्यै छन्दमे नमः । हृदये मातृकायै सरस्वत्यै  
 देव्यै देवतायै नमः । गुह्ये व्यञ्जनाय बीजाय नमः । पादयोः स्वरेभ्यः  
 शक्तिभ्यो नमः । सर्वाङ्गेषु विसर्गाय कीलकाय नमः । धर्मार्थकाममोक्षावाप्तये  
 लिपिन्यासे विनियोगः । एवम् ऋषिन्यासं विधाय कृत्वा कराङ्गन्यासमाचरेत्  
 कुर्यात् ॥ १०७ ॥ १०८ ॥

कराङ्गन्यासक्रममेवाह अं आं-मध्ये इत्यादिना । अं आं-मध्ये  
 स्थितं कवर्गम् इं ईं-मध्ये स्थितं चवर्गम् उं ऊं-मध्ये स्थितं टवर्गम् एं ऐं-मध्ये  
 स्थितं तवर्गम् ओं औं-मध्ये स्थितं पवर्गम् बिन्दुसर्गान्तराले अनुस्वारविसर्गमध्ये

पञ्चाशल्लिपिभिर्विभक्तमुखदोःपन्मध्यवक्षःस्थलां

भास्वन्मौलिनिवद्धचन्द्रशकलामापीनतुङ्गस्तनीम् ।

मुद्रामक्षगुणं सुधाढ्यकलशं विद्याञ्च हस्ताम्बुजै-

र्विभ्राणां विषदप्रभां त्रिनयनां वाग्देवतामाश्रये ॥ ११२ ॥

स्थितं यादिक्षान्तञ्च वर्णमङ्गुष्ठादिषु हृदयादिषु च षट्सु षट्सु अङ्गेषु  
न्यासविधिना यथाक्रमं विन्यस्य मातृसरस्वतां ध्यायेदित्यन्वयः । यथा अं  
कं खं गं घं ङं आं अङ्गुष्ठाभ्यां नमः । इं चं छं जं झं जं ईं तर्जनीभ्यां  
स्वाहा । उं टं ठं डं ढं णं ऊं मध्यमाभ्यां वषट् । एं तं थं दं धं नं ऐं  
अनामिकाभ्यां हुम् । ओं पं फं बं भं मं औं कनिष्ठाभ्यां वौषट् । अं यं रं लं  
वं शं षं सं हं ळं क्षं अः करतलकरपृष्ठाभ्यां फट् । इति करन्यासः । हृदया-  
दिन्यासो यथा अं कं खं गं घं ङं आं हृदयाय नमः । इं चं छं जं झं  
जं ईं शिरसे स्वाहा । उं टं ठं डं ढं णं ऊं शिखायै वषट् । एं तं थं दं धं नं ऐं  
कवचाय हुम् । ओं पं फं वं भं मं औं नेत्रत्रयाय वौषट् । अं यं रं लं वं शं  
पं सं हं ळं क्षं अः अम्नाय फट् । इति षडङ्गे न्यासेऽयमेव मन्त्र ईरितः  
कथितः ॥ १०९-१११ ॥

मातृसरस्वतीध्यानमेवाह पञ्चाशल्लिपिभिरिति । वाग्देवतां सरस्वतीमाश्रये  
भजे इत्यन्वयः । कथम्भूतां वाग्देवताम् पञ्चाशल्लिपिभिर्विभक्तमुखदोःपन्मध्य-  
वक्षःस्थलाम् पञ्चाशता वर्णैर्विभक्तानि पृथक् पृथक् भूतानि मुखदोःपन्मध्यवक्षः-  
स्थलानि यस्यास्तथाभूताम् । तत्र दोर्बाहुः पद् पादः । पुनः कथम्भूताम्  
भास्वन्मौलिनिवद्धचन्द्रशकलाम् भास्वन्मौलौ दीप्यमाने किरीटे निवद्धं चन्द्र-  
शकलं चन्द्रखण्डं यया ताम् । “ चूडा किरीटं केशाश्च संयता मौलयस्त्रय ”  
इत्यमरः । पुनः कथम्भूताम् आपीनतुङ्गस्तनीम् आपीनौ अविमहान्तौ  
तुङ्गावुन्नतौ स्तनौ यस्यास्तथाभूताम् । पुनः कथम्भूताम् हस्ताम्बुजैः पाणि-  
कमलैर्ज्ञानमुद्राम् अक्षगुणमक्षमाल्यम् सुधाढ्यकलशममृतयुक्तं घटं विद्याञ्च

ध्यात्वैवं मातृकां देवीं षट्सु चक्रेषु विन्यसेत् ।

हक्षौ भ्रूमध्यगे पद्मे कण्ठे च षोडश स्वरान् ॥ ११३ ॥

हृदम्बुजे कादिठान्तान् विन्यस्य कुलसाधकः ।

डादिफान्ता- नाभिदेशे बादिलान्तांश्च लिङ्गके ॥ ११४ ॥

मूलाधारे चतुष्पत्रे वादिसान्तान् प्रविन्यसेत् ।

इत्यन्तर्मनसा न्यस्य मातृकार्णान् बहिर्यसेत् ॥ ११५ ॥

विभ्राणां दधतीम् । पुनः कीदृशीम् विशदप्रभाम् विशदा शुभ्रा प्रभा यस्यास्ताम् ।

पुनः कीदृशीम् त्रीणि नयनानि नेत्राणि यस्यास्तथाभूताम् ॥ ११२ ॥

ध्यात्वेति । एवं मातृकां देवीं ध्यात्वा षट्सु चक्रेषु विन्यसेत् ।

षट्सु चक्रेषु मातृकाया न्यासस्य क्रममेवाह हक्षावित्यादिना । भ्रूमध्यगे विशुद्धाख्ये द्विदले पद्मे हक्षौ वर्णौ विन्यसेत् । कण्ठे कण्ठस्थिते आज्ञाख्ये षोडशपत्रे पद्मे <sup>१</sup> षोडश स्वरान् न्यसेत् । हृदम्बुजे अनाहताख्ये द्वादशदले हृदयपद्मे कादिठान्तान् द्वादशवर्णान् विन्यस्य कुलसाधको नाभिदेशस्थिते मणिपूरकाख्ये दशदले पद्मे डादिफान्तान् दशवर्णान् विन्यसेत् । लिङ्गके लिङ्गदेशस्थे स्वाधिष्ठानाख्ये षड्दले पद्मे बादिलान्तान् षड्वर्णान् विन्यसेत् । चतुष्पत्रे मूलाधारे वादिसान्तांश्चतुरो वर्णान् प्रविन्यसेत् । यथा भ्रूमध्यगे पद्मे हं नमः क्षं नमः । कण्ठगे पद्मे अं नमः आं नमः इं नमः ईं नमः उं नमः ऊं नमः ऋं नमः ॠं नमः ऌं नमः ॡं नमः ङं नमः ऐं नमः औं नमः औं नमः अं नमः अः नमः । हृदगे पद्मे कं नमः खं नमः गं नमः घं नमः ङं नमः चं नमः छं नमः जं नमः झं नमः ञं नमः टं नमः ठं नमः । नाभिगते पद्मे डं नमः ढं नमः णं नमः तं नमः थं नमः दं नमः धं नमः नं नमः पं नमः फं नमः । लिङ्गगते पद्मे बं नमः भं नमः मं नमः यं नमः रं नमः लं नमः । मूलाधारे वं नमः शं नमः षं नमः सं नमः । इति षट्चक्रेषु मातृका-

<sup>१</sup> मतान्तरे तु भ्रूमध्यगे आज्ञाख्ये द्विदले पद्मे कण्ठे षोडशदले विशुद्धाख्ये पद्मे ।

ललाटः स्ववृत्ताक्षिश्रुतिघ्राणेषु गण्डयोः ।

ओष्ठदन्तोत्तमाङ्गास्य दोःपत् सन्ध्यग्रगेषु च ॥ ११६ ॥

पार्श्वयोः पृष्ठतो नाभौ जठरे हृदयांसयोः ।

ककुचंशे च हृत्पूर्वं पाणिपादयुगे ततः ॥ ११७ ॥

जठराननयोर्न्यस्येन्मातृकार्णान् यथाक्रमम् ।

इत्थं लिपिं प्रविन्यस्य प्राणायामं समाचरेत् ॥ ११८ ॥

मायाबीजं षोडशधा जप्त्वा वामेन वायुना ।

पूरयेदात्मनो देहं चतुःषष्ट्या तु कुम्भयेत् ॥ ११९ ॥

न्यासक्रमः । इत्यनेन प्रकारेण मनसा मातृकार्णान् मातृकावर्णानन्तरभ्यन्तरे  
न्यस्य वहिरपि न्यसेत् ॥ ११३-११५ ॥

मातृकावर्णानां वहिन्यासस्य क्रममाह ललाटेत्यादिना । ललाटमुख-  
वृत्तादिषु मातृकार्णान् यथाक्रमं न्यस्येदिति तृतीयेनान्वयः । यथा ललाटे अं नमः  
मुखवृत्ते आं नमः दक्षेऽक्षिणं इं नमः वामेऽक्षिणं ईं नमः दक्षश्रुतौ उं नमः  
वामकर्णे ऊं नमः दक्षघ्राणे ऋं नमः वामनासायाम् ॠं नमः दक्षगण्डे लृं नमः  
वामकपोले लृं नमः ओष्ठे णं नमः अधरे ऐं नमः ऊर्ध्वदन्तपङ्क्तौ औं नमः  
अधोदन्तपङ्क्तौ औं नमः उत्तमाङ्गे अं नमः आस्यविवरे अः नमः बाह्वोः दशानां  
सन्धीनामग्रेषु क्रमतः कं नमः खं नमः गं नमः घं नमः ङं नमः चं नमः छं  
नमः जं नमः झं नमः ञं नमः । पादयोः दशानां सन्धीनामग्रेषु क्रमतः टं  
नमः ठं नमः डं नमः ढं नमः णं नमः तं नमः थं नमः दं नमः धं नमः नं  
नमः । दक्षपार्श्वे पं नमः वामपार्श्वे फं नमः पृष्ठे बं नमः नाभौ भं नमः जठरे  
मं नमः हृदये यं नमः दक्षस्कन्धे रं नमः वामस्कन्धे लं नमः ककुद्रूपेऽंशे वं नमः  
हृदयपूर्वे पाणियुगे शं नमः पं नमः हृत्पूर्वे पादयुगे सं नमः हं नमः जठराननयोः  
ळं नमः क्षं नमः इति मातृकार्णानां वहिन्यासस्य क्रमः ॥ ११६-११८ ॥

ननु देवीमन्त्रस्य साधने कथं प्राणायामं विदध्यात् तत्राह माया-  
बीजमित्यादि । सुधीर्धीरो मायाबीजं ह्रीं-बीजं षोडशधा षोडशवारं जप्त्वा

कनिष्ठानामिकाङ्गुष्ठैर्धृत्वा नासाद्वयं सुधीः ।

द्वात्रिंशता जपन् बीजं वायुं दक्षेण रेचयेत् ॥ १२० ॥

पुनः पुनस्त्रिरावृत्या प्राणायाम इति स्मृतः ।

प्राणायामं विधायेत्यमृषिन्यासं समाचरेत् ॥ १२१ ॥

अस्य मन्त्रस्य ऋषयो ब्रह्मा ब्रह्मर्षयस्तथा ।

गायत्र्यादीनि छन्दांसि आद्या काली तु देवता ॥ १२२ ॥

आद्याबीजं बीजमिति शक्तिर्माया प्रकीर्तिता ।

कमला कीलकं प्रोक्तं स्थानेष्वेतेषु विन्यसेत् ।

शिरो वदनहृद्गुह्यपादसर्वाङ्गकेषु च ॥ १२३ ॥

वामेन नासापुटेन वायुनाऽऽत्मनो देहं पूरयेत् । ततः कनिष्ठानामिकाङ्गुष्ठैर्नासाद्वयं धृत्वा चतुःषष्ट्या आवृत्या ह्रीं बीजं जपन् सन् वायुं कुम्भयेत् स्थिरं कुर्यात् । ततो द्वात्रिंशताऽऽवृत्या ह्रीं बीजं जपन् तेनैव दक्षनासापुटेनैव वायुं रेचयेत् त्यजेत् । पुनः पुनरावृत्या त्रिवारत्रयमेवं कुर्यात् । देवीमन्त्रस्य साधने इति एष प्राणायामः स्मृतः प्राणायामविधिः प्रोक्त इत्यर्थः ॥ ११९-१२१ ॥

ऋषिन्यासक्रमं दर्शयंस्तस्य मन्त्रस्य ऋष्यादिकमाह अस्य मन्त्रस्येत्यादिना । अस्य मन्त्रस्य ह्रीं श्रीं क्रीं परमेश्वरि स्वाहेत्यस्य आद्याबीजं क्रीं-बीजम् । माया ह्रीं-बीजम् । कमला श्रीं-बीजम् । एतेषु स्थानेषु ऋष्यादिकं विन्यसेत् । एतेषु केषु स्थानेषु विन्यसेत् तत्राह शिर इत्यादिना । यथा अस्य मन्त्रस्य ब्रह्मा ब्रह्मर्षयश्च ऋषयो गायत्र्यादीनि छन्दांसि आद्या काली देवता क्रीं बीजं ह्रीं शक्तिः श्रीं कीलकं धर्मार्थकाममोक्षावाप्तये ऋषिन्यासे विनियोगः । शिरसि ब्रह्मणे ब्रह्मर्षिभ्यश्चर्षिभ्यो नमः । मुखे गायत्र्यादिभ्यश्छन्दोभ्यो नमः । हृदये आद्यायै काल्यै देवतायै नमः । गुह्ये क्रीं-बीजाय नमः । पादयोः हों-शक्तये नमः । सर्वाङ्गेषु श्रीं-कीलकाय

मूलमन्त्रेण हस्ताभ्यामापद्व्यवधि ।

मस्तकात् पादपर्यन्तं सप्तधा वा त्रिधा न्यसेत् ।

अयन्तु व्यापकन्यासो यथोक्तफलसिद्धिदः ॥ १२४ ॥

यद्वीजाद्या भवेद्विद्या तद्वीजेनाऽङ्गकल्पना ।

अथवा मूलमन्त्रेण षड्दीर्घेण विना प्रिये ॥ १२५ ॥

अङ्गुष्ठाभ्यां तर्जनीभ्यां मध्यमाभ्यां तथैव च ।

अनामाभ्यां कनिष्ठाभ्यां करयोस्तलपृष्ठयोः ।

नमःस्वाहावषट् ह्रस्व वौषट् फट् क्रमशः सुधीः ॥ १२६ ॥

नमः । धर्मार्थकाममोक्षावाप्तये ऋषिन्यासे विनियोगः । इति ऋषिन्यास-  
क्रमः ॥ १२२ ॥ १२३ ॥

अथ व्यापकन्यासं ब्रूते मूलेत्यादिना । आपादमस्तकावधि पादमारभ्य  
मस्तकपर्यन्तं मस्तकमारभ्य पादपर्यन्तं च प्रतिहस्ताभ्यां मूलमन्त्रेण सप्तधा  
सप्तवारं त्रिधा वा न्यसेन्न्यासं कुर्यात् । मस्तकादिति ल्यबलोपे कर्मण्यधिकरणे  
चेति कर्मणि पञ्चमी ॥ १२४ ॥

अथ कराङ्गन्यासविधिं निरूपयति यद्वीजाद्येत्यादिना । यद्वीजमाद्यं  
यस्याः सा यद्वीजाद्या मन्त्रात्मिका विद्या भवेत् । परार्द्धे षड्दीर्घेण विनेति  
निषेधात् आकारादि-षड्दीर्घस्वरभाजा तेन बीजेनाऽङ्गकल्पना अङ्गुष्ठादि-  
हृदयादि-षडङ्गन्यासकल्पना कर्तव्येत्यर्थः । अथवा हे प्रिये षड्दीर्घेण विना अध्या-  
हियमाणाकारादिषड्दीर्घस्वरशून्येन मूलमन्त्रेणैवाऽङ्गकल्पना कर्तव्या ॥ १२५ ॥

पूर्वमङ्गुष्ठादि-षडङ्गन्यासक्रममाह अङ्गुष्ठाभ्यामित्यादिना सार्द्धेन ।  
अङ्गुष्ठाभ्यां नमः अङ्गुष्ठावुद्दिश्य नम इत्युक्तमित्यर्थः । एवमग्रेऽप्यन्वयो विधेयः ।  
सुधीः साधकः क्रमशः क्रमेण हाँ अङ्गुष्ठाभ्यां नमः ह्रीँ तर्जनीभ्यां स्वाहा  
ह्रँ मध्यमाभ्यां वषट् हैँ अनामिकाभ्यां नमः ह्रौँ कनिष्ठाभ्यां वौषट् ह्रँः



हृदयाय नमः पूर्वं शिरसे वह्निवल्लभा ।

शिखायै वषडित्युक्तं कवचाय हुमीरितम् ॥ १२७ ॥

नेत्रत्रयाय वौषट् च अस्त्राय फडिति क्रमात् ।

षडङ्गानि विधायेत्यं पीठन्यासं समाचरेत् ॥ १२८ ॥

आधारशक्तिं कूर्मञ्च शेषं पृथ्वीं तथैव च ।

सुधाम्बुधिं मणिद्वीपं पारिजाततरुं ततः ॥ १२९ ॥

चिन्तामणिगृहञ्चैव मणिमाणिक्यवेदिकाम् ।

तत्र पद्मासनं वीरो विन्यसेत् हृदयाम्बुजे ॥ १३० ॥

करतलकरपृष्ठाभ्यां फट् । ह्रीं श्रीं क्रीं परमेश्वरि स्वाहा अङ्गुष्ठाभ्यां नमः  
एवं वा अङ्गुष्ठादिषडङ्गेषु न्यासं विदध्यादिति शेषः ॥ १२६ ॥

अथ हृदयादिषडङ्गन्यासमाह हृदयाय नम इत्यादिना । पूर्वं हृदयाय  
नमः हृदयमुद्दिश्य नम इत्युक्तमित्यर्थः । एवमग्रेऽप्यन्वयः । वह्निवल्लभा  
स्वाहा । हाँ हृदयाय नमः । ह्रीं शिरसे स्वाहा । ह्रूं शिखायै वषट् ।  
ह्रैं कवचाय हुम् । ह्रौं नेत्रत्रयाय वौषट् । ह्रँः अस्त्राय फट् इति । ह्रीं  
श्रीं क्रीं परमेश्वरि स्वाहा हृदयाय नमः एवं वा क्रमात् सुधीर्हृदयादिषडङ्गेषु  
न्यासं कुर्यात् । इत्थमेवं विधानेन षडङ्गानि प्रति न्यासं विधाय पीठन्यासं  
समाचरेत् ॥ १२७ ॥ १२८ ॥

पीठन्यासाचरणक्रममेव दर्शयन्नाह आधारशक्तिमित्यादि । वीरो  
हृदयाम्बुजे हृत्पद्मे आधारशक्तिं न्यसेत् । तत्रैव कूर्मादिकमपि न्यसेत् ।  
तत्र मणिमाणिक्यवेदिकायाम् । यथा हृदयाम्बुजे आधारशक्तये नमः कूर्माय  
नमः शेषाय नमः पृथ्व्यै नमः सुधाम्बुधये नमः मणिद्वीपाय नमः पारिजाततरवे  
नमः चिन्तामणिगृहाय नमः मणिमाणिक्यवेदिकायां पद्मासनाय नमः  
इति ॥ १२९ ॥ १३० ॥

दक्षवामांसयोर्वामकटौ दक्षकटौ तथा ।

धर्मं ज्ञानं तथैश्वर्यं वैराग्यं क्रमतो न्यसेत् ॥ १३१ ॥

मुखपार्श्वे नाभिदक्षपार्श्वे साधकसत्तमः ।

नङ्पूर्वाणि च तान्येव धर्मादीनि यथाक्रमम् ॥ १३२ ॥

आनन्दकन्दं हृदये सूर्यं सोमं हुताशनम् ।

सत्त्वं रजस्तमश्चैव बिन्दुयुक्तादिमाक्षरैः ।

केशरान् कर्णिकाञ्चैव पत्रेषु पीठनायिकाः ॥ १३३ ॥

मङ्गला विजया भद्रा जयन्ती चाऽपराजिता ।

नन्दिनी नारसिंही च वैष्णवीत्यष्टनायिकाः ॥ १३४ ॥

दक्षेत्यादि । दक्षिणांसादिषु क्रमतो धर्मादिकं न्यसेत् । यथा दक्षस्कन्धे धर्माय नमः वामस्कन्धे ज्ञानाय नमः वामकटौ ऐश्वर्याय नमः दक्षकटौ वैराग्याय नमः इति ॥ १३१ ॥

मुखेत्यादि । साधकसत्तमो मुखादिषु नञ् पूर्वाणि तान्येव धर्मादीनि यथाक्रमं क्रमेणैव न्यसेत् । यथा मुखे अधर्माय नमः वामपार्श्वे अज्ञानाय नमः नाभौ अनैश्वर्याय नमः दक्षपार्श्वे अवैराग्याय नमः इति ॥ १३२ ॥

आनन्देत्यादि । आनन्दकन्दादीन् हृदये न्यसेत् । बिन्दुयुक्तादिमाक्षरैः सानुस्वारैरादिमैरक्षरैः सह सत्त्वं रजस्तमश्च तत्रैव न्यसेत् । यथा हृदये आनन्दकन्दाय नमः सूर्याय नमः सोमाय नमः अग्नये नमः सं सत्त्वाय नमः रं रजसे नमः तं तमसे नमः केसरेभ्यो नमः कर्णिकायै नमः इति । हृदयाम्बुजस्य पत्रेषु पीठनायिका न्यसेत् ॥ १३३ ॥

पत्रेषु याः पीठनायिका न्यसेत्ता आह एकेन मङ्गलेत्यादि । यथा हृत्पद्मपत्रेषु क्रमतः मङ्गलायै नमः विजयायै नमः भद्रायै नमः जयन्तयै नमः अपराजितायै नमः नन्दिन्यै नमः नारसिंह्यै नमः वैष्णव्यै नमः इति ॥ १३४ ॥

असिताङ्गो रुरुश्चण्डः क्रोधोन्मत्तो भयङ्करः ।

कपाली भीषणश्चैव संहारीत्यष्ट भैरवाः ।

दलाग्रेषु न्यसेदेतान् प्राणायामं ततश्चरेत् ॥ १३५ ॥

गन्धपुष्पे समादाय करकच्छपमुद्रया ।

हृदि हस्तौ समाधाय ध्यायेद्देवीं सनातनीम् ॥ १३६ ॥

ध्यानं तु द्विविधं प्रोक्तं सरूपारूपभेदतः ।

अरूपं तव यद्व्यानमवाङ्मनसगोचरम् ॥ १३७ ॥

अव्यक्तं सर्वतो व्याप्तमिदमित्थं विवर्जितम् ।

अगम्यं योगिभिर्गम्यं कृच्छ्रैर्बहुशमादिभिः ॥ १३८ ॥

असिताङ्ग इति । असिताङ्गादीनेतानष्ट भैरवान् दलाग्रेषु न्यसेत् । यथा हृत्पद्मपत्राग्रेषु क्रमतः असिताङ्गाय भैरवाय नमः रुरवे भैरवाय नमः चण्डाय भैरवाय नमः क्रोधोन्मत्ताय भैरवाय नमः भयङ्कराय भैरवाय नमः कपालिने भैरवाय नमः भीषणाय भैरवाय नमः संहारिणे भैरवाय नमः इति । एवं पीठन्यासं विधाय ततः प्राणायामश्चरेत् ॥ १३५ ॥

गन्धेति । ततो गुरूपदिष्टया करकच्छपमुद्रया गन्धपुष्पे समादाय गृहीत्वा हृदि हस्तौ समाधाय संस्थाप्य सनातनीमाद्यन्तशून्यां देवीं ध्यायेत् ॥ १३६ ॥

ध्यानमिति । हे देवि सरूपारूपभेदतः तव ध्यानन्तु द्विविधं प्रोक्तम् । तयोर्मध्ये अरूपं रूपरहितं तव यद्व्यानं ध्येयं, तत्तु अवाङ्मनसगोचरम् वाचो मनसश्चाविषयभूतम् । ध्यायते यत्तत् ध्यानम् । बाहुलकात् कर्मणि ल्युट् ॥ १३७ ॥

अव्यक्तमित्यादि । इदमित्थं विवर्जितम् इदमित्थमेवेति सिद्धान्तरहितम् । अगम्यम् अज्ञेयम् । कृच्छ्रैः प्राजापत्यादिभिर्व्रतैः । शमोऽन्तःकरणसंयमः स आदिर्येषां ते शमादयः । बहवश्च ते शमादयः तैः ॥ १३८ ॥

मनसो धारणार्थाय शीघ्रं स्वाभीष्टसिद्धये ।

सूक्ष्मध्यानप्रबोधाय स्थूलध्यानं वदामि ते ॥ १३९ ॥

अरूपायाः कालिकायाः कालमातुर्भहादुतेः ।

गुणक्रियानुसारेण क्रियते रूपकल्पना ॥ १४० ॥

मेघाङ्गीं शशिशेखरां त्रिनयनां रक्ताम्बरां बिभ्रतीं

पाणिभ्यामभयं वरञ्च विलसद्रक्तारविन्दस्थिताम् ।

नृत्यन्तं पुरतो निपीय मधुरं माध्वीकमद्यं महा-

कालं वीक्ष्य विकासिताननवरामाद्यां भजे कालिकाम् ॥

एवं ध्यात्वा स्वशिरसि पुष्पं दत्त्वा तु साधकः ।

पूजयेत् परया भक्त्या मानसैरुपचारकैः ॥ १४२ ॥

मनस इति । शीघ्रमिति पूर्वान्वयि ॥ १३९ ॥

ननु रूपवत एव पदार्थस्य स्थूलध्यानं सम्भवति मम त्वाद्यन्तशून्याया रूपरहितत्वात् कथं स्थूलध्यानं ब्रवीषीत्यत आह अरूपाया इत्यादि ॥ १४० ॥

स्थूलध्यानमेवाह मेघाङ्गीमिति । आद्यां कालिकामहं भजे इत्यन्वयः । कथम्भूतां कालिकाम् मेघाङ्गीम् मेघ इवाङ्गं यस्यास्तथाभूताम् । पुनः कथम्भूताम् शशिशेखराम् शशी शेखरे शिरसि यस्याः ताम् । पुनः कीदृशीम् त्रिनयनाम् त्रीणि नयनानि नेत्राणि यस्याः ताम् । पुनः कथम्भूताम् पाणिभ्यां हस्ताभ्यामभयं वरञ्च बिभ्रतीं दधतीम् । पुनः कीदृशीम् विकसद्रक्तारविन्दस्थितां विकसत् स्फुटद्रक्तारविन्दं लोहितं पद्मं तत्र स्थितामुपविष्टाम् । पुनः कथम्भूताम् मधुरं माध्वीकमद्यं मधूकपुष्पोद्भवं मद्यं निपीय पुरतोऽग्रे नृत्यन्तं महाकालं वीक्ष्य दृष्ट्वा विकासितमाननवरं मुखश्रेष्ठं यस्याः तथाभूताम् ॥ १४१ ॥

एवमिति । एवममुना प्रकारेणाऽऽद्यां कालीं ध्यात्वा करकच्छपमुद्रया गृहीतं पुष्पं स्वशिरसि दत्त्वा साधकः परया भक्त्या मानसैरुपचारकैर्देवीं पूजयेत् ॥ १४२ ॥

हृत्पद्ममासनं दद्यात् सहस्रारच्युतामृतैः ।  
 पाद्यं चरणयोर्दद्यात् मनस्त्वर्घ्यं निवेदयेत् ॥ १४३ ॥  
 तेनाऽमृतेनाऽऽचमनं स्नानीयमपि कल्पयेत् ।  
 आकाशतत्त्वं वसनं गन्धन्तु गन्धतत्त्वकम् ॥ १४४ ॥  
 चित्तं प्रकल्पयेत् पुष्पं धूपं प्राणान् प्रकल्पयेत् ।  
 तेजस्तत्त्वन्तु दीपार्थं नैवेद्यञ्च सुधाम्बुधिम् ॥ १४५ ॥  
 अनाहतध्वनिं घण्टां वायुतत्त्वञ्च चामरम् ।  
 नृत्यमिन्द्रियकर्माणि चाञ्चल्यं मनसस्तथा ॥ १४६ ॥  
 पुष्पं नानाविधं दद्यादात्मनो भावसिद्धये ।  
 अमायमनहङ्कारमरागममदं तथा ॥ १४७ ॥  
 अमोहकमदम्भञ्च अद्वेषाक्षोभके तथा ।  
 अमात्सर्यमलोभञ्च दश पुष्पं प्रकीर्तितम् ॥ १४८ ॥

मानसैरुपचारकैर्देव्याः पूजनमेव दर्शयति हृत्पद्ममित्यादिभिः । देव्यै  
 हृत्पद्ममासनं दद्यात् । सहस्रारच्युतामृतैः सहस्रदलपद्माद्गलितैरमृतैर्देव्याश्चरणयोः  
 पाद्यं दद्यात् । एवमग्रेऽप्यन्वयः ॥ १४३ ॥

तेनेति । तेनामृतेन सहस्रारच्युतेन ॥ १४४ ॥

सुधाम्बुधिममृतसमुद्रम् ॥ १४५ ॥ १४६ ॥

पुष्पमिति । आत्मनो भावसिद्धये स्वाभिप्रेतपदार्थनिष्पत्तये । काल्यै  
 देयानि नानाविधानि पुष्पाण्यभिधत्ते अमायमित्यादिना सार्द्धद्वयेन । मायाया  
 अभावोऽमायं प्रथमं पुष्पम् । अनहङ्कारम् अहङ्कार आत्मन्यतिपूज्यत्वाभिमानः  
 तदभावोऽनहङ्कारं द्वितीयं पुष्पम् । रागः क्रोधः तदभावोऽरागं तृतीयं पुष्पम् ।  
 मदो धनविद्यादिनिमित्तकं चित्तस्योत्प्लुक्तत्वं तदभावोऽमदं चतुर्थं पुष्पम् ॥ १४७ ॥

मोहोऽविवेकः तदभावोऽमोहकं पञ्चमं पुष्पम् । दम्भः कपटः तदभा-  
 वोऽदम्भं षष्ठं पुष्पम् । द्वेषोऽप्रीतिः तदभावोऽद्वेषं सप्तमं पुष्पम् । क्षोभो

अहिंसा परमं पुष्पं पुष्पमिन्द्रियनिग्रहः ।

दया क्षमा ज्ञानपुष्पं पञ्च पुष्पं ततः परम् ।

इति पञ्चदशैः पुष्पैर्भाविरूपैः प्रपूजयेत् ॥ १४९ ॥

सुधाम्बुधिं मांसशैलं भर्जितं मीनपर्वतम् ।

मुद्राराशिं सुभक्तञ्च घृताक्तं पायसं तथा ॥ १५० ॥

कुलामृतञ्च तत्पुष्पं पीठक्षालनवारि च ।

कामक्रोधौ विघ्नकृतौ वलिं दत्त्वा जपं चरेत् ॥ १५१ ॥

माला वर्णमयी प्रोक्ता कुण्डलीसूत्रयन्त्रिता ॥ १५२ ॥

व्यर्थमितस्ततः सञ्चलनम् तदभावोऽक्षोभकमष्टमं पुष्पम् । मृत्सर्यमन्यशुभद्वेषः तदभावोऽमात्सर्यं नवमं पुष्पं । लोभो धनाद्यागमे बहुधा जायमानेऽपि पुनर्बर्द्धमानोऽभिलाषः तदभावो अलोभं दशमं पुष्पम् । एवं दश पुष्पं प्रकीर्तितम् ॥ १४८ ॥

अहिंसा परपीडानिवृत्तिः । इन्द्रियनिग्रहः विषयेषु चक्षुरादिसंयमनम् । दया निष्कारणपरदुःखविनाशेच्छा । क्षमा परेणापकारे कृते तस्य प्रत्यपकारानाचरणम् । ज्ञानं सारासारविवेकनैपुण्यम् । भावरूपैः भाव्यन्ते चिन्त्यन्ते इति भावाः कर्मण्यच् । तद्रूपैः भाव्यमानैरित्यर्थः ॥ १४९ ॥

सुधाम्बुधिमिति । सुधाम्बुधिं मद्यसमुद्रम् । घृताक्तं घृतमिश्रितम् ॥ १५० ॥

कुलामृतमिति । कुलामृतं शक्तिघटितममृतविशेषम् । तत्पुष्पम् कुलपुष्पं स्त्रीपुष्पमित्यर्थः । पीठक्षालनवारि स्त्र्यङ्गविशेषधावनाम्भः ॥ १५१ ॥

नन्वाभ्यन्तरजपाचरणे कीदृशी माला जपविधानञ्च कीदृशं वर्त्तते इत्यपेक्षायामाह मालेत्यादि । कुण्डलीरूपेण सूत्रेण यन्त्रिता ग्रथिता वर्णमयी वर्णरूपा मालाऽभ्यन्तरजपे प्रोक्ता ॥ १५२ ॥

सविन्दुं मन्त्रमुच्चार्य मूलमन्त्रं समुच्चेत् ।

अकारादिळकारान्तमनुलोम इति स्मृतः ॥ १५३ ॥

पुनर्लकारमारभ्य श्रीकण्ठान्तं मनुं जपेत् ।

विलोम इति विख्यातः क्षकारो मेरुरुच्यते ॥ १५४ ॥

अष्टवर्गान्तिमैर्वर्णैः सहमूलमथाष्टकम् ।

एवमष्टोत्तरशतं जप्त्वाऽनेन समर्पयेत् ॥ १५५ ॥

सर्वान्तरात्मनिलये स्वान्तर्ज्योतिःस्वरूपिणि ।

गृहाणान्तर्जपं मातराद्ये कालि नमोऽस्तु ते ॥ १५६ ॥

समर्प्य जपमेतेन साष्टाङ्गं प्रणमेद्धिया ।

इत्यन्तर्यजनं कृत्वा बहिःपूजां समारभेत् ॥ १५७ ॥

सविन्दुमिति । सविन्दुं सानुस्वारमकारादिळकारान्तं वर्णमुच्चार्य मूलमन्त्रं समुच्चेत् जपेत् । यथा अं ह्रीं श्रीं क्रीं परमेश्वरि स्वाहेति एवमेव जपेत् । जपेऽयमनुलोम इति स्मृतः ॥ १५३ ॥

पुनरित्यादि । पुनर्हकारस्यान्ते स्थितं लकारमारभ्यश्रीकण्ठान्तमकारान्तं सविन्दुं वर्णमुच्चार्य मनुं जपेत् । यथा लं ह्रीं श्रीं क्रीं परमेश्वरि स्वाहा । हं ह्रीं श्रीं क्रीं परमेश्वरि स्वाहेति एवम् । अयञ्च विलोम इति विख्यातः । क्षकारो मालाया मेरुरुच्यते ॥ १५४ ॥

अष्टेत्यादि । अथानन्तरमष्टानाम् अकुचुदुतुपुयशानां वर्गाणामन्तिमैः सविन्दुभिः अःडञणनमवळरूपैर्वर्णैः सहाष्टकमष्टपरिमाणकं मूलं मन्त्रं जपेत् । अनेन इतोऽनन्तरमेव वक्ष्यमाणेन मन्त्रेण ॥ १५५ ॥

जपसमर्पणमन्त्रमेवाह सर्वान्तरात्मेति । सर्वान्तरात्मनिलये सर्वेषामन्तरात्मा हृदयं निलयो गृहं यस्याः तथाभूते ॥ १५६ ॥ १५७ ॥

विशेषार्घ्यस्य संस्कारस्तत्रादौ कथ्यते शृणु ।  
 यस्य स्थापनमात्रेण देवता सुप्रसीदति ॥ १५८ ॥  
 दृष्ट्वाऽर्घ्यपात्रं योगिन्यो ब्रह्माद्या देवतागणाः ।  
 भैरवा अपि नृत्यन्ति प्रीत्या सिद्धिं ददत्यपि ॥ १५९ ॥  
 स्ववामे पुरतो भूमौ सामान्यार्घ्यस्य वारिणा ।  
 मायागर्भे त्रिकोणञ्च वृत्तञ्च चतुरस्रकम् ॥ १६० ॥  
 विलिख्य पूजयेत्तत्र मायाबीजपुरःसरम् ।  
 डेन्तामाधारशक्तिञ्च नमःशब्दावसानिकाम् ॥ १६१ ॥  
 ततः प्रक्षालिताधारं विन्यस्य मण्डलोपरि ।  
 मं वह्निमण्डलं डेन्तं दशकलात्मने ततः ॥ १६२ ॥  
 नमोऽन्तेन च सम्पूज्य क्षालयेद्वर्ध्यापात्रकम् ।  
 अस्त्रेण स्थापयेत्तत्र आधारोपरि साधकः ॥ १६३ ॥

विशेषार्घ्यस्येति । तत्र वह्निःपूजासमारम्भे ॥ १५८ ॥ १५९ ॥

विशेषार्घ्यस्य संस्कारमेवाह स्ववाम इत्यादिभिः । स्ववामे आत्मनो  
 वामदेशे । पुरतो भूमौ अग्रतः पृथ्व्यां सामान्यार्घ्यस्य वारिणा करणेन माया  
 ह्रीं बीजं गर्भे यस्येदृशं त्रिकोणं मण्डलं पूर्वं विलिख्य तद्वहिरभितो वृत्तं वर्तुलं  
 तद्वह्निःचतुरस्रं चतुष्कोणं मण्डलं विलिख्य तत्र मण्डले मायाबीजं ह्रीं बीजं  
 पुरःसरं यस्या एवम्भूतां डेविभक्त्यन्तां नमःशब्दोऽवसानेऽन्ते यस्यास्तथाभूता-  
 माधारशक्तिं पूजयेत् । ह्रीं आधारशक्तये नम इति मन्त्रेणाधारशक्तिर्नर्चये-  
 दित्यर्थः ॥ १६० ॥ १६१ ॥

तत इति । ततः आधारशक्तिपूजनादनन्तरं तन्मण्डलोपरि प्रक्षालिता-  
 धारं विन्यस्य संस्थाप्य पूर्वं ममित्युक्त्वा ततः डेन्तं वह्निमण्डलमुक्त्वा ततो



अमर्कमण्डलायोक्त्वा द्वादशान्तकलात्मने ।

नमोऽन्तेन यजेत् पात्रं मूलेनैव प्रपूरयेत् ॥ १६४ ॥

त्रिभागमलिनाऽऽपूर्य शेषं तोयेन साधकः ।

गन्धपुष्पे तत्र दत्त्वा पूजयेदमुनाऽम्बिके ॥ १६५ ॥

षष्ठस्वरं बिन्दुयुक्तं डेन्तं वै चन्द्रमण्डलम् ।

षोडशान्ते कलाशब्दादात्मने नम इत्यपि ॥ १६६ ॥

दशकलात्मने इति वदेत् । योजनया मं वह्निमण्डलाय दशकलात्मने इति मन्त्रो जातः । नमोऽन्तेनानेन मन्त्रेण आधारे वह्निमण्डलं सम्पूज्य अस्त्रेण फडिति मन्त्रेणाऽर्घ्यपात्रं क्षालयेत् । साधकस्तस्मिन्नाधारोपरि क्षालितमर्घ्यपात्रं स्थापयेत् ॥ १६२ ॥ १६३ ॥

अमित्यादि । पूर्वम् अम् अर्कमण्डलायेत्युक्त्वा ततो द्वादशान्ते कलात्मने इति वदेत् । योजनया अम् अर्कमण्डलाय द्वादशकलात्मने इति मन्त्रो जातः । अनेनैव नमोऽन्तेन मन्त्रेण पात्रमर्घ्यपात्राधिष्ठातृदैवतमर्कमण्डलं यजेत् पूजयेत् । मूलेनैव मन्त्रेणाऽर्घ्यपात्रं प्रपूरयेत् ॥ १६४ ॥

ननु केन वस्तुना पात्रं प्रपूरयेत् तत्राह त्रिभागमिति । अलिना मद्येन पात्रस्य त्रिभागमापूर्य शेषं तोयेन साधकः पूरयेत् । तत्र तोये गन्धपुष्पे दत्त्वाऽमुना इतोऽनन्तरमेव वक्ष्यमाणेन मन्त्रेण तत्रैव शशिमण्डलं पूजयेत् ॥ १६५ ॥

शशिमण्डलपूजनस्य मन्त्रमाह षष्ठेत्यादिना । पूर्वं बिन्दुयुक्तमनुस्वार-सहितं षष्ठस्वरम् कथयित्वा कलाशब्दात् परम् आत्मने नम इत्यपि कथयेत् । योजनया ॐ चन्द्रमण्डलाय षोडशकलात्मने नम इति मन्त्रः शशिमण्डलार्चने जातः ॥ १६६ ॥

ततस्तु श्रैफले पत्रे रक्तचन्दनचर्चितम् ।  
 दूर्वापुष्पं साक्षतश्च कृत्वा तत्र निधापयेत् ॥ १६७ ॥  
 मूलेन तीर्थमावाह्य तत्र देवीं विभाव्य च ।  
 पूजयेत् गन्धपुष्पाभ्यां मूलं द्वादशधा जपेत् ॥ १६८ ॥  
 धेनुयोनीं दर्शयित्वा धूपदीपौ प्रदर्शयेत् ।  
 तदम्बु प्रोक्षणीपात्रे किञ्चिन्निक्षिप्य साधकः ॥ १६९ ॥  
 आत्मानं देयवस्तूनि प्रोक्षयेत्तेन मन्त्रवित् ।  
 पूजासमाप्तिपर्यन्तमर्घ्यपात्रं न चालयेत् ॥ १७० ॥  
 विशेषार्घ्यस्य संस्कारः कथितोऽयं शुचिस्मिते ।  
 यन्त्रराजं प्रवक्ष्यामि समस्तपुरुषार्थदम् ॥ १७१ ॥  
 मायागर्भं त्रिकोणञ्च तद्वाह्ये वृत्तयुग्मकम् ।  
 तयोर्मध्ये युग्मयुग्मक्रमात् षोडश केसरान् ॥ १७२ ॥

ततस्त्विति । ततस्तु परं श्रैफले चित्तवसन्निधिनि पत्रे रक्तचन्दनचर्चितं  
 रक्तचन्दनेन लिप्तं साक्षतमक्षतैर्विशिष्टं च दूर्वासहितं पुष्पं कृत्वा तत्र विशेषार्घ्य-  
 स्याग्रभागे निधापयेत् स्थापयेत् ॥ १६७ ॥

मूलेनेति । तत्र विशेषार्घ्यतोये । विभाव्य विचिन्त्य ॥ १६८ ॥

धेनुविति । विशेषार्घ्यतोये धेनुयोनीं मुद्रे दर्शयित्वा तत्रैव धूपदीपावपि  
 प्रदर्शयेत् । तदम्बु विशेषार्घ्यजलम् ॥ १६९ ॥

आत्मानमिति । प्रोक्षयेत् सिञ्चेत् । तेन प्रोक्षणीपात्रनिःक्षिप्तजलेन ॥ १७० ॥

विशेषेति । समस्तपुरुषार्थदम् धर्मार्थकाममोक्षदायकमित्यर्थः ॥ १७१ ॥

यन्त्रराजलेखनस्य विधानमाह मायागर्भमित्यादिभिः । माया हीं  
 बीजं गर्भं यस्यैवम्भूतं त्रिकोणं मण्डलं पूर्वं लिखेत् । ततस्तद्वाह्ये तदभितो  
 वृत्तयुग्मकं वर्तुलमण्डलद्वयं लिखेत् । तयोर्वृत्तमण्डलयोर्मध्ये युग्मयुग्मक्रमात्

तद्वाह्येऽष्टदलं पद्मं तद्बहिर्भूपुरं लिखेत् ।  
 चतुर्द्वारसमायुक्तं सुरेखं सुमनोहरम् ॥ १७३ ॥  
 स्वार्णे वा राजते ताम्रे कुण्डगोलविलेपिते ।  
 स्वयम्भुकुसुमैर्युक्ते चन्दनागुरुकुङ्कुमैः ॥ १७४ ॥  
 कुशीदेनाथवा लिप्ते स्वर्णमय्या शलाकया ।  
 मालूरकण्टकेनापि मूलमन्त्रं समुच्चरन् ।  
 विलिखेत् यन्त्रराजन्तु देवताभावसिद्धये ॥ १७५ ॥  
 अथवोत्कीलरेखाभिः स्फाटिके विद्रुमेऽपि वा ।  
 वैदुर्ये कारयेत् यन्त्रं कारुकेण सुशिल्पिना ॥ १७६ ॥

षोडश केसरान् लिखेत् । तद्वाह्ये वृत्तमण्डलयोर्बहिरष्टदलं पद्मं लिखेत् । तद्बहिः  
 पद्माद्वहिस्तदभितश्चतुर्द्वारसमायुक्तं सुरेखं शोभनरेखायुतं सुमनोहरमतिमनोरमं  
 भूपुरं लिखेत् ॥ १७२ ॥ १७३ ॥

ननु यन्त्रमिदं कस्मिन्नाधारे केन वा करणेन लेखितव्यं तत्राह स्वार्णे  
 इत्यादि । कुण्डगोलविलेपिते कुण्डैर्गोलैर्वा शक्तिविशेषघटितपुष्पविशेषैर्विलेपिते  
 स्वयम्भुकुसुमैः शक्तिघटितैरव पुष्पविशेषैर्युक्ते चन्दनागुरुकुङ्कुमैर्वा लिप्ते केवलेन  
 कुशीदेन रक्तचन्दनेन वा लिप्ते स्वार्णे सुवर्णनिर्मिते राजते रजतनिर्मिते  
 ताम्रनिर्मिते वा पात्रे स्वर्णमय्या सुवर्णविकारभूतया शलाकया मालूरकण्टकेन  
 बिल्वकण्टकेन वा मूलमन्त्रं समुच्चरन् सन् देवताभावसिद्धये देवताप्रीतिनिष्पत्तये  
 यन्त्रराजं विलिखेत् ॥ १७४ ॥ १७५ ॥

अथवेति । अथवा सुशिल्पिना स्वकर्मविषयकातिनैपुण्यशालिना  
 कारुकेण शिल्पिना उत्कीलरेखाभिरुत्खानिताभी रेखाभिः स्फाटिके विद्रुमे वैदुर्ये  
 वा यन्त्रं कारयेत् ॥ १७६ ॥

शुभप्रतिष्ठितं कृत्वा स्थापयेद् भवनान्तरे ।  
 नश्यन्ति दुष्टभूतानि ग्रहरोगभयानि च ॥ १७७ ॥  
 पुत्रपौत्रसुखैश्वर्यैर्मोदते तस्य मन्दिरम् ।  
 दाता भर्ता यशस्वी च भवेत् यन्त्रप्रसादतः ॥ १७८ ॥  
 एवं यन्त्रं समालिख्य रत्नसिंहासने पुरः ।  
 संस्थाप्य पीठन्यासोक्तविधिना पीठदेवताः ।  
 सम्पूज्य कर्णिकामध्ये पूजयेन्मूलदेवताम् ॥ १७९ ॥  
 कलशस्थापनं वक्ष्ये चक्रानुष्ठानमेव च ।  
 येनानुष्ठानमात्रेण देवता सुप्रसीदति ।  
 मन्त्रसिद्धिर्भवेन्नूनमिच्छासिद्धिः प्रजायते ॥ १८० ॥  
 कलां कलां गृहीत्वा तु देवानां विश्वकर्मणा ।  
 निर्मितोऽयं स वै यस्मात् कलशस्तेन कथ्यते ॥ १८१ ॥

शुभेत्यादि । शुभप्रतिष्ठितम् शुभा प्रतिष्ठा सञ्जाताऽस्यैवम्भूतं यन्त्रराजं कृत्वा  
 यो भवनान्तरे स्थापयेत् तस्य दुष्टभूतानि नश्यन्तीत्येवमन्वयः ॥ १७७॥१७८॥

एवमित्यादि । एवं विधानेन यन्त्रं समालिख्य पुरोऽग्रे रत्नसिंहासने  
 संस्थाप्य च पीठन्यासोक्तविधिना पीठदेवताः सम्पूज्य कर्णिकामध्ये पद्मबीज-  
 कोशमध्ये मूलदेवतां पूजयेत् ॥ १७९ ॥

अथ मद्यादिभिः पञ्चतत्त्वैर्महादेव्याः पूजाया विधानं वक्तुमुपक्रमते  
 कलशेत्यादि ॥ १८० ॥

कलशं निर्वक्ति कलामित्यादिना ॥ १८१ ॥

षट्त्रिंशदङ्गुलायामं षोडशाङ्गुलमुच्चकैः ।  
 चतुरङ्गुलकं कण्ठं मुखं तस्य षडङ्गुलम् ।  
 पञ्चाङ्गुलिमितं मूलं विधानं घटनिर्मितौ ॥ १८२ ॥  
 सौवर्णं राजतं ताम्रं कांस्यजं मृत्तिकोद्भवम् ।  
 पाषाणं काचजं वाऽपि घटमक्षतमव्रणम् ।  
 कारयेद्देवताप्रीत्यै वित्तशाठ्यं विवर्जयेत् ॥ १८३ ॥  
 सौवर्णं भोगदं प्रोक्तं राजतं मोक्षदायकम् ।  
 ताम्रं प्रीतिकरं ज्ञेयं कांस्यजं पुष्टिबद्धनम् ॥ १८४ ॥  
 काचं वश्यकरं प्रोक्तं पाषाणं स्तम्भकर्म्मणि ।  
 मृण्मयं सर्वकार्येषु सुदृश्यं सुपरिष्कृतम् ॥ १८५ ॥  
 स्ववामभागे षट्कोणं तन्मध्ये ब्रह्मरन्ध्रकम् ।  
 तद्बहिर्वृत्तमालिख्य चतुरस्रं ततो बहिः ॥ १८६ ॥

अथ घटनिर्माणविधानमाह षट्त्रिंशदित्यादिना । षट्त्रिंशदङ्गुलायामं  
 षट्त्रिंशदङ्गुलयः परिमाणं यस्य स षट्त्रिंशदङ्गुलः एवम्भूतः आयामो विस्तारो  
 यस्य तथाभूतम् । षोडशाङ्गुलमुच्चकैः षोडशाङ्गुलयः परिमाणं यस्यैवम्भूतमुच्चं  
 घटं कारयेदिति शेषः । तस्य घटस्य कण्ठं चतुरङ्गुलकं चतुरङ्गुलिपरिमितं  
 मुखं षडङ्गुलं षडङ्गुलिपरिमितं मूलमधोदेशं तु पञ्चाङ्गुलिमितं कारयेत् ।  
 घटनिर्मितौ विधानमेतदेव प्रोक्तम् ॥ १८२ ॥

ननु कस्य कस्य वस्तुनः कलशः कारयितव्य इत्यपेक्षायामाह सौवर्ण-  
 मित्यादि । अक्षतम् अभग्नम् । अव्रणम् छिद्रशून्यम् ॥ १८३ ॥

सौवर्णं सुवर्णजातं कलशमिति शेषः ॥ १८४ ॥ १८५ ॥

स्ववामेत्यादि । स्ववामभागे षट्कोणं मण्डलमालिख्य तन्मध्ये षट्कोण-  
 मण्डलमध्ये ब्रह्मरन्ध्रकं शून्यमेकमालिख्य तद्बहिः षट्कोणमण्डलस्य बहिर्वृत्तं  
 मण्डलमालिख्य ततोऽपि बहिः चतुष्कोणं मण्डलमालिखेत् ॥ १८६ ॥

सिन्दूररजसा वाऽपि रक्तचन्दनकेन वा ।  
 निर्माय मण्डलं तत्र यजेदाधारदेवताम् ।  
 मायामाधारशक्तिञ्च डेनमोऽन्तां समुद्धरेत् ॥ १८७ ॥  
 नमसा क्षालिताधारं स्थापयेन्मण्डलोपरि ।  
 अस्त्रेण क्षालितं कुम्भं तत्राऽऽधारे निवेशयेत् ॥ १८८ ॥  
 क्षकाराद्यैरकारान्तैर्वर्णैर्विन्दुसमायुतैः ।  
 मूलं समुच्चरन् मन्त्री कारणेन प्रपूरयेत् ॥ १८९ ॥  
 आधारकुम्भतीर्थेषु बह्वर्कशशिमण्डलम् ।  
 पूर्ववत् पूजयेत् विद्वान् देवीभावपरायणः ॥ १९० ॥  
 रक्तचन्दनसिन्दूररक्तमाल्यानुलेपनैः ।  
 भूषयित्वा तु कलशं पञ्चीकरणमाचरेत् ॥ १९१ ॥

नन्विदं मण्डलं केन द्रव्येण लेखनीयं तत्राह सिन्दूरेत्यादि । तत्र मण्डले ॥ ननु केन मन्त्रेणाऽऽधारदेवतां यजेत्तत्राह मायामिति । पूर्वं मायां हीं बीजमुद्धरेत् ततो डे-नमोऽन्तामाधारशक्तिमुद्धरेत् । योजनया हीं आधारशक्तये नमः इति मन्त्र आधारदेवतायजने जातः ॥ १८७ ॥

नमसेति । नमसा नम इति मन्त्रना । अस्त्रेण फडिति मन्त्रेण ॥ १८८ ॥

क्षकारेत्यादि । क्षकार आद्यो येषाम् अकारश्चान्त्यो येषान्तैर्विन्दु-समायुतैरनुस्वारसहितैर्वर्णैः सह मूलं समुच्चरन् क्षं ङं हं सं पं शं वं लं रं यं मं भं बं फं पं नं धं दं थं तं णं ढं डं ठं टं जं झं जं छं चं डं घं गं खं कं अं अं औं ओं ऐं एं लृं लृं ऋं ॠं ऊं उं ईं इं आं अं हीं श्रीं क्रीं परमेश्वरि स्वाहेति मन्त्रं प्रजपन्मन्त्री साधकः कारणेन मध्येन कलशं प्रपूरयेत् ॥ १८९ ॥

आधारेति । तीर्थम् मद्यम् । पूर्ववत् विशेषार्घ्यस्य संस्कारे इव ॥ १९० ॥ १९१ ॥

फटा दर्भेण सन्ताड्य हूं बीजेनावगुण्ठयेत् ।

ह्रीं दिव्यदृष्ट्या संवीक्ष्य नमसाऽभ्युक्षणं चरेत् ॥ १९२ ॥

मूलेन गन्धं त्रिर्दद्यात् पञ्चीकरणमीरितम् ।

प्रणम्य कलशं रक्तपुष्पं दत्त्वा विशोधयेत् ॥ १९३ ॥

ओं एकमेव परं ब्रह्म स्थूलसूक्ष्ममयं ध्रुवम् ।

कचोद्भवां ब्रह्महत्यां तेन ते नाशयाम्यहम् ॥ १९४ ॥

सूर्यमण्डलमध्यस्थे वरुणालयसम्भवे ।

अमाबीजमये देवि शुक्रशापाद्विमुच्यताम् ॥ १९५ ॥

ननु पञ्चीकरणं किं नाम तत्राह फटेत्यादि । फटा मन्त्रेण दर्भेण कुशेन कलशं सन्ताड्य हूमिति बीजेनावगुण्ठनमुद्रयाऽवगुण्ठयेद्वेष्टयेत् । ह्रीं बीजेन दिव्यदृष्ट्या कलशं संवीक्ष्य दृष्ट्वा नमसा मन्त्रेण कलशस्याभ्युक्षणमभिषेकं चरेत् कुर्यात् । मूलेन मन्त्रेण कलशे त्रिवारत्नयं गन्धं दद्यात् । इदमेव पञ्चीकरणमीरितं कथितम् । विशोधयेत् मद्यमिति शेषः ॥ १९२ ॥ १९३ ॥

ननु केन केन मन्त्रेण मद्यं शोधयेदित्यपेक्षायां तच्छोधनमन्त्रानेव क्रमत आह एकमेवेति । हे सुधे देवि ध्रुवं नित्यं स्थूलसूक्ष्ममयं स्थूलसूक्ष्म-स्वरूपं एकमेवाद्वैतमेव यत्परं ब्रह्म अस्ति तेन परब्रह्मणा ते तव कचोद्भवां ब्रह्महत्यामहं नाशयामीत्यन्वयः ॥ १९४ ॥

सूर्येत्यादि । हे वरुणालयसम्भवे वरुणस्यालयो गृहं वरुणालयः समुद्रः तस्मात् सम्भव उत्पत्तिर्यस्याः तथाभूते । अतएव हे अमाबीजमये अमा अमृतमयी नित्या चान्द्री षोडशी कला तद्रूपं यच्चन्द्रमसो बीजं तत्स्वरूपे अतएव हे सूर्यमण्डलमध्यस्थे सूर्यमण्डलाभ्यन्तरस्थायिनि सुधे देवि शुक्रशापात्त्वया विमुच्यतां विमुक्तया भूयताम् ॥ १९५ ॥

वेदानां प्रणवो बीजं ब्रह्मानन्दमयं यदि ।

तेन सत्येन ते देवि ब्रह्महत्या व्यपोहतु ॥ १९६ ॥

ह्रीं हंसः शुचिसद् वसुरन्तरिक्षस-

द्धोता वेदिसदतिथिर्दुरोणसत् ।

नृसद्वरसद्वतसद्वचोमसद्वज्रा

गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ १९७ ॥

वारुणेन च बीजेन षड्दीर्घस्वरभाजिना ।

ब्रह्मशापविशब्दान्ते मोचितायै पदं वदेत् ।

सुधादेव्यै नमः पश्चात् सप्तधा ब्रह्मशापनुत् ॥ १९८ ॥

अङ्कुशं दीर्घषट्केन युतं श्रीमायया युतम् ।

सुधा पश्चाद् ब्रह्मशापं मोचयेति पदं ततः ।

अमृतं स्रावयद्वन्धं द्विठान्तो मनुरीरितः ॥ १९९ ॥

वेदानामिति । हे देवि सुधे आनन्दमयमानन्दस्वरूपं यद्ब्रह्म तत्स्वरूपं यत् प्रणवरूपं वेदानां बीजं तेन सत्येन प्रणवरूपवेदबीजेन ते तव ब्रह्महत्या व्यपोहतु नश्यतु ॥ १९६ ॥ १९७ ॥

वारुणेनेति । ब्रह्मशापविशब्दस्यान्ते मोचितायै इति पदं वदेत् । पश्चात् सुधादेव्यै नमः इति वदेत् । योजनया ब्रह्मशापविमोचितायै सुधादेव्यै नमः इति मन्त्रो जातः । अयं मन्त्रः षड्दीर्घस्वरभाजिना वारुणेन बीजेन संयोज्य यथा वाँ वीँ वूँ वैँ वौँ वैंः ब्रह्मशापविमोचितायै सुधादेव्यै नमः इति सप्तधा सप्तवारं पठितोऽयं मन्त्रो ब्रह्मशापनुत् ब्रह्मशापमोचको भवति ॥ १९८ ॥

अङ्कुशमिति । पूर्वं दीर्घषट्केन युतमङ्कुशं क्रौँ वदेत् । पश्चात् श्रीमायया युतं श्रीँ ह्रीँ बीजयुक्तं सुधेति पदं वदेत् । पश्चात् द्वाव्यध्यापयित्वा मोचयेति च पदं वदेत् । ततोऽमृतं वदेत् । ततः स्रावयद्वन्धं वदेत् । योजनया



एवं शापान्मोचयित्वा यजेत्तत्र समाहितः ।

आनन्दभैरवं देवमानन्दभैरवीं तथा ॥ २०० ॥

हसक्षमलशब्दान्ते वरयूँ मिलितं वदेत् ।

आनन्दभैरवं डेऽन्तं वषडन्तो मनुर्मतः ॥ २०१ ॥

अस्याऽऽस्यं विपरीतञ्च श्रवणे वामलोचना ।

सुधादेव्यै वौषडन्तो मनुस्स्याः प्रपूजने ॥ २०२ ॥

सामरस्यं तयोस्तत्र ध्यात्वा तदमृतप्लुतम् ।

द्रव्यं विभाव्य तस्योद्धेँ मूलं द्वादशधा जपेत् ॥ २०३ ॥

काँ कीँ कूँ कैँ क्रौँ क्रैँ श्रीँ ह्रीँ सुधाकृष्णशापं मोचयामृतं स्नावय स्नावयेति मन्त्रो जातः । अयं मनुद्विष्टान्तः स्वाहान्त ईरितः कथितः ॥ १९९ ॥

एवमिति । एवमुक्तक्रमेण पूर्वोक्तैः षडभिर्मन्त्रैर्ब्रह्मशापान्मोचयित्वा तत्र मध्ये आनन्दभैरवं देवं तथाऽऽनन्दभैरवीं देवीं समाहितः सावधानः सन् यजेत् ॥ २०० ॥

उभयोर्यजनस्य मन्त्रमाह द्वाभ्याम् हमेति । हसक्षमलशब्दस्यान्ते मिलितं वरयूमिति पदं वदेत् । ततो डेऽन्तमानन्दभैरवं वदेत् । योजनया हसक्षमलवरयूँ आनन्दभैरवायेति मनुर्जातः । अयं मनुर्वषडन्तो वषट्शब्दान्तो मतः ॥ २०१ ॥

अस्येत्यादि । अस्य हसक्षमलवरयूमित्यस्याऽऽस्यं मुखं विपरीतं पठनीयम् । श्रवणे ऊकारस्थाने वामलोचनमीकारः पठनीयः । ततः सुधादेव्यै इति पठनीयम् । योजनया सहक्षमलवरयीँ आनन्दभैरव्यै सुधादेव्यै इति मनुर्जातः । अस्या आनन्दभैरव्याः प्रपूजने वौषडन्तो वौषट्शब्दान्तोऽयमेव मनुर्मतः । ध्यानं तूभयोरग्रे वक्ष्यति ॥ २०२ ॥

सामरस्यमिति । तत्र मध्ये तयोरानन्दभैरव्यानन्दभैरवयोः सामरस्य-मैकरस्यं ध्यात्वा तदमृतप्लुतं तत्सामरस्यरूपामृतप्लुतं द्रव्यं मद्यं विभाव्य विचिन्त्य तस्य मद्यस्योद्धेँ द्वादशधा द्वादशवारं मूलं मन्त्रं जपेत् ॥ २०३ ॥

मूलेन देवताबुद्ध्या दत्त्वा पुष्पाञ्जलिं ततः ।  
दर्शयेद्धूपदीपौ च घण्टावादनपूर्वकम् ॥ २०४ ॥  
इत्थं तीर्थस्य संस्कारः सर्वदा देवपूजने ।  
व्रते होमे विवाहे च तथैवोत्सवकर्मणि ॥ २०५ ॥  
मांसमानीय पुरतस्त्रिकोणमण्डलोपरि ।  
फटाऽभ्युक्ष्य वायुवह्निबीजाभ्यां मन्त्रयेत्त्रिधा ॥ २०६ ॥  
कवचेनावगुण्ठयाथ संरक्षेच्चास्त्रमन्त्रतः ।  
धेन्वा वममृतीकृत्य मन्त्रमेतमुदीरयेत् ॥ २०७ ॥  
विष्णोर्वक्षसि या देवी या देवी शङ्करस्य च ।  
मांसं मे पवित्रीकुरु कुरु तद्विष्णोः परमं पदम् ॥ २०८ ॥

मूलेनेति । ततो देवताबुद्ध्या मूलेन मन्त्रेण मद्ये पुष्पाञ्जलिं  
दत्त्वा घण्टावादनपूर्वकं तस्योपरि धूपदीपौ च दर्शयेत् ॥ तीर्थस्य  
मद्यस्य ॥ २०४ ॥ २०५ ॥

अथ मांससंस्कारविधिमाह त्रिभिः मांसमिति । मांसमानीय पुरतोऽग्रे  
त्रिकोणमण्डलोपरि संस्थाप्य फटा मन्त्रेणाऽभ्युक्ष्याऽभिषिच्य वायुवह्निबीजाभ्यां  
यँ रँ बीजाभ्यां त्रिधा त्रिवारं मन्त्रयेत् ॥ २०६ ॥

कवचेनेति । ततः कवचेन हुँ बीजेन मांसमवगुण्ठ्यावगुण्ठनमुद्रया  
वेष्टयित्वा अस्त्रमन्त्रतः फट्मन्त्रेण संरक्षेत् । धेन्वा मुद्रया वँ बीजेन मांसममृती-  
कृत्य एतमितोऽनन्तरमेव वक्ष्यमाणं मन्त्रमुदीरयंदुच्चेत् ॥ २०७ ॥

तमेव मन्त्रमाह विष्णोरिति । विष्णोर्वक्षसि या देवी तिष्ठति या देवी  
शङ्करस्य च वक्षसि तिष्ठति सा त्वं मे मम मांसं पवित्रीकुरु । एवं शोधितमांस-  
समर्पणात् मम तत्प्रधानं विष्णोः पदं कुरु ॥ २०८ ॥

इत्थं मीनं समानीय प्रोक्तमन्त्रेण संस्कृतम् ।

मन्त्रेणाऽनेन मतिमांस्तं मीनमभिमन्त्रयेत् ॥ २०९ ॥

ओ३ त्र्यम्बकं यजामहे सुगन्धि पुष्टिवर्धनम् ।

उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात् ॥ २१० ॥

तथैव मुद्रामादाय शोधयेदमुना प्रिये ।

ओ३ तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।

दिवीव चक्षुराततम् ॥ २११ ॥

ओ३ तद्विप्रासो विपण्यवो जागृवांसः समिन्धते ।

विष्णोर्यत् परमं पदम् ॥ २१२ ॥

अथवा सर्वतत्त्वानि मूलेनैव विशोधयेत् ।

मूले तु श्रद्धधानो यः किं तस्य दलशाखया ॥ २१३ ॥

केवलं मूलमन्त्रेण यद्द्रव्यं शोधितं भवेत् ।

तदेव देवताप्रीत्यै सुप्रशस्तं मयोच्यते ॥ २१४ ॥

यथा कालस्य संक्षेपात् साधकानवकाशतः ।

सर्वं मूलेन संशोध्य महादेव्यै निवेदयेत् ॥ २१५ ॥

अथ मीनसंस्कारविधिमाह इत्थमित्यादिना । प्रोक्तमन्त्रेण मांसशोधने कथितेन मन्त्रेण । अनेनान्तरोक्तेन ॥ २०९ ॥

तमेव मन्त्रमाह त्र्यम्बकं यजामहे इति ॥ २१० ॥

मुद्राशोधनमन्त्रमेवाह तद्विष्णोरिति । सूरयो विद्वांसः परमत्युत्कृष्टं तत् अविदुषामप्रत्यक्षं विष्णोः पदं सदा पश्यन्ति । अत्र दृष्टान्तमाह दिवीत्यादि । आततं विस्तृतं चक्षुर्दिवि स्थितमन्धानामगोचरं सूर्यमिव ॥ २११ ॥ २१२ ॥

अथवेति । सर्वतत्त्वानि मद्यादीनि ॥ २१३-२१५ ॥

न चात्र प्रत्यवायोऽस्ति नाङ्गवैगुण्यदूषणम् ।

सत्यं सत्यं पुनः सत्यमिति शङ्करशासनम् ॥ २१६ ॥

इति श्रीमहानिर्वाणतन्त्रे सर्वतन्त्रोत्तमोत्तमे सर्वधर्मनिर्णययोगे श्रीमदाद्यासदाशिवसंवादे  
मन्त्रोद्धारकलशस्थापनतत्त्वसंस्कारो नाम पञ्चमोऽष्टासः ।

नेति । अत्र मूलमन्त्रेणैव शोधितानां सर्वतत्त्वानां महादेव्यै  
समर्पणे ॥ २१६ ॥

इति श्रीमहानिर्वाणतन्त्रटीकायां पञ्चमोऽष्टासः ।

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## षष्ठोल्लासः

श्रीदेव्युवाच ।

यत्त्वया कथितं पञ्चतत्त्वं पूजादिकर्मणि ।

विशिष्य कथ्यतां नाथ यदि तेऽस्ति कृपा मयि ॥ १ ॥

श्रीसदाशिव उवाच ।

गौडी पैथी तथा माध्वी त्रिविधा चोत्तमा सुरा ।

सैव नानाविधा प्रोक्ता तालखर्जूरसम्भवा ॥ २ ॥

तथा देशविभेदेन नानाद्रव्यविभेदतः ।

बहुधेयं समाख्याता प्रशस्ता देवतार्चने ॥ ३ ॥

येन केन समुत्पन्ना येन केनाऽऽहताऽपि वा ।

नात्र जातिविभेदोऽस्ति शोधिता सर्वसिद्धिदा ॥ ४ ॥

ओं नमो ब्रह्मणे ।

मद्यादि पञ्चतत्त्वं विशेषतः श्रोतुमिच्छन्ती श्रीदेव्युवाच यत्त्वयेत्यादि ॥ १ ॥

देव्यैवं प्रार्थितः सन् श्रीसदाशिव उवाच गौडीत्यादि । गौडी गुडोद्भवा । पैथी पिष्टोद्भवा । माध्वी मधूकपुष्पोद्भवा । इति त्रिविधा त्रिःप्रकारा सुरा उत्तमा श्रेष्ठा प्रोक्ता । सैव सुरैव । सुराया नानाविधत्वमेव दर्शयन्नाह तालखर्जूरैत्यादि । इयं सुरा ॥ २ ॥ ३ ॥

येनेति । आहता आनीता । अत्र सुराविषये ॥ ४ ॥

मांसन्तु त्रिविधं प्रोक्तं जलभूचरखेचरम् ।

यस्मात् तस्मात् समानीतं येन तेन विधातितम् ।

तत् सर्वं देवताप्रीत्यै भवेदेव न संशयः ॥ ५ ॥

साधकेच्छा बलवती देये वस्तुनि दैवते ।

यद्यदात्मप्रियं द्रव्यं तत्तदिष्टाय कल्पयेत् ॥ ६ ॥

बलिदानविधौ देवि विहितः पुरुषः पशुः ।

स्त्रीपशुर्न च हन्तव्यस्तत्र शाम्भवशासनात् ॥ ७ ॥

उत्तमास्त्रिविधा मत्स्याः शालपाठीनरोहिताः ।

मध्यमाः कण्टकैर्हीना अधमा बहुकण्टकाः ।

तेऽपि देव्यै प्रदातव्या यदि सुष्ठु विभर्जिताः ॥ ८ ॥

॥ मुद्राऽपि त्रिविधा प्रोक्ता उत्तमादिविभेदतः ।

चन्द्रबिम्बनिभं शुभ्रं शालितण्डुलसम्भवम् ।

यवगोधूमजं वाऽपि घृतपक्वं मनोरमम् ॥ ९ ॥

मुद्रेयमुत्तमा मध्या अष्टधान्यादिसम्भवा ।

भर्जितान्यन्यबीजानि अधमा परिकीर्त्तिता ॥ १० ॥

मांसस्य त्रिविधत्वमेव दर्शयति जलेत्यादिना । जलचरं कूर्मादिमांसम् ।  
भूचरं छागादिमांसम् । खेचरं तित्तिरिहारीतादिमांसम् । तत् सर्वम् मांसम् ॥ ५ ॥  
कल्पयेत् समर्पयेत् ॥ ६ ॥

बलिदानेति । पुरुषः पुंस्त्वावच्छिन्नः । तत्र बलिदानविधौ ॥ ७ ॥

उत्तमा इति । तेऽपि बहुकण्टका अपि मत्स्याः ॥ ८ ॥

मुद्रेति । चन्द्रबिम्बनिभम् चन्द्रमण्डलसदृशम् शुभ्रम् श्वेतम् शालितण्डुल-  
सम्भवम् शण्डकुल्यादि । अष्टधान्यादिसम्भवा लाजादि ॥ ९ ॥ १० ॥

मांसं मीनश्च मुद्रा च फलमूलानि यानि च ।  
 सुधादाने देवतायै संज्ञैषां शुद्धिरीरिता ॥ ११ ॥  
 विना शुद्ध्या हेतुदानं पूजनं तर्पणं तथा ।  
 निष्फलं जायते देवि देवता न प्रसीदति ॥ १२ ॥  
 शुद्धिं विना मद्यपानं केवलं विषभक्षणम् ।  
 चिररोगी भवेन्मन्त्री स्वल्पायुर्म्रियतेऽचिरात् ॥ १३ ॥  
 शेषतत्त्वं महेशानि निर्वीर्ये प्रवले कलौ ।  
 स्वकीया केवला ज्ञेया सर्वदोषविवर्जिता ॥ १४ ॥  
 अथवाऽत्र स्वयम्भ्वादि कुसुमं प्राणवल्लभे ।  
 कथितं तत्प्रतिनिधौ कुसीदं परिकीर्तितम् ॥ १५ ॥  
 अशोधितानि तत्त्वानि पत्रपुष्पफलानि च ।  
 नैव दद्यान्महादेव्यै दत्त्वा वै नारकी भवेत् ॥ १६ ॥

मांसमित्यादि । देवतायै सुधादाने सुरासमर्पणे एषां मांसादीनां  
 शुद्धिरिति संज्ञा ईरिता कथिता ॥ ११ ॥

मांसादीनां शुद्धिसंज्ञाविधाने प्रयोजनं दर्शयन्नाह विना शुद्ध्येत्यादि ।  
 विना शुद्ध्या मांसादिकं विना हेतुदानम् सुरासमर्पणम् ॥ १२ ॥

शुद्धिमिति । शुद्धिम् मांसादिकम् । अचिरात् अत्यल्पमेव काल-  
 मतीत्य ॥ १३ ॥

शेषतत्त्वमिति । शेषतत्त्वम् मैथुनम् । निर्वीर्ये निस्तेजसि । स्वकीया  
 आत्मीया शक्तिः ॥ १४ ॥

अथवेत्यादि । अत्र शेषतत्त्वविधौ । तत्प्रतिनिधौ स्वयम्भ्वादि कुसुम-  
 प्रतिनिधौ । कुसीदम् रक्तचन्दनम् ॥ १५ ॥

अशोधितानि सुरामांसादीनि महादेव्यै ददतः साधकस्य नरकगा-  
 मित्वमाह अशोधितानीत्यादिना ॥ १६ ॥

श्रीपात्रस्थापनं कुर्यात् स्वीयया गुणशीलया ।  
 अभिषिञ्चेत् कारणेन सामान्याध्योदकेन वा ॥ १७ ॥  
 आदौ बालां समुच्चार्य त्रिपुरायै ततो वदेत् ।  
 नमःशब्दावसाने च इमां शक्तिमुदीरयेत् ॥ १८ ॥  
 पवित्रीकुरुशब्दान्ते मम शक्तिं कुरु द्विठः ॥ १९ ॥  
 अदीक्षिता यदा नारी कर्णे मायां समुच्चरेत् ।  
 शक्तयोऽन्याः पूजनीयाः नाऽर्ह्यास्ताडनकर्मणि ॥ २० ॥  
 अथात्मयन्त्रयोर्मध्ये मायागर्भं त्रिकोणकम् ।  
 वृत्तं षट्कोणमालिख्य चतुरस्रं लिखेद्बहिः ॥ २१ ॥

श्रीपात्रेत्यादि । स्वीयया शक्त्या सह । अभिषिञ्चेत् स्वीयां शक्तिमिति  
 शेषः । कारणेन मुरया ॥ १७ ॥

ननु केन मन्त्रेण स्वीया शक्तिरभिषेक्तव्येत्याकाङ्क्षायां तदभिषेक-  
 मन्त्रमाह आदावित्यादिना साद्धेन । आदौ बालाम् ऐँ क्लीँ सौरिति  
 समुच्चार्य ततस्त्रिपुरायै इति वदेत् । ततस्तदन्ते पठितस्य नमः शब्दस्याव-  
 सानेऽन्ते इमां शक्तिमुदीरयेदुच्चरेत् । तदन्ते च पठितस्य पवित्रीकुरुशब्दस्यान्ते  
 मम शक्तिं कुरु इति वदेत् । ततो द्विठः स्वाहेति वदेत् । योजनया ऐँ क्लीँ  
 सौः त्रिपुरायै नमः इमां शक्तिं पवित्रीकुरु मम शक्तिं कुरु स्वाहेति  
 स्वीयाभिषेके मन्त्रो जातः ॥ १८ ॥ १९ ॥

अदीक्षितेति । मायाम् ह्रीँ बीजम् । अन्याः तत्रोपविष्टाः स्वीयाभिन्नाः ।  
 ताडनकर्मणि मैथुनकर्मणि ॥ २० ॥

अथेत्यादि । अथानन्तरमात्मयन्त्रयोरात्मनो यन्त्रराजस्य च मध्ये  
 मायागर्भं माया ह्रीँ बीजं गर्भे यस्यैवम्भूतं त्रिकोणकं तद्बहिर्वृत्तं तद्बहिश्च  
 षट्कोणं मण्डलमालिख्य ततोऽपि बहिश्चतुरस्रं चतुष्कोणं मण्डलं लिखेत् ॥ २१ ॥



अस्रकोणे पूर्णशैलमुड्डीयानन्तथैव च ।

जालन्धरं कामरूपं सचतुर्थीनमोऽन्तकम् ।

निजनामादिवीजाढ्यं पूजयेत् साधकोत्तमः ॥ २२ ॥

षट्कोणेषु षडङ्गानि मूलेनैव त्रिकोणकम् ।

मायामाधारशक्तिञ्च नमोऽन्तेन प्रपूजयेत् ॥ २३ ॥

नमसा क्षालिताधारं संस्थाप्य तत्र पूर्ववत् ।

वृत्तोपरि यजेद्वहेः कलाः स्वस्वादिमाक्षरैः ॥ २४ ॥

अस्रकोणे इति । ततो निजनामादिवीजाढ्यमात्मनामसम्बन्ध्यादिमाक्षर-  
रूपवीजसंयुक्तं सचतुर्थीनमोऽन्तकं सचतुर्थिं चतुर्थीसहितं नमोऽन्तकं नमोऽन्ते  
यस्य तथाभूतं पूर्णशैलम् उड्डीयानं जालन्धरं कामरूपं चास्रकोणे चतुष्कोण-  
मण्डलस्य चतुर्षु कोणेषु साधकोत्तमः पूजयेत् । पूं पूर्णशैलाय पीठाय नमः  
इत्यनेन प्रथमकोणे पूर्णशैलम् । उम् उड्डीयानाय पीठाय नमः इत्यनेन  
द्वितीयकोणे उड्डीयानम् । जां जालन्धराय पीठाय नमः इत्यनेन तृतीयकोणे  
जालन्धरम् । कां कामरूपाय पीठाय नमः इत्यनेन चतुर्थकोणे कामरूपं  
पूजयेदित्यर्थः ॥ २२ ॥

षट्कोणेष्विति । ततः षट्कोणमण्डलस्य षट्कोणेषु हाँ नमः ह्रीँ  
नमः ह्रूँ नमः ह्रैँ नमः ह्रौँ नमः ह्रँ नमः इति मन्त्रैः षडङ्गानि षट्कोणा-  
धिष्ठातृदैवतानि प्रपूजयेत् । मूलेनैव मन्त्रेण त्रिकोणकं त्रिकोणाधिष्ठातृदैवतं  
प्रपूजयेत् । मायामित्यादि । पूर्वं मायां ह्रीँ बीजं ततो नमोऽन्तेन नमसाऽन्तेन  
सहाधारशक्तिञ्च वदेत् । योजनया ह्रीँ आधारशक्तये नम इति मन्त्रो जातः ।  
अनेन मन्त्रेण मण्डले आधारदेवतां पूजयेत् ॥ २३ ॥

नमसेति । ततो नमसा नमोमन्त्रेण क्षालिताधारं पूर्ववत् कलशस्थापने  
इव तत्र मण्डले संस्थाप्य वृत्तोपरि वर्तुलमण्डलोपरि संस्थापिताधारे वहेः कलाः

धूम्राऽर्चिर्ज्वलिनी सूक्ष्मा ज्वालिनी विष्फुलिङ्गिनी ।  
 सुश्रीः सुरूपा कपिला हव्यकव्यवहा तथा ॥ २५ ॥  
 सचतुर्थीनमोऽन्तेन पूज्या वहेः कला दश ॥ २६ ॥  
 मं वह्निमण्डलायेति दशान्ते च कलात्मने ।  
 अवसाने नमो दत्त्वा पूजयेद्वह्निमण्डलम् ॥ २७ ॥  
 ततोऽर्घ्यपात्रमानीय फट्कारेण विशोधितम् ।  
 आधारे स्थापयित्वा तु कलाः सूर्यस्य द्वादश ।  
 कभादिवर्णबीजेन ठडान्तेन प्रपूजयेत् ॥ २८ ॥  
 तपिनी तापिनी धूम्रा मरीचिर्ज्वलिनी रुचिः ।  
 सुधूम्रा भोगदा विश्वा बोधिनी धारिणी क्षमा ॥ २९ ॥

यजेत् । वह्नेर्याः कलाः यजेत्ता आह । धूम्राद्या दशकलाः पूज्याः । यथा धूं  
 धूम्रायै नमः इति धूम्रा । अम् अर्चिपे नमः इत्यनेनार्चिः । ज्वं ज्वलिन्यै नमः  
 इति ज्वलिनी । सूं सूक्ष्मायै नमः इत्यनेन सूक्ष्मा । ज्वां ज्वालिन्यै नमः इत्यनेन  
 ज्वालिनी । विं विष्फुलिङ्गिन्यै नमः इति विष्फुलिङ्गिनी । सुं सुश्रिये नमः  
 इति सुश्रीः । सुं सुरूपायै नमः इत्यनेन सुरूपा । कं कपिलायै नमः इति  
 कपिला । हं हव्यकव्यवहायै नमः इत्यनेन हव्यकव्यवहा पूजयेति ॥ २४—२६ ॥

ममित्यादि । पूर्वं मं वह्निमण्डलायेति दत्त्वा ततो दशान्ते कलात्मने  
 इति दत्त्वा अवसाने तदन्ते च नमो दत्त्वा वह्निमण्डलं पूजयेत् । मं वह्निमण्डलाय  
 दशकलात्मने नमः इति मन्त्रेणाधारे वह्निमण्डलमर्चयेदित्यर्थः ॥ २७ ॥

तत इत्यादि । ततोऽनन्तरं फट्कारेण फटा मन्त्रेण विशोधितमर्घ्य-  
 पात्रमानीयाऽऽधारे स्थापयित्वा तत्र सूर्यस्य द्वादशकलाः सानुस्वारेण ठडान्तेन  
 ठडौ अन्तौ यस्य कभादिवर्णबीजस्य तत् ठडान्तं तेन कभादिवर्णबीजेन कादि-  
 भादि वर्णरूपेण बीजेन सहितेन सचतुर्थीनमोऽन्तेन नाममन्त्रेण प्रपूजयेत् ॥ २८ ॥

याः सूर्यकलाः प्रपूजयेत्ता आह तपिनीत्याद्येकेन । यथा कं मं तपिन्यै  
 नमः इति तपिनीम् खं बं तापिन्यै नमः इति तापिनीम् गं फं धूम्रायै नमः इति

अं सूर्यमण्डलायेति द्वादशान्ते कलात्मने ।

नमोऽन्तेनाऽर्घ्यपात्रे तु पूजयेत् सूर्यमण्डलम् ॥ ३० ॥

विलोममातृकां तद्वन्मूलमन्त्रं समुच्चरन् ।

त्रिभागं पूरयेन्मन्त्री कलशस्थेन हेतुना ॥ ३१ ॥

विशेषार्घ्यजलैः शेषं पूरयित्वा समाहितः ।

षोडशस्वरबीजेन नाममन्त्रेण पूजयेत् ।

सचतुर्थीनमोऽन्तेन कलाः सोमस्य षोडश ॥ ३२ ॥

धूम्राम् घं पं मरीच्यै नमः इति मरीचिम् डं नं ज्वालिन्यै नमः इति ज्वालिनीम्  
चं धं रुचये नमः इति रुचिम् छं दं सुधूम्रायै नमः इति सुधूम्राम् जं थं  
भोगदायै नमः इति भोगदाम् झं तं विश्वायै नमः इति विश्वाम् जं णं बोधिनी  
नमः इति बोधिनीम् टं ढं धारिण्यै नमः इति धारिणीम् ठं डं क्षमायै नमः इति  
क्षमां प्रपूजयेदिति ॥ २९ ॥

अमित्यादि । पूर्वम् अं सूर्यमण्डलायेत्युत्तवा ततो द्वादशान्ते कलात्मने  
इति वदेत् । योजनया अं सूर्यमण्डलाय द्वादशकलात्मने इति आसीत्  
नमोऽन्तेनानेन मन्त्रेणार्घ्यपात्रे सूर्यमण्डलं पूजयेत् ॥ ३० ॥

विलोमेत्यादि । ततो मन्त्री साधकस्तद्वत् कलशपूरणे इव विलोम-  
मातृकां सानुस्वारान् क्षकारादीनकारान्तान् वर्णान् समुच्चरन् तेषामन्ते  
मूलमन्त्रञ्च ससुच्चरन् सन् कलशस्थेन हेतुना सुरयाऽर्घ्यपात्रस्य त्रिभागं  
पूरयेत् ॥ ३१ ॥

विशेषेत्यादि । समाहितः सावधानः सन् अर्घ्यपात्रस्य शेषञ्चतुर्थं  
भागं विशेषार्घ्यजलैः पूरयित्वा सानुस्वारेण षोडशस्वरबीजेन सहितेन  
सचतुर्थीनमोऽन्तेन नाममन्त्रेण सोमस्य षोडशकलाः अर्घ्यपात्रस्य तोये  
पूजयेत् ॥ ३२ ॥

अमृता मानदा पूषा<sup>१</sup> तुष्टिः पुष्टीरतिर्धृतिः ।

शशिनी चन्द्रिका कान्तिज्योत्स्ना श्रीः प्रीतिरङ्गदा ।

पूर्णा पूर्णामृता कामदायिन्यः शशिनः कलाः ॥ ३३ ॥

ॐ सोममण्डलायेति षोडशान्ते कलात्मने ।

नमोऽन्तेन यजेन्मन्त्री पूर्ववत् सोममण्डलम् ॥ ३४ ॥

दूर्वाक्षतं रक्तपुष्पं बर्वरामपराजिताम् ।

मायया प्रक्षिपेत् पात्रे तीर्थमावाहयेदपि ॥ ३५ ॥

याः सोमस्य कलाः पूजयेत्ता आह अमृतेत्यादिना सार्द्धेन । यथा अं अमृतायै नमः इत्यमृताम् आं मानदायै नमः इति मानदाम् इं पूषायै नमः इति पूषाम् ईं तुष्टये नमः इति तुष्टिम् उं पुष्टये नमः इति पुष्टिम् ॐ रतये नमः इति रतिं ऋं धृतये नमः इति धृतिं ॠं शशिन्यै नमः इति शशिनीं लं चन्द्रिकायै नमः इति चन्द्रिकां लं कान्तये नमः इति कान्तिम् एं ज्योत्स्नायै नमः इति ज्योत्स्नां ऐं श्रियै नमः इति श्रियं ओं प्रीतये नमः इति प्रीतिं औं अङ्गदायै नमः इत्यङ्गदां अं पूर्णायै नमः इति पूर्णां अं पूर्णामृतायै नमः इत्यनेन पूर्णामृतां पूजयेदिति ॥ ३३ ॥

ऊमित्यादि । पूर्वम् ॐ सोममण्डलायेत्युत्तवा ततः षोडशान्ते कलात्मने इति वंदेत् । योजनया ॐ सोममण्डलाय षोडशकलात्मने इत्यासीत् । नमोऽन्तेनानेन मन्त्रेण मन्त्री साधकः पूर्ववत् कलशतोय इवार्घ्यपात्रतोये सोममण्डलं यजेत् ॥ ३४ ॥

दूर्वेत्यादि । ततो दूर्वया सहितानक्षतान् रक्तं पुष्पं बर्वरां बर्वरापत्रमपराजिताञ्च पुष्पं मायया ह्रीं बीजेन पात्रे प्रक्षिपेत् तत्रैव तीर्थमप्यावाहयेत् ॥ ३५ ॥

<sup>१</sup> पूजेति पाठान्तरम् ।

कवचेनाऽवगुण्ठयाऽस्त्रमुद्रया रक्षणञ्चरेत् ।

धेन्वा चैवामृतीकृत्य छादयेन्मत्स्यमुद्रया ॥ ३६ ॥

मूलं सञ्जप्य दशधा देवतावाहनञ्चरेत् ।

आवाह्य पुष्पाञ्जलिना पूजयेदिष्टदेवताम् ।

अखण्डाद्यैः पञ्चमन्त्रैर्मन्त्रयेत्तदनन्तरम् ॥ ३७ ॥

अखण्डैकरसानन्दाकरे परमुधात्मनि ।

स्वच्छन्दस्फुरणामत्र निधेहि कुलरूपिणि ॥ ३८ ॥

अनङ्गस्थामृताकारे शुद्धज्ञानकलेवरे ।

अमृतत्वं निधेह्यस्मिन् वस्तुनि क्लिन्नरूपिणि ॥ ३९ ॥

कवचेनेति । ततः कवचेन हूँबीजेनावगुण्ठयावगुण्ठनमुद्रयाऽर्घ्यपात्रस्थं सुधातोयं वेष्टयित्वाऽस्त्रमुद्रया तस्यैव रक्षणञ्चरेत् कुर्यात् । धेन्वा मुद्रया च तदेवाऽमृतीकृत्य मत्स्यमुद्रयाच्छादयेत् ॥ ३६ ॥

मूलमिति । ततोऽर्घ्यपात्रस्थसुधातोयस्योपरि मूलं मन्त्रं दशधा दशवारं संजप्य तत्रैव देवतावाहनञ्चरेत् । इष्टदेवतामावाह्य च पुष्पाञ्जलिना पूजयेत् । तदनन्तरमखण्डाद्यैः पञ्चमन्त्रैस्तदेव सुधातोयं मन्त्रयेत् मन्त्रितं कुर्यात् ॥ ३७ ॥

तानेवाखण्डादीन् पञ्चमन्त्रान् क्रमतो दर्शयति अखण्डैकेत्यादि । हे कुलरूपिणि अखण्डैकरसानन्दाकरे पूर्णप्रधानानुरागानन्दजनके परमुधात्मनि श्रेष्ठसुरास्वरूपेऽत्र वस्तुनि स्वच्छन्दस्फुरणां स्वतन्त्रां विस्फूर्तिं निधेहि स्थापय । “गुणे रागे द्रवे रस” इत्यमरः ॥ ३८ ॥

अनङ्गैत्यादि । हे अनङ्गस्थामृताकारे कामस्थामृतस्वरूपे हे शुद्धज्ञान-कलेवरे शुद्धज्ञानरूपशरीरे त्वं क्लिन्नरूपिणि स्तिमितरूपिण्यस्मिन् सुरारूपे वस्तुनि अमृतत्वं निधेहि स्थापय ॥ ३९ ॥

तद्रूपेणैकरस्यञ्च कृत्वाऽर्घ्यं तत्स्वरूपिणि ।

भूत्वा कुलामृताकारं मयि विस्फुरणं कुरु ॥ ४० ॥

ब्रह्माण्डरससम्भूतमशेषरससम्भवम् ।

आपूरितं महापात्रं पीयूषरसमावह ॥ ४१ ॥

अहन्तापात्रभरितमिदन्तापरमामृतम् ।

पराहन्तामये बहौ होमस्वीकारलक्षणम् ॥ ४२ ॥

इत्यामन्त्र्य ततस्तस्मिन् शिवयोः सामरस्यकम् ।

विभाव्य पूजयेद्धूपदीपावपि च दर्शयेत् ॥ ४३ ॥

तद्रूपेणेत्यादि । हे तत्स्वरूपिणि तत्तत्स्वरूपशालिनि त्वं तद्रूपेण प्रधानमाधुर्यरसरूपेणार्घ्यमर्चार्थं मद्यमैकरस्यं प्रधानमाधुर्यरसविशिष्टं कृत्वा कुलामृताकारं सुधारूपं वस्तु च भूत्वा मयि विस्फुरणं विस्फूर्तिं कुरु ॥ ४० ॥

ब्रह्माण्डेत्यादि । हे देवि सुरया पूरितं महापात्रं प्रति ब्रह्माण्डरससम्भूतं ब्रह्माण्डे ये रसास्तेभ्यः सञ्जातमतएवाशेषरससम्भवम् अशेषस्य सर्वस्य रसस्य सम्भवो यत्र तथाभूतं पीयूषरसमावहाऽऽनय ॥ ४१ ॥

अहन्तेत्यादि । अहन्ताऽहम्भावः तद्रूपे पात्रे भरितं धारितं यदिदन्तापरमामृतम् इदन्ता मदीयमिदं मदीयमिदमित्येतद्भावः तद्रूपं यत् परमममृतं तस्य पराहन्तामये परा याऽहन्ताऽहम्भावस्तद्रूपे बहौ होमस्वीकारलक्षणं कुर्यात् । अहन्तारूपपात्रसहितं तत्स्थापितेदन्तारूपपरमामृतं पराहन्तारूपे बहौ जुहुयादित्यर्थः ॥ ४२ ॥

इतीति । इति एतैः पञ्चभिर्मन्त्रैर्मद्यमामन्त्र्य ततोऽनन्तरं तस्मिन्मध्ये शिवयोः शिवायाः शिवस्य च सामरस्यमैकरस्यं विभाव्य विचिन्त्य तन्मद्यं पूजयेत् तस्योपरि धूपदीपावपि च दर्शयेत् ॥ ४३ ॥

इति श्रीपात्रसंस्कारः कथितः कुलपूजने ।

अकृत्वा पापभाङ्मन्त्री पूजा च विफला भवेत् ॥ ४४ ॥

घटश्रीपात्रयोर्मध्ये पात्राणि स्थापयेद्बुधः ।

गुरुपात्रं भोगपात्रं शक्तिपात्रमतः परम् ॥ ४५ ॥

योगिनीवीरपात्रे च बलिपात्रं ततः परम् ।

पाद्याचमनयोः पात्रं श्रीपात्रेण नव क्रमात् ।

सामान्यार्ध्यरय विधिना पात्राणां स्थापनञ्चरेत् ॥ ४६ ॥

कलशस्थामृतेनैव त्रिभागं परिपूर्य च ।

माषप्रमाणं पात्रेषु शुद्धिखण्डं नियोजयेत् ॥ ४७ ॥

वामाङ्गुष्ठानामिकाभ्याममृतं पात्रसंस्थितम् ।

गृहीत्वा शुद्धिखण्डेन दक्षया तत्त्वमुद्रया ।

सर्वत्र तर्पणं कुर्यात् विधिरेषः प्रकीर्तितः ॥ ४८ ॥

इतीति । अकृत्वा श्रीपात्रसंस्कारमिति शेषः ॥ ४४ ॥

ननु घटश्रीपात्रयोर्मध्ये किंकिं पात्रं स्थापयेत् तत्राह गुरुपात्र-  
मित्यादि ॥ ४५ ॥

श्रीपात्रेण सह नव पात्राणि क्रमात् स्थापयेत् । ननु केन विधिना  
पात्राणि स्थापयेत् तत्राह सामान्यार्ध्यस्येत्यादि ॥ ४६ ॥

कलशस्येत्यादि । कलशस्थामृतेनैव तेषां पात्राणां त्रिभागं परिपूर्य  
माषप्रमाणं शुद्धिखण्डं मांसादिखण्डं पात्रेषु नियोजयेत् स्थापयेत् ॥ ४७ ॥

वामेत्यादि । वामाङ्गुष्ठानामिकाभ्यां दक्षया च तत्त्वमुद्रया शुद्धिखण्डेन  
सहितं पात्रसंस्थितममृतं गृहीत्वा सर्वत्र तर्पणं कुर्यात् । सर्वत्र तर्पणे एष विधिः  
प्रकीर्तितः ॥ ४८ ॥

श्रीपात्रात् परमं बिन्दुं गृहीत्वा शुद्धिसंयुतम् ।  
 आनन्दभैरवं देवं भैरवीञ्च प्रतर्पयेत् ॥ ४९ ॥  
 गुरुपात्रामृतेनैव तर्पयेद् गुरुसन्ततिम् ।  
 सहस्रारे निजगुरुं सपत्नीकं प्रतर्प्य च ।  
 वाग्भवाद्यस्वस्वनाम्ना तद्वद्गुरुचतुष्टयम् ॥ ५० ॥  
 ततः स्वहृदयाम्भोजे भोगपात्रामृतेन च ।  
 आद्यां कालीं तर्पयामि निजबीजपुरःसरम् ॥ ५१ ॥  
 स्वाहान्तेन त्रिधा मन्त्री तर्पयेदिष्टदेवताम् ।  
 शक्तिपात्रामृतैस्तद्वदङ्गावरणतर्पणम् ॥ ५२ ॥

श्रीपात्रादिति । श्रीपात्राच्छुद्धिसंयुतं परमं बिन्दुं गृहीत्वा हसक्षमलवरयूम्  
 आनन्दभैरवाय वषट् आनन्दभैरवं तर्पयामि नम इत्यनेनानन्दभैरवं देवं  
 सहक्षमलवरयीम् आनन्दभैरव्यै वौषट् आनन्दभैरवीं तर्पयामि स्वाहेत्यनेनानन्द-  
 भैरवीञ्च प्रतर्पयेत् ॥ ४९ ॥

गुर्वित्यादि । गुरुपात्रामृतेनैव गुरुसन्ततिं गुरुसमूहं तर्पयेत् । ननु केन  
 मन्त्रेण कुत्र वा स्थाने गुरुसन्ततिं तर्पयेत्तत्राह सहस्रारे इत्यादि । सहस्रारे  
 पद्मे सपत्नीकं निजगुरुं प्रतर्प्य वाग्भवम् ऐँ बीजमाद्यं यस्य तथाभूतेन  
 स्वस्वनाम्ना निजगुरुणा सह गुरुचतुष्टयं तद्वन्निजगुरुवत् प्रतर्पयेत् । यथा ऐँ  
 सपत्नीकममुकानन्दनाथं श्रीगुरुं तर्पयामि नम इत्यनेन निजगुरुम् ऐँ सपत्नीकं  
 परमगुरुन्तर्पयामि नम इति परमम् ऐँ सपत्नीकं परापरगुरुन्तर्पयामि नम इति  
 परापरगुरुम् ऐँ सपत्नीकं परमेष्ठिगुरुन्तर्पयामि नम इति परमेष्ठिगुरुं  
 प्रतर्पयेदिति ॥ ५० ॥

तत इत्यादि । ततोऽनन्तरं निजबीजपुरःसरं यथास्यात्तथा स्वाहान्तेन  
 स्वाहारूपेणान्तेन सहाद्यां कालीं तर्पयामीत्युच्चरन्मन्त्री साधको भोगपात्रामृतेन



योगिनीपात्रसंस्थेन सायुधां सपरीकराम् ।

सन्तर्प्य कालिकामाद्यां वटुकेभ्यो बलिं हरेत् ॥ ५३ ॥

स्ववामभागे सामान्यं मण्डलं रचयेत् सुधीः ।

सम्पूज्य स्थापयेत्तत्र सामिषान्नं सुधान्वितम् ॥ ५४ ॥

वाङ्मायाकमलावञ्च वटुकाय नमः पदम् ।

सम्पूज्य पूर्वभागे च वटुकस्य बलिं हरेत् ॥ ५५ ॥

स्वहृदयाम्भोजे इष्टदेवतां त्रिधा त्रिवारंतर्पयेत् । ह्रीं श्रीं क्रीं परमेश्वरि  
स्वाहा आद्यां कालींतर्पयामि स्वाहेति मन्त्रेण तर्पयेदित्यर्थः । ततः शक्ति-  
पात्रामृतैस्तद्वदेवाङ्गावरणतर्पणं कुर्यात् । अङ्गदेवतास्तर्पयामि स्वाहेत्यनेनाङ्गदेवताः  
आवरणदेवतास्तर्पयामि स्वाहेत्यनेनावरणदेवताश्च तर्पयेदित्यर्थः ॥ ५१ ॥ ५२ ॥

योगिनीत्यादि । योगिनीपात्रसंस्थेनामृतेन ह्रीं श्रीं क्रीं परमेश्वरि  
स्वाहा सायुधां सपरीकरामाद्यां कालीं तर्पयामि स्वाहेति मन्त्रेण सायुधामायु-  
धविशिष्टां सपरीकरां परिवारसहितामाद्यां कालिकां सन्तर्प्य वटुकेभ्यो बलिं  
हरेत् दद्यात् ॥ ५३ ॥

वटुकादिभ्यो बलिदानस्य विधिमाह स्ववामभागे इत्यादि । सुधीः  
धीरः स्ववामभागे सामान्यञ्चतुष्कोणं मण्डलं रचयेत् । तन्मण्डलं सम्पूज्य तत्र  
मण्डले चतुर्दिक्षु तन्मध्ये च सुधान्वितं सुरासंयुक्तं सामिषान्नं मांसादिसहितमन्नं  
स्थापयेत् ॥ ५४ ॥

वाङ्मायेत्यादि । वाङ्मायाकमलावञ्च ऐं ह्रीं श्रीं सहितं वं चेति  
बीजमुक्त्वा वटुकाय नम इति पदं वदेत् । योजनया ऐं ह्रीं श्रीं वं वटुकाय  
नम इति मन्त्रो जातः । अनेनैव मन्त्रेण मण्डलस्य पूर्वभागे वटुकं सम्पूज्य  
तत्रैव एषः सुधामिषान्वितान्नबलिः ऐं ह्रीं श्रीं वं वटुकाय नम इति मन्त्रेण  
वटुकस्य बलिं हरेत् दद्यात् ॥ ५५ ॥

ततस्तु यां योगिनीभ्यः स्वाहा याम्यां हरेद्वलिम् ॥ ५६ ॥

षड्दीर्घयुक्तं सम्बर्त्तं क्षेत्रपालाय हन्मनुः ।

अनेन क्षेत्रपालाय बलिं दद्यात्तु पश्चिमे ॥ ५७ ॥

खान्तबीजं समुद्धृत्य षड्दीर्घं स्वरसंयुतम् ।

डेऽन्तं गणपतिं चोक्त्वा वह्निजायांततो वदेत् ॥ ५८ ॥

उत्तरस्यां गणेशाय बलिमेतेन कल्पयेत् ।

मध्ये तथा सर्वभूतबलिं दद्याद् यथाविधि ॥ ५९ ॥

ह्रीं श्रीं सर्वपदञ्चोक्त्वा विघ्नकृद्भ्यस्ततो वदेत् ।

सर्वभूतेभ्य इत्युक्त्वा हूं फट् स्वाहा मनुर्मतः ॥ ६० ॥

ततस्त्विति । ततोऽनन्तरम् एषः सुधामिषान्वितान्नवलिर्यो योगिनीभ्यः स्वाहेति मन्त्रेण याम्यां मण्डलस्य दक्षिणे भागे योगिनीभ्यो वलिं हरेत् ॥ ५६ ॥

षडित्यादि । षड्दीर्घयुक्तं सम्बर्त्तं क्षकारमुक्त्वा ततः क्षेत्रपालायेत्युक्त्वा ततो हत् नम इति वदेत् । सर्वपदयोजनया क्षाँ क्षीँ क्षूँ क्षैँ क्षौँ क्षँः क्षेत्रपालाय नम इति मनुर्जातः । एषः सुधामिषान्वितान्नवलिरित्याद्येनानेनैव मनुना मण्डलस्य पश्चिमे भागे क्षेत्रपालाय वलिं दद्यात् ॥ ५७ ॥

खान्तेत्यादि । षड्दीर्घस्वरसंयुतं खान्तबीजं खस्यान्तो गकारस्तद्रूपं बीजं समुद्धृत्य ततो डेऽन्तं गणपतिञ्चोक्त्वा ततो वह्निजायां स्वाहेति वदेत् । योजनया गाँ गीँ गूँ गैँ गौँ गँः गणपतये स्वाहेति मन्त्रो जातः । एषः सुधामिषान्वितान्नवलिरित्याद्येनानेनैव मन्त्रेण उत्तरस्यां मण्डलस्योत्तरे भागे गणेशाय वलिं कल्पयेद्दद्यात् । तथैव मण्डलस्य मध्ये यथाविधि विधिवत् सर्वभूतबलिं दद्यात् ॥ ५८ ॥ ५९ ॥

सर्वभूतेभ्यो वलिदानस्य मन्त्रमाह एकेन हीमिति । ह्रीँ श्रीँ सर्वपदमुक्त्वा ततो विघ्नकृद्भ्यः इति वदेत् । ततः सर्वभूतेभ्य इत्युक्त्वा हूं फट्

ततः शिवायै विधिवद्वलिमेकं प्रकल्पयेत् ।

गृह्ण देवि महाभागे शिवे कालाग्निरूपिणि ॥ ६१ ॥

शुभाशुभं फलं व्यक्तं ब्रूहि गृह्ण वलिं तव ।

मूलमेष वलिः पश्चात् शिवायै नम इत्यपि ।

चक्रानुष्ठानमेतत्तु तवाग्रे कथितं शिवे ॥ ६२ ॥

चन्दनागुरुकस्तूरिवासितं सुमनोहरम् ।

पुष्पं गृहीत्वा पाणिभ्यां करकच्छपमुद्रया ॥ ६३ ॥

नीत्वा स्वहृदयाम्भोजे ध्यायेदाद्यां परात्पराम् ६४ ॥

स्वाहेति वदेत् । योजनया ह्रीं श्रीं सर्वविघ्नकृद्भयः सर्वभूतेभ्यो हूँ फट्  
स्वाहेति मनुर्जातः । एष सुधामिषान्वितान्नवलिरित्याद्योऽयमेव मनुः सर्वभूतेभ्यो  
वलिदाने मतः ॥ ६० ॥

तत इति । ततोऽनन्तरं शिवायै फेत्कारिकायै विधिवदेकं वलिं  
प्रकल्पयेत् दद्यात् । शिवायै वलिदानस्य मन्त्रमाह सार्द्धेन । गृह्णेति । गृह्ण  
देवि महाभागे इत्याद्युक्त्वा मूलमन्त्रं वदेत् । ततः एष वलिरित्युक्त्वा पश्चात्  
शिवायै नम इत्यपि वदेत् । सकलपदयोजनया गृह्ण देवि महाभागे शिवे  
कालाग्निरूपिणि शुभाशुभफलं व्यक्तं ब्रूहि गृह्ण वलिं तव ह्रीं श्रीं क्रीं परमे  
स्वाहा एष वलिः शिवायै नम इति मन्त्री जातः । अनेनैव शिवायै वलिं  
दद्यात् ॥ ६१ ॥ ६२ ॥

चन्दनेत्यादि । ततश्चन्दनागुरुकस्तूरिवासितं सुमनोहरं पुष्पं पाणिभ्यां  
गृहीत्वा करकच्छपमुद्रया हृदि नीत्वा च स्वहृदयाम्भोजे परात्परामाद्यां कार्त्तिकीं  
ध्यायेत् ॥ ६३ ॥ ६४ ॥

सहस्रारे महापद्मे सुपुम्नाब्रह्मवर्त्मना ।  
 नीत्वा सानन्दितां कृत्वा बृहन्निश्वासवर्त्मना ।  
 दीपादीपान्तरमिव तत्र पुष्पे नियोज्य च ॥ ६५ ॥  
 यन्त्रे निधापयेन्मन्त्री दृढभक्तिसमन्वितः ।  
 कृताञ्जलिपुटो भूत्वा प्रार्थयेदिष्टदेवताम् ॥ ६६ ॥  
 देवेशि भक्तिसुलभे परिवारसमन्विते ।  
 यावत् त्वां पूजयिष्यामि तावत् त्वं सुस्थिरा भव ॥ ६७ ॥  
 क्रीमाद्ये कालिके देवि परिवारादिभिः सह ।  
 इहागच्छ द्विधा प्रोक्त्वा इह तिष्ठ द्विधा पुनः ॥ ६८ ॥  
 इह शब्दात् सन्निधेहि इह सन्निपदात्ततः ।  
 रुध्यस्व पदमाभाष्य मम पूजां गृहाण च ॥ ६९ ॥  
 इत्थं ग्राह्यं कृत्वा देव्याः प्राणान् प्रतिष्ठयेत् ॥ ७० ॥

सहस्रारे इति । स्वहृदयाम्भोजे ध्यात्वा चाद्यां कार्लीं ततः सुपुम्ना  
 या नाडी तद्रूपेण ब्रह्मवर्त्मना सहस्रारे महापद्मे नीत्वा प्रापय्य सुधापायनया  
 सानन्दितामानन्दयुताञ्च कृत्वा दीपादीपान्तरमिवान्यं दीपमिव तस्या एव  
 काल्याः सकाशादपरामाद्यां कार्लीं बृहन्निश्वासवर्त्मना नासापुटेन वहिरानीय  
 तत्र पाणिसंस्थे पुष्पे नियोज्य संस्थाप्य च दृढभक्तिसमन्वितो मन्त्री  
 हस्तस्थपुष्पस्थापितां देवीं यन्त्रे निधापयेत् स्थापयेत् । ततः कृताञ्जलिपुटो  
 भूत्वेष्टदेवतां प्रार्थयेत् ॥ ६५ ॥ ६६ ॥

किं प्रार्थयेत्तत्ताह देवेशीत्यादि ॥ ६७ ॥

क्रीमाद्ये इत्यादि । क्रीमाद्ये कालिके देवि परिवारादिभिः सहेति  
 प्रोच्य ततो द्विधा द्विवारमिहागच्छेति च प्रोच्य ततः पुनर्द्विधा इह तिष्ठेति

ॐ ह्रीं क्रों श्रीं वह्निजायाप्रतिष्ठामत्र ईरितः ।

अमुष्या देवतायाश्च प्राणा इह ततः परम् ।

प्राणा इति ततः पञ्चबीजानि तदनन्तरम् ॥ ७१ ॥

अमुष्या जीव इह च स्थित इत्युच्चेत् पुनः ।

पञ्चबीजान्यमुष्याश्च सर्वेन्द्रियाणि कीर्त्तयेत् ॥ ७२ ॥

पुनस्तत्पञ्चबीजानि अमुष्यावचनात्ततः ।

वाङ्मनोनयनघ्राणश्रोत्रत्वक्पदतो वदेत् ॥ ७३ ॥

प्राणा इहागत्य सुखं चिरंतिष्ठन्तु ठद्वयम् ॥ ७४ ॥

प्रोच्य ततः पुनरिह शब्दान् सन्निवेहीति प्रोच्य तत इह सर्वातिपदान् रुध्यस्वेतिपदमाभाष्य ततो मम पूजां गृहाणेति वदेत् । सकलपदयोजनया क्रीमाद्ये कालिके देवि परिवागदिभिः सहेहागच्छेहागच्छेह तिष्ठेह तिष्ठेह सन्निवेहि इह सन्निरुध्यस्व मम पूजां गृहाणेति मन्त्रो जातः । इत्थमनेन प्रकारेणानेन मन्त्रेण देव्या आवाहनं कृत्वा तस्या एव प्राणान् प्रतिष्ठयेत् प्राणप्रतिष्ठां कुर्यादित्यर्थः ॥ ६८--७० ॥

ननु केन मन्त्रेण देव्याः प्राणान् प्रतिष्ठयेदित्यपेक्षायां प्राणप्रतिष्ठामन्त्र-  
माह चतुर्भिः आमित्यादि । ॐ ह्रीं क्रों श्रीमित्युक्त्वा वह्निजाया स्वाहा  
वक्तव्या । ततोऽमुष्या देवतायाः प्राणा इहेत्युक्त्वा ततः परं प्राणा इत्युच्चेत् ।  
ततः ॐ ह्रीमित्यादीनि पञ्चबीजानि वदेत् । तदनन्तरममुष्या जीव इह  
स्थित इत्युच्चेत् । पुनः तान्येव पञ्चबीजानि वदेत् । ततोऽमुष्याः सर्वेन्द्रिया-  
णीति वदेत् । पुनस्तानि पञ्चबीजानि वदेत् । ततोऽमुष्यावचनात् कथनात् परं  
वाङ्मनोनयनघ्राणश्रोत्रत्वक्पदं वदेत् । तस्माच्च पदात् प्राणा इहागत्य सुखं  
चिरन्तिष्ठन्त्विति वदेत् । ततः ठद्वयं स्वाहेति वदेत् । सकलपदयोजनया ॐ  
ह्रीं क्रों श्रीं स्वाहा आद्या कालीदेवतायाः प्राणा इह प्राणाः ॐ ह्रीं

इति त्रिधा यन्त्रमध्ये लेलिहानाख्यमुद्रया ।

संस्थाप्य विधिवत् प्राणान् कृताञ्जलिपुटो वदेत् ॥ ७५ ॥

आद्ये कालि स्वागतंते सुस्वागतमिदंतव ।

आसनञ्चेदमत्र त्वयाऽऽस्यतां परमेश्वरि ॥ ७६ ॥

ततो विशेषार्थं जलैस्त्रिधा मूलं समुच्चरन् ।

प्रोक्षयेद्देवशुद्धयर्थं षडङ्गैः सकलीकृतिः ।

ततः सम्पूजयेद्देवीं षोडशैरुपचारकैः ॥ ७७ ॥

क्रोँ श्रीँ स्वाहा आद्याकालीदेवताया जीव इह स्थितः आँ हीँ क्रोँ श्रीँ  
स्वाहा आद्याकालीदेवतायाः सर्वेन्द्रियाणि आँ हीँ क्रोँ श्रीँ स्वाहा आद्या-  
कालीदेवताया वाङ्मनोनयनघ्राणश्रोत्रत्वक्प्राणाः इहागत्य सुखं चिरन्तिष्ठन्तु  
स्वाहेति प्राणप्रतिष्ठामन्त्र ईरितः ॥ ७१-७४ ॥

इतीति । इत्यनेनैव प्राणप्रतिष्ठामन्त्रेण त्रिधा वारत्रयं गुरुरूपदिष्टया  
लेलिहानाख्यमुद्रया यन्त्रमध्ये देव्याः प्राणान् विधिवत् संस्थाप्य कृताञ्जलिपुटः  
सन् वदेत् । लेलिहानाख्यमुद्रा यथा दक्षिणामूर्तिसंहितायाम् ।

तर्जनीमध्यमानामाः समं कुर्यादधोमुखम् ।

अनामायां क्षिपेद्वृद्धामृजुं कृत्वा कनिष्ठिकाम् ।

लेलिहानाख्यमुद्रेयं जीवन्यासे प्रकीर्तितेति ॥ ७५ ॥

किं वदेदित्यपेक्षायामाह आद्ये इत्यादि । सुष्टु आगतं स्वागतम् ॥ ७६ ॥

तत इत्यादि । ततो मूलं मन्त्रं त्रिधा समुच्चरन् देवशुद्धयर्थं विशेषार्थं-  
जलैर्देवीं प्रोक्षयेत् अभिषिञ्चेत् । षडङ्गैः हाँ हृदयाय नमः हीँ शिरसे स्वाहा हूँ  
शिखायै वषट् हैँ कवचाय हुम् हौँ नेत्रत्रयाय वौषट् हूँ अस्त्राय फट् इति  
मन्त्रैर्देव्याः सकलीकृतिः समस्तीकरणं विधेयम् । सकलीकरणं यथा ।

देवताङ्गे षडङ्गानां न्यासः स्यात् सकलीकृतिरिति ॥ ७७ ॥

पाद्यार्घ्याचमनीयञ्च स्नानं वसनभूषणे ।  
 गन्धपुष्पे धूपदीपौ नैवेद्याचमने तथा ॥ ७८ ॥  
 अमृतञ्चैव ताम्बूलं तर्पणञ्च नतिक्रिया ।  
 प्रयोजयेदर्चनायामुपचारांश्च षोडश ॥ ७९ ॥  
 आद्याबीजमिदं पाद्यं देवतायै नमः पदम् ।  
 पाद्यञ्चरणयोर्दद्यात् शिरस्यर्घ्यं निवेदयेत् ॥ ८० ॥  
 स्वाहापदेन मतिमान् स्वधेत्याचमनीयकम् ।  
 मुखे नियोजयेन्मन्त्री मधुपर्कं मुखाम्बुजे ।  
 वंस्वधेति समुच्चार्य्य पुनराचमनीयकम् ॥ ८१ ॥

तानेव षोडशोपचारान् दर्शयति पाद्येत्यादिना ॥ ७८ ॥ अमृतं मद्यम् ।  
 प्रयोजयेत् निवेदयेत् ॥ ७९ ॥

अथ क्रमतः पाद्यादिषोडशोपचारसमर्पणविधिमाह आद्याबीजमित्यादिभिः ।  
 आद्याबीजमुक्त्वा इदं पाद्यं देवतायै नम इति पदं वदेत् । योजनया ह्रीं श्रीं  
 क्रीं परमेश्वरि स्वाहेदं पाद्यमाद्याकालीदेवतायै नम इति मन्त्रो जातः । अनेन  
 मन्त्रेण देव्याश्चरणयोः पाद्यं दद्यात् । स्वाहापदेन स्वाहापदघटितेन ह्रीं श्रीं  
 क्रों परमेश्वरि स्वाहेदमर्घ्यमाद्यायै काल्यै स्वाहेति मन्त्रेण देव्याः शिरस्यर्घ्यं  
 निवेदयेत् ॥ ८० ॥

स्वाहेत्यादि । स्वाहापदेनेति पूर्वान्वयि । मतिमान्मन्त्री स्वधेतिपदघटितेन  
 ह्रीं श्रीं क्रीं परमेश्वरि स्वाहेदमाचमनीयमाद्यायै काल्यै स्वधेति मन्त्रेण देव्या  
 मुखे आचमनीयकं नियोजयेद्दद्यात् । ह्रीं श्रीं क्रीं परमेश्वरि स्वाहा एष  
 मधुपर्क आद्यायै काल्यै स्वधेति मन्त्रेण देव्या मुखाम्बुजे मधुपर्कं नियोजयेत् ।  
 ह्रीं श्रीं क्रीं परमेश्वरि स्वाहेदमाचमनीयमाद्यायै काल्यै वंस्वधेति समुच्चार्य्य  
 पुनर्देवीमुखे आचमनीयकं नियोजयेत् ॥ ८१ ॥

स्नानीयं सर्वगात्रेषु वसनं भूषणानि च ।  
 निवेदयामि मनुना दद्यादेतानि देशिकः ॥ ८२ ॥  
 मध्यमानामिकाभ्याञ्च गन्धन्दद्याद्दृढम्बुजे ।  
 नमोऽन्तेन च मन्त्रेण वौषडन्तेन पुष्पकम् ॥ ८३ ॥  
 धूपदीपौ च पुरतः संस्थाप्य प्रोक्षणादिभिः ।  
 निवेदयामि मन्त्रेण उत्सृज्य तदनन्तरम् ॥ ८४ ॥  
 जयध्वनिमन्त्रमातः स्वाहेति मन्त्रपूर्वकम् ।  
 सम्पूज्य घण्टां वामेन वादयन् दक्षिणेन तु ॥ ८५ ॥  
 धूपं गृहीत्वा मतिमान् नासिकाधो नियोजयेत् ।  
 दीपन्तु दृष्टिपर्यन्तं दशधा भ्रामयेत् पुरः ॥ ८६ ॥

स्नानीयमित्यादि । ह्रीं श्रीं क्रीं परमेश्वरि स्वाहेदं स्नानीयमिदं  
 वसनमेतानि भूषणानि चाद्यायै कालिकायै निवेदयामीति मनुना एतानि  
 स्नानीयादीनि देव्याः सर्वगात्रेषु देशिकः साधको दद्यात् ॥ ८२ ॥

मध्यमेत्यादि । नमोऽन्तेन ह्रीं श्रीं क्रीं परमेश्वरि स्वाहा एष गन्ध  
 आद्यायै काल्यै नम इति मन्त्रेण देव्या हृदम्बुजे मध्यमानामिकाभ्यामङ्गुलिभ्यां  
 गन्धं दद्यात् । वौषडन्तेन ह्रीं श्रीं क्रीं परमेश्वरि स्वाहेदं पुष्पमाद्यायै काल्यै  
 वौषडिति मन्त्रेण देव्यै पुष्पकं दद्यात् ॥ ८३ ॥

धूपेत्यादि । पुरतो देव्यग्रे धूपदीपौ संस्थाप्य प्रोक्षणादिभिः संशोध्य  
 च ह्रीं श्रीं क्रीं परमेश्वरि स्वाहा एतौ धूपदीपावाद्यायै काल्यै निवेदयामीति  
 मन्त्रेणोत्सृज्य देव्यै समर्प्य च तदनन्तरम् एते गन्धपुष्पे जयध्वनिमन्त्रमातः  
 स्वाहेति मन्त्रपूर्वकं घण्टां सम्पूज्य वामेन हस्तेन तां घण्टां वादयन् सन्  
 दक्षिणेन हस्तेन धूपं गृहीत्वा मतिमान् साधको देव्या नासिकाया अधो  
 नियोजयेन्निवेदयेत् । दीपन्तु पुरो देव्यग्रे पादमारभ्य दृष्टिपर्यन्तं दशधा दशवारं  
 भ्रामयेत् ॥ ८४-८६ ॥



ततः पात्रञ्च शुद्धिञ्च समादाय करद्वये ।  
 मूलं समुच्चरन् मन्त्री यन्त्रमध्ये निवेदयेत् ॥ ८७ ॥  
 परमं वारुणीकल्पं कोटिकल्पान्तकारिणि ।  
 गृहाण शुद्धिसहितं देहि मे मोक्षमव्ययम् ॥ ८८ ॥  
 ततः सामान्यविधिना पुरतो मण्डलं लिखेत् ।  
 तस्योपरि न्यसेत् पात्रं नैवेद्यपरिपूरितम् ॥ ८९ ॥  
 प्रोक्षणञ्चावगुण्ठञ्च रक्षणञ्चामृतीकृतम् ।  
 मूलेन सप्तधाऽऽमन्त्र्य अर्घ्याद्विनिवेदयेत् ॥ ९० ॥  
 मूलमेतत्तु सिद्धान्नं सर्वोपकरणान्वितम् ।  
 निवेदयामीष्टदेव्यै जुषाणेदं हविः शिवे ॥ ९१ ॥

तत इत्यादि । ततोऽनन्तरं पानपात्रं शुद्धिं मांसादिकञ्च करद्वये समादाय  
 गृहीत्वा मूलं मन्त्रं तदन्ते इदं मद्यमिमां शुद्धिञ्चाद्यायै काल्यै निवेदयामीति च  
 समुच्चरन् मन्त्री यन्त्रमध्ये देव्यै निवेदयेत् ॥ ८७ ॥

ततः प्रार्थनावाक्यमाह परममित्यादि । वारुणीकल्पम् मद्यम् ॥ ८८ ॥

तत इति । ततोऽनन्तरं सामान्यविधिना साधारणविधानेन पुरतोऽग्रे  
 त्रिकोणञ्चतुष्कोणं वा मण्डलं लिखेत् । तस्य मण्डलस्योपरि नैवेद्यपरिपूरितं पात्रं  
 न्यसेत् स्थापयेत् ॥ ८९ ॥

प्रोक्षणमिति । तत्पात्रस्थस्य नैवेद्यस्य फटा प्रोक्षणं हूँ बीजेनावगुण्ठनं  
 वेष्टनं फटैव रक्षणं धेनुमुद्रया वं बीजेनामृतीकृतममृतीकरणञ्च विदध्यात् । ततो  
 मूलमन्त्रेण सप्तधा तन्नैवेद्यमामन्त्र्यार्घ्याद्विरर्घ्यजलैर्देव्यै निवेदयेत् ॥ ९० ॥

नैवेद्यनिवेदनमन्त्रमाहैकेन मूलमिति । पूर्वं मूलं वदेत् । ततः एतत्  
 सर्वोपकरणान्वितं सिद्धान्नमिष्टदेवतायै निवेदयामीति वदेत् । ततः शिवे  
 हविरिदं जुषाणेति वदेत् । योजनया ह्रीँ श्रीँ क्रीँ परमेश्वरि स्वाहा एतत्

ततः प्राणादिमुद्राभिः पञ्चभिः प्राशयेद्दिविः ॥ ९२ ॥

वामे नैवेद्यमुद्राञ्च विकचोत्पलसन्निभाम् ।

दर्शयेन्मूलमन्त्रेण पानार्थं तीर्थपूरितम् ॥ ९३ ॥

कलशं विनिवेद्याथ पुनराचमनीयकम् ।

ततः श्रीपात्रसंस्थेनामृतेन तर्पयेत् त्रिधा ॥ ९४ ॥

उत्तमाङ्गं हृदाधारपादसर्वाङ्गकेषु च ।

पञ्च पुष्पाञ्जलीन्दत्त्वा मूलमन्त्रेण देशिकः ॥ ९५ ॥

कृताञ्जलिपुटो भूत्वा प्रार्थयेदिष्टदेवताम् ।

तवावरणदेवांश्च पूजयामि नमो वदेत् ॥ ९६ ॥

सर्वोपकरणान्वितं सिद्धान्नमिष्टदेवतायै निवेदयामि शिवे हविरिदं जुपाणेति मन्त्रो नैवेद्यसमर्पणायासीत् । सिद्धान्नमित्यामानस्याप्युपलक्षणम् ॥ ९१ ॥

तत इत्यादि । ततोऽनन्तरम्प्राणाय स्वाहा अपानाय स्वाहा समानाय स्वाहा उदानाय स्वाहा व्यानाय स्वाहेति मन्त्रैर्गुरूपदिष्टाभिः पञ्चभिः प्राणादिमुद्राभिर्देवीं हविः प्राशयेत् भोजयेत् ॥ ९२ ॥

वाम इति । वामे हस्ते विकचोत्पलसन्निभां प्रफुल्लपङ्कजतुल्यां नैवेद्यमुद्राञ्च देवीं दर्शयेत् । ततो मूलमन्त्रेण तीर्थपूरितं मद्येन पूरितं कलशं पानार्थं देव्यै निवेद्य पुनराचमनीयकं दद्यात् । ततोऽनन्तरं श्रीपात्रसंस्थेनामृतेन सुरया त्रिधा त्रिवारं पूर्ववद्देवीं तर्पयेत् ॥ ९३ ॥ ९४ ॥

उत्तमाङ्गेत्यादि । ततो देशिकः साधको देव्याः उत्तमाङ्गे मस्तके हृदये आधारदेशे पादयोः सर्वाङ्गेषु च मूलमन्त्रेण पञ्च पुष्पाञ्जलीन् दत्त्वा कृताञ्जलिपुटो भूत्वेष्टदेवतां प्रार्थयेत् । यत् प्रार्थयेत्तदाहाङ्गेन तवेति । तवावरणदेवानित्युक्त्या पूजयामि नम इति पदं वदेत् । योजनया इष्टदेवते तत्तत्पूजयेत्तान् पूजयामि नम इति प्रार्थनावाक्यमासीत् ॥ ९५ ॥ ९६ ॥

अग्निर्निर्ऋतिवाय्वीशपुरतः पृष्ठतः क्रमात् ।

षडङ्गानि च सम्पूज्य गुरुपङ्क्तीः समर्चयेत् ॥ ९७ ॥

गुरुञ्च परमादिञ्च परापरगुरुन्तथा ।

परमेष्ठिगुरुञ्चैव यजेत् कुलगुरुनिमान् ॥ ९८ ॥

गुरुपात्रामृतेनैव त्रिस्त्रिस्तर्पणमाचरेत् ।

ततोऽष्टदलमध्ये तु पूजयेदष्टनायिकाः ॥ ९९ ॥

मङ्गला विजया भद्रा जयन्ती चाऽपराजिता ।

नन्दिनी नारसिंही च कौमारीत्यष्टमातरः ॥ १०० ॥

आवरणदेवानां पूजायाः प्रकारं दर्शयति अग्नीत्यादिभिः । अग्निर्निर्ऋति-  
वाय्वीशपुरतः पृष्ठतः यन्तस्याग्निकोणे नैर्ऋतकोणे वायुकोणे ईशानकोणे  
पुरतोऽग्रे पृष्ठतः पश्चाद्भागे च क्रमतः ह्रीं नमः ह्रीं नमः ह्रूं नमः ह्रैं नमः  
ह्रौं नमः ह्रूं नम इति मन्त्रैः षडङ्गानि षडङ्गदेवतानि संपूज्य गुरुपङ्क्तीर्गुरु-  
श्रेणीः समर्चयेत् ॥ ९७ ॥

गुरुपङ्क्तीरेव दर्शयन्नाह गुरुञ्चेत्यादि । ओं गुरवे नमः ओं परमगुरवे  
नमः ओं परापरगुरवे नमः ओं परमेष्ठिगुरवे नमः इति मन्त्रैर्गन्धपुष्पादि-  
भिर्यन्त्रमध्ये गुरुं परमादिं परम आदिर्यस्य तथाभूतं गुरुं तथैव परापरगुरुं  
परमेष्ठिगुरुञ्चापीमान् कुलगुरुन् क्रमतो यजेत् ॥ ९८ ॥

गुर्वित्यादि । गुरुपात्रामृतेनैव त्रिस्त्रिस्त्रिवारं त्रिवारं क्रमतो गुरुणां  
तर्पणमाचरेत् कुर्यात् । ततोऽनन्तरमष्टदलमध्येऽष्टपत्राणामभ्यन्तरे ओं मङ्गलायै  
नम इत्येवं प्रणवादिनमोऽन्तेन नाममन्त्रेण गन्धपुष्पादिभिरष्टनायिकाः  
पूजयेत् ॥ ९९ ॥

पूज्या अष्टनायिका आह मङ्गलेत्याद्येकेन ॥ १०० ॥

दलाग्रेषु यजेदष्टभैरवान् साधकोत्तमः ॥ १०१ ॥

असिताङ्गो रुरुश्चण्डः क्रोधोन्मत्तो भयङ्करः ।

कपाली भीषणश्चैव संहारोऽष्टौ च भैरवाः ॥ १०२ ॥

इन्द्रादिदशदिक्पालान् भूपुरान्तः प्रपूजयेत् ।

तेषामस्त्राणि तद्वाह्ये पूजयेत् तर्पयेत्ततः ॥ १०३ ॥

सर्वोपचारैः सम्पूज्य बलिं दद्यात् समाहितः ॥ १०४ ॥

मृगश्छागश्च मेषश्च लुलापः शूकरस्तथा ।

शल्लकी शशको गोधा कूर्मः खड्गी दश स्मृताः ॥ १०५ ॥

अन्यानपि पशून् दद्यात् साधकेच्छानुसारतः ॥ १०६ ॥

दलेत्यादि । दलाग्रेषु पत्राग्रेषु ओँ असिताङ्गाय भैरवाय नम इत्येवं प्रणवादिनमोऽन्तेन नाममन्त्रेण गन्धपुष्पादिभिरष्टभैरवान् साधकोत्तमो यजेत् ॥ १०१ ॥

पूज्यानष्टभैरवानाह असिताङ्ग इत्याद्येकेन ॥ १०२ ॥

इन्द्रेत्यादि । ततः प्रणवादिनमोऽन्तेन नाममन्त्रेण गन्धपुष्पादिभिरिन्द्रादिदशदिक्पालान् भूपुराभ्यन्तरे प्रपूजयेत् । तेषामिन्द्रादीनामस्त्राणि वज्रादीनि प्रणवादिनमोऽन्तनाममन्त्रेण तद्वाह्ये भूपुरादहोः पूजयेत् । ततः परम् ओँ इन्द्रं तर्पयामि नमः इत्येवं प्रणवादिना तर्पयामि नमः इत्यन्तेन नाममन्त्रेण इन्द्रादिदशदिक्पालांस्तर्पयेत् ॥ १०३ ॥

सर्वेत्यादि । पाद्यादिभिः सर्वोपचारैर्देवीं संपूज्य समाहितः सावधानो भूत्वा देव्यै बलिं दद्यात् ॥ १०४ ॥

ननु बलिदानविधौ कः कः पशुः प्रशस्तः स्यात्तत्वाह मृग इत्यादि । लुलापो महिषः । मृगादयो दश बलिदानविधौ प्रशस्ताः स्मृताः ॥ १०५ ॥

अन्यानपीति । न तु मृगादय एव बलिदानविधौ प्रशस्ताः किन्तु साधकेच्छानुसारतोऽन्यानपि पशून् देव्यै दद्यात् ॥ १०६ ॥

सुलक्षणं पशुं देव्या अग्रे संस्थाप्य मन्त्रवित् ।  
 अर्घ्योदकेन सम्प्रोक्ष्य धेनुमुद्रामृतीकृतम् ॥ १०७ ॥  
 कृत्वा छागाय पशवे नम इत्यमुना सुधीः ।  
 सम्पूज्य गन्धसिन्दूरपुष्पनैवेद्यपाथसा ।  
 गायत्रीं दक्षिणे कर्णे जपेत् पाशविमोचनीम् ॥ १०८ ॥  
 पशुपाशाय शब्दान्ते विद्महे पदमुच्चेरेत् ।  
 विश्वकर्मणि च पदात् धीमहीति पदं वदेत् ॥ १०९ ॥  
 ततश्चोदीरयेन् मन्त्री तन्नो जीवः प्रचोदयात् ।  
 एषा तु पशुगायत्री पशुपाशविमोचनी ॥ ११० ॥  
 ततः खड्गं समादाय कूर्चबीजेन पूजयेत् ।  
 तदग्रमध्यमूलेषु क्रमतः पूजयेदिमान् ॥ १११ ॥

अथ बलिदानविधिमाह सुलक्षणमित्यादिभिः । मन्त्रवित् मन्त्रज्ञः सुधीः  
 धीरः साधकः सुलक्षणं रोगादिशून्यं पशुं देव्या अग्रे संस्थाप्य विशेषार्घ्योदकेन  
 फट् मन्त्रेण सम्प्रोक्ष्याभिषिच्य धेनुमुद्रया वं बीजेनामृतीकृतं कृत्वा छागाय  
 पशवे नम इत्यमुना मन्त्रेण गन्धसिन्दूरपुष्पनैवेद्यपाथसा संपूज्य च छागस्य  
 दक्षिणे कर्णे पशुपाशविमोचनीं गायत्रीं जपेत् । छागायति मृगादीनामप्यु-  
 पलक्षणं । पाथो जलम् ॥ १०७ ॥ १०८ ॥

पशुपाशविमोचनीं गायत्रीमाह पशुपाशेत्यादिना । मन्त्री साधकः  
 पशुपाशायति शब्दस्यान्ते विद्महे इति पदमुच्चेरेत् । ततो विश्वकर्मणे इति  
 पदात् धीमहीति पदं वदेत् ततः परं तन्नो जीवः प्रचोदयात् इत्युदीरयेदुच्चेरेत् ।  
 योजनया पशुपाशाय विद्महे विश्वकर्मणे धीमहि तन्नो जीवः प्रचोदयात् इति  
 गायत्री जाता ॥ १०९ ॥ ११० ॥

तत इत्यादि । कूर्चबीजेन हूमिति बीजेन । तदग्रमध्यमूलेषु खड्गा-  
 ग्रमध्यमूलेषु ॥ १११ ॥

वागीश्वरीञ्च ब्रह्माणं लक्ष्मीनारायणौ ततः ।

उमामहेश्वरौ मूले पूजयेत् साधकोत्तमः ॥ ११२ ॥

अनन्तरं ब्रह्मविष्णुशिवशक्तियुताय च ।

खड्गाय नम इत्यन्तमनुना खड्गपूजनम् ॥ ११३ ॥

महावाक्येन चोत्सृज्य कृताञ्जलिपुटो वदेत् ।

यथोक्तेन विधानेन तुभ्यमस्तु समर्पितम् ॥ ११४ ॥

इत्थं निवेद्य च पशुं भूमिसंस्थन्तु कारयेत् ।

देवीभावपरो भूत्वा हन्यात्तीव्रप्रहारतः ॥ ११५ ॥

स्वयं वा भ्रातृपुत्रैर्वा भ्रात्रा वा सुहृदैव वा ।

सपिण्डेनाथ वा छेद्यो नारिपक्षं नियोजयेत् ॥ ११६ ॥

खड्गाग्रमध्यमूलेषु यान् पूजयेत्तानाहैकेन वागीश्वरीमिति । ओँ वागीश्वरीब्रह्मभ्यां नम इत्येवं प्रणवादिनमोऽन्तनाममन्त्रेण गन्धपुष्पादिभिः खड्गाग्रे वागीश्वरीं सरस्वतीं ब्रह्माणञ्च ततः खड्गमध्ये लक्ष्मीनारायणौ ततः खड्गमूले उमामहेश्वरौ साधकोत्तमः पूजयेत् ॥ ११२ ॥

अनन्तरमिति । ततोऽनन्तरं ब्रह्मविष्णुशिवशक्तियुताय खड्गाय नम इत्यन्तमनुना खड्गपूजनं कुर्यात् ॥ ११३ ॥

महावाक्येनेति । ततो महावाक्येन विष्णुरोँ तत्सत् ओँ अद्यामुक्-  
मास्यमुकपक्षेऽमुकतिथावमुकराशिस्थिते भास्करे समस्ताभीप्सितपदार्थसिद्धि-  
कामोऽमुकगोत्रोऽमुकशर्माऽहमिष्टदेवतायै पशुमिमं सम्प्रददे इति महता वाक्येन  
छागमुत्सृज्य देव्यै समर्प्य कृताञ्जलिपुटो भूत्वा वदेत् । किं वदेत्तत्राह  
यथेत्यादि ॥ ११४ ॥

इत्थमिति । पशुं छागादिम् । स्वयं वा आत्मनैव वा । पशुहननेऽरिपक्षं  
न नियोजयेत् प्रवर्त्तयेत् ॥ ११५ ॥ ११६ ॥

ततः कवोष्णं रुधिरं वटुकेभ्यो बलिं हरेत् ।  
 सप्रदीपशीर्षबलिर्नमो देव्यै निवेदयेत् ॥ ११७ ॥  
 एवं बलिविधिः प्रोक्तः कौलिकानां कुलार्चने ।  
 अन्यथा देवताप्रीतिर्जायते न कदाचन ॥ ११८ ॥  
 ततो होमं प्रकुर्वीत तद्विधानं शृणु प्रिये ।  
 स्वदक्षिणे वालुकाभिर्मण्डलं चतुरस्रकम् ॥ ११९ ॥  
 चतुर्हस्तपरिमितं कृत्वा मूलेन वीक्षणम् ।  
 अस्त्रेण ताडयित्वा च तेनैव प्रोक्षणं चरेत् ॥ १२० ॥  
 कूर्चबीजेनावगुण्ठ्य देवतानामपूर्वकम् ।  
 स्थण्डिलाय नम इति यजेत् साधकसत्तमः ॥ १२१ ॥

तत इति । ततः परं ण्य कवोष्णरुधिरवलिः ओँ वटुकेभ्यो नम इति  
 मन्त्रेण कवोष्णमीषदुष्णं रुधिरवलिं निवेदयेत् ॥ ११७ ॥

एवमिति । अन्यथा बलिविधेरभावात् ॥ ११८ ॥

अनन्तरकर्त्तव्यमाह तत इति द्वाभ्याम् । अथ होमविधानमाह स्वदक्षिणे  
 इत्यादिभिः । स्वदक्षिणे देशे वालुकाभिश्चतुर्हस्तपरिमितं चतुरस्रकञ्चतुष्कोणं  
 मण्डलं कृत्वा मूलेन मन्त्रेण तस्य वीक्षणं विलोकनञ्च कृत्वा अस्त्रेण फटा  
 मन्त्रेण कुशेन ताडयित्वा च तेनैव फटैव मन्त्रेण मण्डलस्य प्रोक्षणं  
 सेकञ्चरेत् ॥ ११९ ॥ १२० ॥

कूर्चेत्यादि । कूर्चबीजेन हूमिति बीजेन तन्मण्डलमवगुण्ठ्य वेष्टयित्वा  
 देवतानामपूर्वकं स्थण्डिलाय नम इत्युच्चरन् साधकसत्तमो यजेत् अमुक-  
 देवतास्थण्डिलाय नम इति मन्त्रेण गन्धपुष्पादिभिः स्थण्डिलं पूजये-  
 दित्यर्थः ॥ १२१ ॥

प्रागग्रा उदगग्राश्च रेखाः प्रादेशसम्मिताः ।  
 तिस्रस्तिस्रो विधातव्यास्तत्र सम्पूजयेद्विष्णुः ॥ १२२ ॥  
 प्रागग्रासु च रेखासु मुकुन्देशपुरन्दरान् ।  
 ब्रह्मवैवस्वतेन्दुंश्च उत्तराग्रासु पूजयेत् ॥ १२३ ॥  
 ततः स्थण्डिलमध्ये तु हसौःगर्भं त्रिकोणकम् ।  
 षट्कोणं तद्वहिर्वृत्तं ततोऽष्टदलपङ्कजम् ।  
 भूपुरं तद्वहिर्विद्वान् विलिखेद्यन्त्रमुत्तमम् ॥ १२४ ॥  
 मूलेन पुष्पाञ्जलिना संपूज्य प्रणवेन तु ।  
 होमद्रव्याणि संप्रोक्ष्य कर्णिकायां यजेत् सुधीः ।  
 मायामाधारशक्त्यादीन् प्रत्येकं वा प्रपूजयेत् ॥ १२५ ॥

प्रागग्रा इति । प्राक् प्राच्यां दिश्यग्राणि यासां ताः प्रागग्राः । उदक्  
 उदीच्यां दिश्यग्राणि यासां ता उदगग्राश्च । प्रादेशसम्मिताः प्रादेशेन  
 परिमितास्तिस्रस्तिस्रो रेखाः स्थण्डिले विधातव्याः । तत्र तासु रेखासु इमान्  
 संपूजयेत् । तर्जनीयुक्ते विस्तृतेऽङ्गुष्ठे प्रादेशः स्यात् । तथैवामरसिंहः ।

प्रादेशताल्लोकर्णास्तर्जन्यादियुते तते ।

अङ्गुष्ठे सकनिष्ठे स्याद्वितस्तित्वाद्द्विदशोऽङ्गुल इति ॥ १२२ ॥

तासु रेखासु यान् पूजयेत्तान् दर्शयन्नाह प्रागग्रास्विति । प्रागग्रासु  
 रेखासु प्रणवादिनमोऽन्तनाममन्त्रेण गन्धपुष्पादिभिः मुकुन्देशपुरन्दरान्  
 विष्णुशिवेन्द्रान् क्रमतः पूजयेत् । उत्तराग्रासु रेखासु तु ब्रह्मवैवस्वतेन्दुन्  
 ब्रह्मयमचन्द्रान् पूजयेत् ॥ १२३ ॥

तत इति । ततोऽनन्तरं स्थण्डिलमध्ये हसौः मिलिता एव हकार-  
 सकारौकारविसर्गा गर्भे यस्य तथाभूतं त्रिकोणकं तद्वहिः षट्कोणं तद्वहिर्वृत्तं  
 च मण्डलं ततो बहिःषट्दलपङ्कजं ततोऽपि बहिःषट्कोणञ्चतुर्द्वारं भूपुरञ्च  
 विद्वान् विलिखेत् ॥ १२४ ॥

मूलेनेति । एवं लिखितमुत्तमं यन्त्रं मूलेन मन्त्रेण पुष्पाञ्जलिनां संपूज्य  
 प्रणवेन होमद्रव्याणि च संप्रोक्ष्याष्टदलपङ्कजस्य कर्णिकायां बीजकोशे



अग्न्यादिकोणे धर्मश्च ज्ञानं वैराग्यमेव च ।

ऐश्वर्यं पूजयित्वा तु पूर्वादिषु दिशां क्रमात् ॥ १२६ ॥

अधर्ममज्ञानमिति अवैराग्यमनन्तरम् ।

अनैश्वर्यं यजेन्मन्त्री मध्येऽनन्तश्च पद्मकम् ॥ १२७ ॥

कलासहितसूर्यस्य तथा सोमस्य मण्डलम् ।

प्रागादिकेशरेष्वेपु मध्ये चैताः प्रपूजयेत् ॥ १२८ ॥

पीता श्वेताऽरुणा कृष्णा धूम्रा तीव्रा तथैव च ।

स्फुलिङ्गिनी च रुचिरा ज्वलिनीति तथा क्रमात् ॥ १२९ ॥

प्रणवादिनमोऽन्तेन सर्वत्र पूजनं चरेत् ।

रं वह्नेरासनायेति नमोऽन्तेन प्रपूजयेत् ॥ १३० ॥

समुदितानेवाधारशक्त्यादीन् मायां हीं बीजमुच्चरन् सुधीः साधको यजेत् ।

हीं आधारशक्त्यादिभ्यो नम इति मन्त्रेण गन्धपुष्पादिभिः पूजयेदित्यर्थः ।

अथवा आधारशक्त्यादिकं प्रत्येकमेव प्रपूजयेत् ॥ १२५ ॥

अर्मात्यादि । प्रणवादिनमोऽन्तनाममन्त्रेण गन्धपुष्पादिभिर्यन्त्रस्याग्न्यादि-  
कोणे क्रमतो धर्मं ज्ञानं वैराग्यमैश्वर्यञ्च पूजयित्वा दिशां क्रमात् पूर्वादिषु दिक्षु  
अधर्ममज्ञानमवैराग्यं एतदनन्तरमनैश्वर्यञ्च मन्त्री यजेत् । यन्त्रस्य मध्येऽनन्तं  
पद्मकञ्च यजेत् ॥ १२६ ॥ १२७ ॥

कलेत्यादि । पूर्वोक्ताभ्यामेव मन्त्राभ्यां गन्धपुष्पादिभिः कलासहित-  
सूर्यस्य तथा कलासहितस्य सोमस्य च मण्डलं यन्त्रमध्ये एव प्रपूजयेत् । एषु  
प्रागादिकेशेषु मध्ये च क्रमेणैताः प्रपूजयेत् ॥ १२८ ॥

याः प्रपूजयेत्ता आह पीतत्याद्येकेन । पीताश्वेतादीनां मध्ये ज्वलिनीं  
मध्ये पूजयेत् ॥ १२९ ॥

प्रणवादीत्यादि । सर्वत्र देशे नमोऽन्तेन रं वह्नेरासनायेति मन्त्रेण  
यन्त्रमध्ये वह्नेरासनं प्रपूजयेत् ॥ १३० ॥

वागीश्वरीमृतुस्नातां नीलेन्दीवरलोचनाम् ।  
 वागीश्वरेण संयुक्तां ध्यात्वा मन्त्री तदासने ॥ १३१ ॥  
 मायया तौ प्रपूज्याथ विधिवद्वह्निमानयेत् ।  
 मूलेन वीक्षणं कृत्वा फटाऽऽवाहनमाचरेत् ॥ १३२ ॥  
 प्रणवं च ततो वह्नेर्योगपीठाय हन्मनुः ।  
 यन्त्रे पीठं पूजयित्वा दिक्षु चैताः प्रपूजयेत् ।  
 वामा ज्येष्ठा तथा रौद्री अम्बिकेति यथाक्रमात् ॥ १३३ ॥  
 ततोऽमुक्या देवतायाः स्थण्डिलाय नमः पदम् ।  
 इति स्थण्डिलमापूज्य तन्मध्ये मूलरूपिणीम् ॥ १३४ ॥  
 ध्यात्वा वागीश्वरीं देवीं वह्निबीजपुरःसरम् ।  
 वह्निमुद्धृत्य मूलान्ते कूर्चमस्त्रं समुच्चरन् ॥ १३५ ॥  
 क्रव्यादेभ्यो वह्निजायां क्रव्यादांशं परित्यजेत् ।  
 अस्त्रेण वह्निं संवीक्ष्य कूर्चनैवावगुण्ठयेत् ॥ १३६ ॥

वागीश्वरीमिति । ततो वागीश्वरेण ब्रह्मणा संयुक्तां नीलेन्दीवरलोचनां  
 श्यामपङ्कजनेत्राम् ऋतुस्नातां वागीश्वरीं ध्यात्वा मन्त्री साधकस्तदासने तस्मिन्  
 वह्निपीठे तौ वागीश्वरीब्रह्माणौ मायया हीं बीजाद्येन नमोऽन्तेन नाममन्त्रेण  
 प्रपूज्याथानन्तरं विधिवत् शगवेण कांस्यपात्रेण वा शुद्धमग्निमानयेत् । मूलेन  
 मन्त्रेण वह्नेर्वीक्षणं कृत्वा फटा मन्त्रेण तस्यैवावाहनञ्चरेत् ॥ १३१ ॥ १३२ ॥

प्रणवमिति । पूर्वं प्रणवं वदेत् ततो वह्नेर्योगपीठायेति वदेत् । ततो  
 हत् नम इति वदेत् । योजनया ओं वह्नेर्योगपीठाय नम इति मनुर्जातः ।  
 अनेनैव मनुना यन्त्रे वह्नेः पीठं पूजयित्वा पीठात् पूर्वादेषु चतसृषु दिक्षु  
 प्रणवादिनमोऽन्तनाममन्त्रेण गन्धपुष्पादिभिरेताश्च प्रपूजयेत् । पूर्वाददिक्षु याः  
 प्रपूजयेत्ता आह वामेत्याद्यर्द्धेन ॥ १३३ ॥

तत इति । ततोऽनन्तरम् अमुक्या देवतायाः स्थण्डिलाय नम इति  
 सर्वं मन्त्रपदमुच्चरन् गन्धपुष्पादिभिः स्थण्डिलमापूज्य तन्मध्ये मूलदेवतारूपिणीं

धेन्वा चैवामृतीकृत्य हस्ताभ्यामग्निमुद्धरेत् ।

प्रादक्षिण्यक्रमेणाग्निं भ्रामयन् स्थण्डिलोपरि ॥ १३७ ॥

त्रिधा जानुस्पृष्टभूमिः शिवबीजं विचिन्तयन् ।

आत्मनोऽभिमुखीकृत्य योनियन्ते नियोजयेत् ॥ १३८ ॥

ततो मायां समुच्चार्य वह्निमूर्त्तिञ्च ड्येयुताम् ।

नमोऽन्तेन प्रपूज्याथ रं वह्निपरतः सुधीः ।

चैतन्याय नमो वह्नेश्चैतन्यं परिपूजयेत् ॥ १३९ ॥

वागीश्वरीं देवीं ध्यात्वा वह्निबीजं पुरःसरं यत् वह्निबीजपुरःसरं यथास्यात्तथा वह्निमुद्धृत्य रं बीजेन वह्निमुत्थाप्येत्यर्थः । मूलान्ते कूर्चं हूँ बीजमस्त्रं फडिति चा बीजं समुच्चरन् तदन्ते कव्यादेभ्य इत्युच्चरन् तदन्ते वह्निजाया स्वाहेत्युच्चरेत् । योजनया ह्रीँ श्रीँ क्रीँ परमेश्वरि स्वाहा हूँ फट् कव्यादेभ्यः स्वाहेति मन्त्रो जातः । अनेनैव मन्त्रेण वह्नितो ज्वलद्वाहरूपं कव्यादांशं राक्षसभागं दक्षिणस्यां दिशि परित्यजेत् । ततोऽख्येण फटा वह्निं संवीक्ष्य दृष्ट्वा कूर्चनैव हूँ बीजेनैवावगुण्ठयेद्वह्निं वेष्टयेत् ॥ १३४—१३६ ॥

धेन्वेति । धेन्वा मुद्रया चामृतीकृत्य हस्ताभ्यां पुनरग्निमुद्धरेत् उत्थापयेत् । उत्थाप्य च प्रादक्षिण्यक्रमेण स्थण्डिलोपरि त्रिधा त्रिवारमग्निं भ्रामयन् शिवबीजं शम्भुवीर्यरूपमग्निं विचिन्तयन् साधको जानुस्पृष्टभूमिः सन्नात्मनोऽभिमुखीकृत्य योनियन्ते त्रिकोणमण्डले नियोजयेत् स्थापयेत् ॥ १३७ ॥ १३८ ॥

तत इति । ततोऽनन्तरं मायां ह्रीँ बीजं समुच्चार्य नमोऽन्तेन नम-साऽन्तेन सह ड्येयुतां वह्निमूर्त्तिं समुच्चरेत् । योजनया ह्रीँ वह्निमूर्त्तये नमः इति मन्त्रो जातः । अनेन मन्त्रेण वह्निमूर्त्तिं प्रपूज्याथानन्तरं सुधीः साधको रं वह्नेः परतः 'चैतन्याय नम इति वदेत् । योजनया रं वह्निचैतन्याय नम इति मनुर्जातः । अनेनैव मनुना वह्नेः चैतन्यं परिपूजयेत् ॥ १३९ ॥

नमसा वह्निमूर्तिञ्च चैतन्यं परिकल्प्य च ।

प्रज्वालयेत्ततो वह्निं मन्त्रेणानेन मन्त्रवित् ॥ १४० ॥

प्रणवं पूर्वमुद्धृत्य चित्पिङ्गलपदं तथा ।

हनद्वयं दह दह पच पचेति ततो वदेत् ॥ १४१ ॥

सर्वज्ञाज्ञापय स्वाहा वह्निप्रज्वालने मनुः ।

ततः कृताञ्जलिर्भूत्वा प्रकुर्यादग्निवन्दनम् ॥ १४२ ॥

अग्निं प्रज्वलितं वन्दे जातवेदं हुताग्निम् ।

सुवर्णवर्णममलं समिद्धं सर्वतोमुखम् ॥ १४३ ॥

इत्युपस्थाप्य दहनं छादयेत् स्थण्डिलं कुशैः ।

स्वेष्टनाम्ना वह्निनाम कृत्वाऽभ्यर्चनमाचरेत् ॥ १४४ ॥

नममेति । नमसा मन्त्रेण वह्निमूर्तिं वह्नेः चैतन्यञ्च परिकल्प्य मनसा विरच्य ततोऽनेनानन्तरमेव वक्ष्यमाणेन मन्त्रेण मन्त्रवित् साधको वह्निं प्रज्वालयेदुद्दीपयेत् ॥ १४० ॥

वह्निप्रज्वालनमन्त्रमेवाह प्रणवमित्यादिना सार्द्धेन । पूर्वं प्रणवमुद्धृत्य उक्त्वा ततः परं चित्पिङ्गलपदं वदेत् । ततो हनद्वयं ततो दहदहेति ततः पचपचेति च वदेत् । ततः सर्वज्ञाज्ञापय स्वाहेति वदेत् योजनया ओँ चित्पिङ्गलं हन हन दह दह पच पच सर्वज्ञाज्ञापय स्वाहेति मन्त्रो जातः । अयं मनुर्वह्निप्रज्वालने स्मृतः ॥ १४१ ॥ १४२ ॥

अग्निवन्दनमन्त्रमाह अग्निं प्रज्वलितं वन्दे इत्यादि ॥ १४३ ॥

इतीति । इत्यनेनैव मन्त्रेण दहनं वह्निमुपस्थाप्याभिवन्द्य स्थण्डिलं छादयेत् । ततः स्वेष्टनाम्ना वह्निनाम कृत्वा इतोऽनन्तरमेव वक्ष्यमाणेन मन्त्रेण वह्नेरभ्यर्चनमाचरेत् ॥ १४४ ॥

तारो वैश्वानरपदात् जातवेदपदं वदेत् ।

इहावहावहेत्युक्त्वा लोहिताक्षपदान्तरम् ॥ १४५ ॥

सर्वकर्माणि पदतः साधयान्तेऽग्निवल्लभा ।

इत्यभ्यर्च्य हिरण्यादिसप्तजिह्वाः प्रपूजयेत् ॥ १४६ ॥

सहस्रार्चिःपदं डेऽन्तं हृदयाय नमो वदन् ।

षडङ्गं पूजयेद्वहेस्ततो मूर्त्तिर्यजेत् सुधीः ॥ १४७ ॥

जातवेदप्रभृतयो मूर्त्तयोऽष्टौ प्रकीर्त्तिताः ॥ १४८ ॥

ततो यज्ञेन्द्रादीर्ब्राह्म्याद्यास्तदनन्तरम् ।

पद्माद्यष्टनिधीनिष्ठा यजेदिन्द्रादिदिक्पतीन् ॥ १४९ ॥

वह्न्यभ्यर्चनमन्त्रमेवाह तार इत्यादिना सार्द्धेन । पूर्वं तारः प्रणवो वाच्यः ततो वैश्वानरपदात् परं जातवेदपदं वदेत् । तत इहावहावहेत्युक्त्वा लोहिताक्षरूपपदान्तरं वदेत् । ततः सर्वकर्माणीति पदात्परं साधयेति पदं वदेत् । तदन्ते चाग्निवल्लभा स्वाहा वाच्या । योजनया ओँ वैश्वानर जातवेद इहावहावह लोहिताक्ष सर्वकर्माणि साधय स्वाहेति मनुरासीत् । इत्यनेनैव मनुना स्वेष्टदेवतानामानं वह्निमभ्यर्च्य ओँ वह्नेर्हिरण्यादिसप्तजिह्वाभ्यो नमः इति मन्त्रेण वह्नेर्हिरण्यादिसप्तजिह्वा गन्धपुष्पादिभिः पूजयेत् ॥ १४५ ॥ १४६ ॥

सहस्रेत्यादि । डेऽन्तं सहस्रार्चिःपदं ततो हृदयाय नम इति च पदं वदन् सहस्रार्चिषे हृदयाय नमः इति मन्त्रं समुच्चरन् साधको वह्नेर्हृदयं पूजयेत् । ततो वह्नेः षडङ्गेभ्यो नम इति मन्त्रेण गन्धपुष्पादिभिर्वह्नेः षडङ्गं पूजयेत् । ततो वह्निमूर्त्तिभ्यो नमः इति मन्त्रेण वह्नेर्मूर्त्तिः सुधीर्यजेत् ॥ १४७ ॥

ननु वह्नेः कति मूर्त्तयः सन्तीत्यपेक्षायामाह जातवेदेत्यादि । जातवेदप्रभृतयो वह्नेरष्टौ मूर्त्तयः प्रकीर्त्तिताः पूर्वमुक्ताः ॥ १४८ ॥

तत इति । ततोऽनन्तरं ब्राह्म्यादिभ्योऽष्टशक्तिभ्यो नम इति मन्त्रेण गन्धपुष्पादिभिर्ब्राह्म्याद्याः अष्ट शक्तीर्यजेत् । तदनन्तरं पद्माद्यष्टनिधिभ्यो नम

वज्राद्यस्त्राणि सम्पूज्य प्रादेशपरिमाणकम् ।

कुशपत्रद्वयं नीत्वा घृतमध्ये निधापयेत् ॥ १५० ॥

वामे ध्यायेदिडां नाडीं दक्षिणे पिङ्गलां तथा ।

मध्ये सुषुम्नां सञ्चिन्त्य दक्षभागात् समाहितः ॥ १५१ ॥

आज्यं गृहीत्वा मतिमान् दक्षनेत्रे हुताशितुः ।

मन्त्रेणानेन जुहुयात् प्रणवान्तेऽग्नये पदम् ॥ १५२ ॥

स्वाहान्तो मनुराख्यातो वामभागाद्धविर्हरेत् ।

वामनेत्रे हुनेद्वहेः ओँ सोमाय द्विठो मनुः ॥ १५३ ॥

इति मन्त्रेण गन्धपुष्पादिभिः पद्माद्यष्टनिधीनिष्ठा सम्पूज्य इन्द्रादिदिक्पतीन् यजेत् ॥ १४९ ॥

वज्रेत्यादि । तत इन्द्रादीनाञ्च वज्राद्यस्त्राणि सम्पूज्य प्रादेशपरिमाणकं कुशपत्रद्वयं नीत्वा गृहीत्वा घृतमध्ये वामे दक्षिणे निधापयेत् स्थापयेत् ॥ १५० ॥

वामे इत्यादि । घृतस्य वामे भागे इडां नाडीं ध्यायेत् । दक्षिणे भागे पिङ्गलां नाडीं ध्यायेत् । मध्ये च सुषुम्नां नाडीं सञ्चिन्त्य समाहितः सन् दक्षभागादाज्यं घृतं गृहीत्वा हुताशितुरग्नेर्दक्षनेत्रेऽनेनानन्तरमेव वक्ष्यमाणेन मन्त्रेण मतिमान् साधको जुहुयात् । दक्षनेत्रे हवनस्य मन्त्रमाह प्रणवान्ते इत्यादिना । प्रणवस्यान्तेऽग्नये इति पदं वाच्यम् । योजनया ओँ अग्नये इति मनुर्जातः । अयञ्च मनुः स्वाहान्त आख्यातः । ततो वामभागाद्धविर्वहनीयं घृतं हरेत् गृहीयात् । गृहीत्वा च हविर्वहेर्वामनेत्रे वक्ष्यमाणमन्त्रेण हुनेत् जुहुयात् । वामनेत्रे हवनस्य मन्त्रमाह । ओँ सोमाय द्विठः ओँ सोमाय स्वाहेति मनुः प्रोक्त इति ॥ १५१-१५३ ॥

मध्यादाज्यं समानीय ललाटे हवनं चरेत् ।  
 अग्नीषोमौ सप्रणवौ तूर्यद्विवचनान्वितौ ॥ १५४ ॥  
 स्वाहान्तोऽयं मनुः प्रोक्तः पुनर्दक्षिणतो हविः ।  
 गृहीत्वा नमसा मन्त्री प्रणवं पूर्वमुद्धरेत् ॥ १५५ ॥  
 अग्नये च स्विष्टिकृते वह्निकान्तां ततो वदेत् ।  
 अनेन वह्निवदने जुहुयात् साधकोत्तमः ।  
 भूर्भुवः स्वर्दिठान्तेन व्याहृत्या होममाचरेत् ॥ १५६ ॥  
 तारो वैश्वानरपदात् जातवेद इहावहा ।  
 वहलोहिपदान्ते च ताक्षसर्वपदं वदेत् ।  
 कर्माणि साधय स्वाहा त्रिधाऽनेनाहुतीर्हरेत् ॥ १५७ ॥

मध्यादिति । ततो मध्यादाज्यं समानीय गृहीत्वा वक्ष्यमाणमन्त्रेण  
 वह्नेर्ललाटे हवनं चरेत् । ललाटे हवनस्य मन्त्रमाह अग्नीत्यादिना । तूर्यद्विवच-  
 नान्वितौ चतुर्थीद्विवचनयुक्तौ सप्रणवौ ओँकारसहितौ अग्नीषोमौ वक्तव्यौ ।  
 ततश्च ओँ अग्नीषोमाभ्यामिति मनुर्जातः । अयं मनुः स्वाहान्तः प्रोक्तः ।  
 मन्त्री साधको नमसा मन्त्रेण पुनर्दक्षिणतो हविः गृहीत्वा पूर्वं प्रणवमुद्धरेत्  
 वदेत् । ततोऽग्नये इति ततः स्विष्टिकृते इति ततो वह्निकान्ताञ्च वदेत् ।  
 योजनया ओँ अग्नये स्विष्टिकृते स्वाहेति मनुर्जातः । अनेन मनुना साधकोत्तमो  
 वह्निवदनेऽग्निमुखे जुहुयात् । शोभनेष्टिः स्विष्टिः तां करोतीति स्विष्टिकृत्  
 किप् तस्मै । ततो द्विठान्तेन स्वाहान्तेन भूरिति भुवरिति स्वरिति च व्याहृत्या  
 होममाचरेत् ॥ १५४-१५६ ॥

तार इत्यादि । पूर्वं तारः प्रणवो वक्तव्यः । ततो वैश्वानरेति पदात् परं  
 जातवेदं इहावहावह लोहि इति वदेत् । तत्पदान्ते च ताक्षसर्वेति पदं वदेत् ।  
 ततः कर्माणि साधय स्वाहेति वदेत् । योजनया ओँ वैश्वानर जातवेद

ततोऽग्नौ स्वेष्टमावाह्य पीठाद्यैः सह पूजनम् ।  
 कृत्वा स्वाहान्तमनुना मूलेन पञ्चविंशतीः ॥ १५८ ॥  
 हुत्वा बह्यात्मनोर्देव्या ऐक्यं सम्भावयन् धिया ।  
 एकादशाहुतीर्हुत्वा मूलेनैवाङ्गदेवताः ॥ १५९ ॥  
 हुत्वा स्वकाममुद्दिश्य तिलाज्यमधुमिश्रितैः ॥ १६० ॥  
 पुष्पैर्विल्वदलैर्वापि यथाविहितवस्तुभिः ।  
 यथाशक्त्याहुतिं दद्यान्नाष्टन्यूनां प्रकल्पयेत् ॥ १६१ ॥  
 ततः पूर्णाहुतिं दद्यात् फलपत्रसमन्विताम् ।  
 स्वाहान्तमूलमन्त्रेण ततः संहारमुद्रया ।  
 तस्माद्देवीं समानीय स्थापयेत् हृदयाम्बुजे ॥ १६२ ॥

इहावहावह लोहिताक्ष सर्वकर्मणि साधय स्वाहेति मनुर्जातः । अनेन मनुना  
 त्रिधा वारत्रयमाहुतीर्हरेद्दद्यात् ॥ १५७ ॥

तत इत्यादि । ततोऽनन्तरमग्नौ स्वेष्टं देवतामावाह्य पूर्वोक्तमन्त्रेण पीठाद्यैः  
 सह तस्य पूजनञ्च कृत्वा मूलरूपेण स्वाहान्तमनुना पञ्चविंशतिमाहुतीर्वह्नौ हुत्वा  
 प्रक्षिप्य बह्यात्मनोः बहिरात्मनश्च देव्याश्चैक्यं धिया सम्भावयन्श्चिन्तयन् मूले-  
 नैवैकादशाहुतीः हुत्वा ओँ अङ्गदेवताभ्यः स्वाहेति मन्त्रेणाङ्गदेवताश्चोद्दिश्य  
 हुत्वा विष्णुरोँ तत्सत् ओँ अद्यामुकमास्यमुकपक्षेऽमुकतिथावमुकराशिस्थिते  
 भास्करेऽमुकाभीष्टार्थसिद्धिकामोऽमुकगोत्रः श्रीमदमुकशर्मा तिलाज्यादिमिश्रितैः  
 पुष्पैर्विल्वपत्रादिभिर्वा सार्द्धं बह्वावाहुतिमहं ददे इति वाक्येन स्वकाममुद्दिश्य  
 स्वाहान्तमूलमन्त्रेण तिलाज्यमधुमिश्रितैः पुष्पैरथवा विल्वदलैर्यथाविहितवस्तुभिर्वा  
 सह यथाशक्ति बह्वावाहुतिं दद्यात् । अष्टन्यूनामाहुतिं न प्रकल्पयेत् ॥ १५८-१६१ ॥

तत इति । ततोऽनन्तरं स्वाहान्तमूलमन्त्रेण फलपत्रसमन्वितां फल-  
 ताम्बूलयुतां पूर्णाहुतिं बह्नौ दद्यात् । ततः परं संहारमुद्रया तस्माद्ब्रह्मे  
 समानीय हृदयाम्बुजे स्थापयेत् ॥ १६२ ॥



क्षमस्वेति च मन्त्रेण विसृजेत्तं हुताशनम् ।  
 कृतदक्षिणको मन्त्री अच्छिद्रमवधारयेत् ॥ १६३ ॥  
 हुतशेषं भ्रुवोर्मध्ये धारयेत् साधकोत्तमः ॥ १६४ ॥  
 एष होमविधिः प्रोक्तः सर्वत्रागमकर्मणि ।  
 होमकर्म समाप्यैवं साधको जपमाचरेत् ॥ १६५ ॥  
 विधानं शृणु देवेशि येन विद्या प्रसीदति ।  
 देवतागुरुमन्त्राणामैक्यं सम्भावयेद्विद्या ॥ १६६ ॥  
 मन्त्रार्णां देवता प्रोक्ता देवता गुरुरूपिणी ।  
 अभेदेन यजेद्यस्तु तस्य सिद्धिरनुत्तमा १६७ ॥  
 गुरुं शिरसि सञ्चिन्त्य देवतां हृदयाम्बुजे ।  
 रसनायां मूलविद्यां तेजोरूपां विचिन्त्य च ।  
 त्रयाणान्तेजसाऽऽत्मानमेकीभूतं विचिन्तयेत् ॥ १६८ ॥

क्षमस्वेति । ततः अग्रे क्षमस्वेति मन्त्रेण तं हुताशनमग्निं विसृजेत्तस्य  
 विसर्जनं कुर्यात् । ततः कृता दक्षिणा येन स कृतदक्षिणको मन्त्री साधकः  
 कृतमिदं होमकर्माच्छिद्रमस्त्वित्यवधारयेत् । ततो हुतशेषं भ्रुवोर्मध्यदेशे  
 धारयेत् ॥ १६३—१६५ ॥

विधानमिति । जपाचरणविधानमेवाह देवनेत्यादिभिः । सम्भावयेत्  
 सम्यक् विचिन्तयेत् ॥ १६६ ॥

देवताद्यैक्यसम्भावनप्रकारन्तत्फलञ्च दर्शयति मन्त्रेत्यादिना । मन्त्रार्णाः  
 मन्त्रवर्णाः । अभेदेन ऐक्यभावेन ॥ १६७ ॥

'मूलविद्याम् मूलमन्त्रात्मिकां विद्याम् । त्रयाणाम् गुरुदेवतामूल-  
 मन्त्राणाम् ॥ १६८ ॥

तारेण सम्पुटीकृत्य मूलमन्त्रञ्च सप्तधा ।

जप्त्वा तु साधकः पश्चान्मातृकापुटितं स्मरेत् ॥ १६९ ॥

मायाबीजं स्वशिरसि दशधा प्रजपेत् सुधीः ।

वदने प्रणवं तद्वत् पुनर्मायां हृदम्बुजे ।

प्रजप्य सप्तधा मन्त्री प्राणायामं समाचरेत् ॥ १७० ॥

ततो मालां समादाय प्रवालादिसमुद्भवाम् ।

माले माले महाभागे सर्वशक्तिस्वरूपिणि ॥ १७१ ॥

चतुर्वर्गस्त्वयि न्यस्तस्तस्मान्मे सिद्धिदा भव ।

इति सम्पूज्य मालां तां श्रीपात्रस्थामृतेन च ॥ १७२ ॥

त्रिधा मूलेन सन्तर्प्य स्थिरचित्तो जपञ्चरेत् ।

अष्टोत्तरसहस्रं वाऽप्यथवाऽष्टोत्तरं शतम् ॥ १७३ ॥

तारेणेत्यादि । तारेण सम्पुटीकृत्य आदावन्ते च अकारादिक्षकारान्तै-  
रेकपञ्चाशता वर्णैः संयुक्तं मूलमन्त्रं सप्तधा स्मरेत् जपेत् । आगमजस्यानित्यत्वात्  
जप्त्वेत्यत्र नेडागमः ॥ १६९ ॥

मायेति । ततः सुधीः साधकः स्वशिरसि मायाबीजं ह्रीं बीजं दशधा  
प्रजपेत् । ततो वदने स्वमुखे प्रणवं तद्वद्दशधा जपेत् । हृदम्बुजे पुनर्मायां ह्रीं  
बीजं सप्तधा प्रजप्य मन्त्री प्राणायामं पूर्ववत् समाचरेत् कुर्यात् ॥ १७० ॥

तत इति । ततोऽनन्तरं प्रवालादिसमुद्भवां विद्रुमादिसञ्जातां मालां  
समादाय गृहीत्वा माले माले इत्यादिना सिद्धिदा भवेत्यन्तेन मन्त्रेण तां मालां  
सम्पूज्य श्रीपात्रस्थामृतेन मालां सन्तर्पयामि स्वाहेत्यन्तेन मूलमन्त्रेण त्रिधा  
सन्तर्प्य च स्थिरचित्तो भूत्वाऽष्टोत्तरसहस्रमष्टोत्तरशतं वा मूलमन्त्रस्य जपञ्चरेत्  
कुर्यात् ॥ १७१-१७३ ॥

प्राणायामंततः कृत्वा श्रीपात्रजलपुष्पकैः ।  
 गुह्यातिगुह्यगोप्त्री त्वं गृहाणास्मत्कृतं जपम् ॥ १७४ ॥  
 सिद्धिर्भवतु मे देवि त्वत्प्रसादान्महेश्वरि ।  
 इति मन्त्रेण मतिमान् देव्या वामकराम्बुजे ॥ १७५ ॥  
 तेजोरूपं जपफलं समर्प्य प्रणमेद्भुवि ।  
 ततः कृताञ्जलिर्भूत्वा स्तोत्रञ्च कवचं पठेत् ॥ १७६ ॥  
 ततः प्रदक्षिणीकृत्य विशेषार्घ्येण साधकः ।  
 विलोमार्घ्यप्रदानेन कुर्यादात्मसमर्पणम् ॥ १७७ ॥  
 इतः पूर्वं प्राणबुद्धिदेहधर्माधिकारतः ।  
 जाग्रत्स्वप्नसुषुप्त्यन्ते अवस्थासु प्रकीर्तयेत् ॥ १७८ ॥  
 मनसाऽन्ते वदेद्वाचा कर्मणा तदनन्तरम् ।  
 हस्ताभ्यां पदतः फल्गुयामुदरेण ततः परम् ॥ १७९ ॥  
 शिश्नया यत् कृतञ्चोक्त्वा यत् स्मृतं पदतो वदेत् ।  
 यदुक्तं तत् सर्वमिति ब्रह्मार्पणमुदीरयेत् ।  
 भवत्वन्ते मां मदीयं सकलं तदनन्तरम् ॥ १८० ॥  
 आद्याकालीपदाम्भोजे अर्पयामि पदं वदेत् ।  
 प्रणवं तत्सदित्युक्त्वा कुर्यादात्मसमर्पणम् ॥ १८१ ॥

प्राणायमेत्यादि । ततः परं प्राणायामं कृत्वा श्रीपात्रजलपुष्पकैः  
 गुह्यातिगुह्येत्यादिना महेश्वरि इत्यन्तेन मन्त्रेण मतिमान् साधकस्तेजोरूपं जपफलं  
 देव्या वामकराम्बुजे समर्प्य भुवि दण्डवन्निपत्य देवीं प्रणमेत् ॥ १७४-१७६ ॥

आत्मसमर्पणमन्त्रमाह तत इत्यादिभिः साङ्गैश्चतुर्भिः । इतः पूर्वं  
 प्राणबुद्धिदेहधर्माधिकारतः जाग्रत्स्वप्नसुषुप्त्यन्तेऽवस्थास्विति प्रकीर्तयेत् । ततो

ततः कृताञ्जलिर्भूत्वा प्रार्थयेदिष्टदेवताम् ।

मायाबीजं समुच्चार्य श्रीआद्ये कालिके वदेत् ॥ १८२ ॥

पूजिताऽसि यथाशक्त्या क्षमस्वेति विसृज्य च ।

संहारमुद्रया पुष्पमाघ्राय स्थापयेत् हृदि ॥ १८३ ॥

ऐशान्यां मण्डलं कृत्वा त्रिकोणं सुपरिष्कृतम् ।

तत्र संपूजयेद्देवीं निर्माल्यपुष्पवारिणा ।

ह्रीं निर्माल्यपदञ्चोक्त्वा वासिन्यै नम इत्यपि ॥ १८४ ॥

मनसाऽन्ते वाचा तदनन्तरं कर्मणा तदनन्तरं हस्ताभ्यामिति वदेत् । तस्माच्च पदात् पद्मचाम् ततः परमुदरेणेति च वदेत् । ततः परं शिश्नया यत् कृतञ्चोक्त्वा यत् स्मृतमिति वदेत् । ततश्च पदात् परं यदुक्तं तत्सर्वमिति वदेत् । ततो ब्रह्मार्पणमुदीरयेत् । ततो भवन्वित्यन्ते मां मदीयं सकलमित्युदीरयेत् । तदनन्तरमाद्याकालीपदाम्भोजेऽर्पयामीति पदं वदेत् । ततः प्रणवं तत्सदिति च वदेत् । सकलपदयोजनया इतः पूर्वं प्राणबुद्धिदेहधर्माधिकारतो जाग्रत्स्वप्न-सुषुप्त्यवस्थासु मनसा वाचा कर्मणा हस्ताभ्यां पद्मचामुदरेण शिश्नया यत् कृतं यत् स्मृतं यदुक्तं तत् सर्वं ब्रह्मार्पणं भवतु मां मदीयं च सकलमाद्याकाली-पदाम्भोजेऽर्पयामि ओं तत्सदिति मन्त्रो जातः । इमं मन्त्रमुक्त्वा काल्यै आत्मसमर्पणं कुर्यात् ॥ १७७-१८१ ॥

तत इत्यादि । ततः परं कृताञ्जलिर्भूत्वेष्टदेवतां प्रार्थयेत् । किं प्रार्थयेदित्यपेक्षायामाह मायाबीजमित्यादि । मायाबीजं ह्रीं बीजं समुच्चार्य श्री आद्ये कालिके इति वदेत् । ततो यथाशक्त्या पूजितासि क्षमस्वेति प्रार्थनावाक्यमासीत् । अनेनैव वाक्येनेष्टदेवतां विसृज्य च संहारमुद्रया पुष्पमादाय आघ्राय च स्वहृदि स्थापयेत् ॥ १८२ ॥ १८३ ॥

ऐशान्यामिति । तत ऐशान्यां दिशि सुपरिष्कृतं त्रिकोणं मण्डलं कृत्वा तत्र मण्डले वक्ष्यमाणमन्त्रेण निर्माल्यपुष्पवारिणा निर्माल्यवासिनीं देवीं

ब्रह्मविष्णुशिवादिभ्यः सर्वदेवेभ्य एव च ।

नैवेद्यं वितरेत् पश्चात् गृह्णीयात् शक्तिसाधकः ॥ १८५ ॥

स्वीयशक्तिं वामभागे संस्थाप्य पृथगासने ।

एकासनोपविष्टो वा पात्रं कुर्यात् मनोरमम् ॥ १८६ ॥

पानपात्रं प्रकुर्वीत न पञ्चतोलकाधिकम् ।

तोलकत्रितयान्यूनं स्वार्णं राजतमेव च ॥ १८७ ॥

अथवा काचजनितं नारिकेलोद्भवञ्च वा ।

आधारोपरि संस्थाप्य शुद्धिपात्रस्य दक्षिणे ॥ १८८ ॥

महाप्रसादमानीय पात्रेषु परिवेशयेत् ।

स्वयं वा भ्रातृपुत्रैर्वा ज्येष्ठानुक्रमतः सुधीः ॥ १८९ ॥

संपूजयेत् । निर्माल्यवासिन्याः पूजनस्य मन्त्रमाह ह्रीमित्याद्यर्द्धेन । ह्रीं  
निर्माल्यपदमुक्त्वा वासिन्यै नम इति वदेत् । योजनया ह्रीं निर्माल्यवासिन्यै  
नम इति मनुर्जातः ॥ १८४ ॥

ब्रह्मेत्यादि । नैवेद्यं देव्यर्पितान्नादि । वितरेत् दद्यात् । शक्तिसाधकः  
शक्तिसहितः साधकः ॥ १८५ ॥

देवीनैवेद्यग्रहणविधानमाह स्वीयशक्तिमित्यादिभिः । वामभागे पृथगासने  
स्वीयां शक्तिं संस्थाप्य स्वीयशक्त्या सहैकासने एवोपविष्टो वा साधकः  
पानभोजनार्थं मनोरमं रम्यं पात्रं कुर्यात् ॥ १८६ ॥

पानेत्यादि । पञ्चतोलकादधिकं तोलकत्रितयात् न्यूनञ्च पानपात्रं न  
प्रकुर्वीत । तच्च स्वार्णं सुवर्णोद्भवं राजतं रजतोद्भवमथवा काचजनितं नारिकेलोद्भवं  
वा पानपात्रं शुद्धिपात्रस्य दक्षिणे देशे आधारोपरि संस्थाप्य सुधीः धीरः साधको  
महाप्रसादमानीय स्वयं वा भ्रातृपुत्रैर्वा ज्येष्ठानुक्रमत एव पात्रेषु परिवेशयेत् ।  
जन्मतोऽत्र ज्यैष्ठ्यं न ग्राह्यं किन्त्वभिषेकत इति बोध्यम् ॥ १८७-१८९ ॥

पानपात्रे सुधा देया शौद्धये शुद्ध्यादिकानि च ।  
 ततः सामयिकैः सार्द्धं पानभोजनमाचरेत् ॥ १९० ॥  
 आदावास्तरणार्थाय गृहीयात् शुद्धिमुत्तमाम् ।  
 ततोऽतिहृष्टमनसा समस्तः कुलसाधकः ॥ १९१ ॥  
 स्वस्वपात्रं समादाय परमामृतपूरितम् ।  
 मूलाधारादिजिह्वान्तां चिद्रूपां कुलकुण्डलीम् ॥ १९२ ॥  
 विभाव्य तन्मुखाभोजे मूलमन्त्रं समुच्चरन् ।  
 परस्पराज्ञामादाय जुहुयात् कुण्डलीमुखे ॥ १९३ ॥  
 अलिपानं कुलस्त्रीणां गन्धस्वीकारलक्षणम् ।  
 साधकानां गृहस्थानां पञ्चपात्रं प्रकीर्तितम् ॥ १९४ ॥  
 अतिपानात् कुलीनानां सिद्धिहानिः प्रजायते ॥ १९५ ॥

पानेत्यादि । पानपात्रे सुधा मदिरा देया शौद्धये शुद्धिपात्रे शुद्ध्यादि-  
 कानि मांसमत्स्यादीनि च देयानि । ततः परं सामयिकैर्देव्यर्चनसमयाधिगतैर्जनैः  
 सार्द्धं पानभोजनमाचरेत् ॥ १९० ॥

आदाविति । आदौ प्रथमतो मद्यस्थापनार्थायास्तरणार्थायोत्तमां शुद्धिं  
 गृहीयात् । ततोऽतिहृष्टमनसा समस्तः सर्वः कुलसाधकः परमामृतपूरितमुत्तम-  
 मद्यपूरितं स्वस्वपात्रं समादाय गृहीत्वा मूलाधारादिजिह्वान्तं व्याप्य स्थितां  
 चिद्रूपाञ्चैतन्यस्वरूपां कुलकुण्डलिनीं विभाव्य विचिन्त्य तन्मुखाभोजे मूलमन्त्रं  
 समुच्चरन् सन् परस्परस्याज्ञामादाय कुण्डलीमुखे जुहुयात् परमामृतं  
 दद्यात् ॥ १९१-१९३ ॥

अलीत्यादि । कुलस्त्रीणां गन्धस्वीकारलक्षणं मद्यसम्बन्धिगन्धाङ्गीकरण-  
 स्वरूपमेवालिपानं मद्यपानं प्रकीर्तितम् । गृहस्थानां साधकानां पञ्चपात्रं  
 पञ्चपात्रपरिमाणकमलिपानं प्रकीर्तितं गृहस्थैः साधकैः पञ्चपात्रपरिमितमेव मद्यं

यावन्न चालयेद् दृष्टिं यावन्न चालयेन्मनः ।  
 तावत् पानं प्रकुर्वीत पशुपानमतः परम् ॥ १९६ ॥  
 पाने भ्रान्तिर्भवेद्यस्य घृणी च शक्तिसाधके ।  
 स पापिष्ठः कथं ब्रूयादाद्यां कालीं भजाम्यहम् ॥ १९७ ॥  
 यथा ब्रह्मार्पितेऽन्नादौ स्पृष्टदोषो न विद्यते ।  
 तथा तव प्रसादेऽपि जातिभेदं विवर्जयेत् ॥ १९८ ॥  
 एवमेव विधानेन कुर्यात् पानञ्च भोजनम् ।  
 हस्तप्रक्षालनं नास्ति तव नैवेद्यसेवने ।  
 लेपावनोदनं कुर्याद्वस्त्रेण पाथसाऽपि वा ॥ १९९ ॥  
 ततो निर्माल्यकुसुमं विधृत्य शिरसा सुधीः ।  
 यन्त्रलेपं कूर्चदेशे विहरेद्देवबहुवि ॥ २०० ॥

इति श्रीमहानिर्वाणतन्त्रे सर्वतन्त्रोत्तमोत्तमे सर्वधर्म्मनिर्णयपारे श्रीमदाद्यामदाशिरसंवादे  
 श्रीपात्रस्थापनहोमचक्रानुष्ठानकथनं नाम पष्ठोऽध्यायः ।

पातव्यमित्यर्थः । गृहस्थानामित्यनेन पञ्चपात्रपरिमितादधिकमपि मद्यं पिवतां  
 तद्विज्ञानां न दोष इति सूचितम् । ननु पञ्चपात्रपरिमितादधिकं मद्यं पिवतां  
 गृहस्थसाधकानां को दोषस्तत्राह अतिपानादित्यादि ॥ १९४ ॥ १९५ ॥

यावदिति । चालयेत् घूर्णयेत् ॥ १९६ ॥

पान इति । घृणी जुगुप्सावान् । जुगुप्साकरणे घृणेत्यमरः ॥  
 १९७ ॥ १९८ ॥

एवमिति । लेपावनोदनम् हस्तलेपापनयनम् ॥ १९९ ॥

तत इति । कूर्चदेशे भ्रुवोर्मध्यदेशे । कूर्चमस्त्रीभ्रुवोर्मध्यमित्यमरः ॥ २०० ॥

इति श्रीमहानिर्वाणतन्त्रटीकायां पष्ठोऽध्यायः ।

## सप्तमोऽष्टासः

श्रुत्वाऽऽद्याकालिकादेव्या मन्त्रोद्धारं महाफलम् ।  
सौभाग्यमोक्षजननं ब्रह्मज्ञानैकसाधनम् ॥ १ ॥  
प्रातःकृत्यं तथा स्नानं सन्ध्यां सन्निविशोधनम् ।  
न्यासपूजाविधानञ्च बाह्याभ्यन्तरभेदतः ॥ २ ॥  
बलिप्रदानं होमञ्च चक्रानुष्ठानमेव च ।  
महाप्रसादम्भीकारं पार्वती हृष्टमानसा ।  
विनयावनता देवी प्रोवाच शङ्करं प्रति ॥ ३ ॥

श्रीदेव्युवाच ।

सदाशिव जगन्नाथ जगतां हितकारक ।  
कृपया कथितं देव पराप्रकृतिसाधनम् ॥ ४ ॥  
सर्वप्राणिहितकरं भोगमोक्षैककारणम् ।  
विशेषतः कलियुगे जीवानामाशु सिद्धिदम् ॥ ५ ॥

ओँ नमो ब्रह्मणे ।

श्रुत्वेत्यादि । महाफलम् महत् फलं यस्य तथाभूतम् ॥ १-३ ॥  
पार्वती शङ्करं प्रति किं प्रोवाचेत्यपेक्षायामाह सदाशिवेत्यादि ॥ ४ ॥ ५ ॥



तव वागमृताम्भोधौ निमज्जन्मम मानसम् ।  
 नोत्थातुमीहते स्वैरं भूयः प्रार्थयतेऽचिरात् ॥ ६ ॥  
 पूजाविधौ महादेव्याः सूचितं न प्रकाशितम् ।  
 स्तोत्रञ्च क्वचं देव तदिदानीं प्रकाशय ॥ ७ ॥

श्रीसदाशिव उवाच ।

शृणु देवि जगद्वन्द्ये स्तोत्रमेतदनुत्तमम् ।  
 पठनात् श्रवणाद्यस्य सर्वसिद्धीश्चरो भवेत् ॥ ८ ॥  
 असौभाग्यप्रशमनं सुखसम्पद्विवर्द्धनम् ।  
 अकालमृत्युहरणं सर्वापद्धिनिवारणम् ॥ ९ ॥  
 श्रीमद्गङ्गाकालिकायाः सुखसान्निध्यकारणम् ।  
 स्तवस्यास्य प्रसादेन त्रिपुरारिहं शिवे ॥ १० ॥  
 स्तोत्रस्यास्य ऋषिर्देवि सदाशिव उदाहृतः ।  
 छन्दोऽनुष्टुब्धेवताऽऽद्या कालिका परिकीर्त्तिता ।  
 धर्मकामार्थमोक्षेषु विनियोगः प्रकीर्त्तितः ॥ ११ ॥

तवेत्यादि । तव वागमृताम्भोधौ त्वदीयवाग्रूपमुद्यासमुद्रे निमज्जत् मम  
 मानसं हृदयन्ततः स्वैरं स्वच्छन्दमुत्थातुं नेहते न वाञ्छति किन्तु भूयः  
 पुनरप्यचिरादतिशीघ्रमेव त्वद्वागमृतं प्रार्थयते ॥ ६ ॥ ७ ॥

पार्वत्यैवं प्रार्थितः सन् श्रीसदाशिव उवाच शृण्वित्यादि । अनुत्तमम् न  
 उत्तमं यस्मात्तथाभूतम् ॥ ८ ॥ ९ ॥

त्रिपुरारिः त्रीणि स्वर्गभूमिपातालात्मकानि पुराणि यस्य सः त्रिपुरोऽसुर-  
 विशेषः तस्यारिः शत्रुः ॥ १० ॥

अथास्य स्तोत्रस्य ऋष्यादिकमाह स्तोत्रस्येत्यादिना सार्द्धेन ॥ ११ ॥

ह्रीं काली श्रीं कराली च क्रीं कल्याणी कलावती ।

कमला कलिदर्पघ्नी कपर्दीशकृपान्विता ॥ १२ ॥

कालिका कालमाता च कालानलसमद्युतिः ।

कपर्दिनी करालास्या करुणामृतसागरा ॥ १३ ॥

कृपामयी कृपाधारा कृपापारा कृपागमा ।

कृशानुः कपिला कृष्णा कृष्णानन्दविबद्धिनी ॥ १४ ॥

कालरात्रिः कामरूपा कामपाशविमोचनी ।

कादम्बिनी कलाधारा कलिकल्मषनाशिनी ॥ १५ ॥

कुमारीपूजनप्रीता कुमारीपूजकालया ।

कुमारीभोजनानन्दा कुमारीरूपधारिणी ॥ १६ ॥

कदम्बवनसञ्चारा कदम्बवनवासिनी ।

कदम्बपुष्पसन्तोषा कदम्बपुष्पमालिनी ॥ १७ ॥

किशोरी कलकण्ठा च कलनादनिनादिनी ।

कादम्बरीपानरता तथा कादम्बरीप्रिया ॥ १८ ॥

अथाद्याकालीस्वरूपाख्यं शतनामस्तोत्रं कथयति ह्रीं कालीत्यादि ।  
कपर्दीशकृपान्विता कपर्दी जटाजुटोऽस्यास्तीति कपर्दी स चासावीशो जगत्-  
प्रभुश्चेति कपर्दीशस्तत्र या कृपा तयान्विता युक्ता ॥ १२ ॥

करालास्या करालं दन्तुरमास्यं मुखं यस्याः सा । “करालो दन्तुरे  
तुङ्गे” इत्यमरः ॥ १३ ॥

कृपागमा कृपया स्वकारुण्येनैव गम्यते ज्ञायते या सा तथा । ग्रहद-  
वृनिश्चिगम इति कर्मण्यच् ॥ १४—१७ ॥

कलकण्ठा कलो गम्भीरशब्दयुक्तः कण्ठो यस्याः सा ॥ १८ ॥

कपालपात्रनिरता कङ्कालमाल्यधारिणी ।  
 कमलासनसन्तुष्टा कमलासनवासिनी ॥ १९ ॥  
 कमलालयमध्यस्था कमलामोदमोदिनी ।  
 कलहंसगतिः क्लैब्यनाशिनी कामरूपिणी ॥ २० ॥  
 कामरूपकृतावासा कामपीठविलासिनी ।  
 कमनीया कल्पलता कमनीयविभूषणा ॥ २१ ॥  
 कमनीयगुणाराध्या कोमलाङ्गी कृशोदरी ।  
 कारणामृतसन्तोषा कारणानन्दसिद्धिदा ॥ २२ ॥  
 कारणानन्दजापेष्टा कारणार्चनहर्षिता ।  
 कारणहर्षव्रम्ममग्ना कारणव्रतपालिनी ॥ २३ ॥  
 कस्तूरीसौरभामोदा कस्तूरीतिलकोज्ज्वला ।  
 कस्तूरीपूजनरता कस्तूरीपूजकप्रिया ॥ २४ ॥  
 कस्तूरीदाहजननी कस्तूरीमृगतोषिणी ।  
 कस्तूरीभोजनप्रीता कर्पूरामोदमोदिता ।  
 कर्पूरमालाभरणा कर्पूरचन्दनोक्षिता ॥ २५ ॥  
 कर्पूरकारणाह्लादा कर्पूरामृतपायिनी ।  
 कर्पूरसागरस्नाता कर्पूरसागरालया ॥ २६ ॥  
 कूर्चबीजजपप्रीता कूर्चजापपरायणा ।  
 कुलीना कौलिकाराध्या कौलिकप्रियकारिणी ॥ २७ ॥

'कङ्कालमाल्यधारिणी' शरीरास्थिमालाधारणशीला । म्याच्छरीरास्थि  
 कङ्काल इत्यमरः ॥ १९.—२६ ॥

कुलाचारा कौतुकिनी कुलमार्गप्रदर्शिनी ।  
 काशीश्वरी कष्टहर्त्री काशीशवरदायिनी ॥ २८ ॥  
 काशीश्वरकृतामोदा काशीश्वरमनोरमा ॥ २९ ॥  
 कलमञ्जीरचरणा कणत्काञ्चीविभूषणा ।  
 काञ्चनाद्रिकृतागारा काञ्चनाचलकौमुदी ॥ ३० ॥  
 कामबीजजपानन्दा कामबीजस्वरूपिणी ।  
 कुमतिघ्नी कुलीनार्त्तिनाशिनी कुलकामिनी ॥ ३१ ॥  
 क्रीँ ह्रीँ श्रीँ मन्त्रवर्णेन कालकण्टकघातिनी ।  
 इत्याद्याकालिकादेव्याः शतनाम प्रकीर्तितम् ॥ ३२ ॥  
 ककारकूटघटितं कालीरूपस्वरूपकम् ॥ ३३ ॥  
 पूजाकाले पठेद्यस्तु कालिकाकृतमानसः ।  
 मन्त्रसिद्धिर्भवेदाशु तस्य काली प्रसीदति ॥ ३४ ॥  
 बुद्धिं विद्याञ्च लभते गुरोरादेशमावतः ।  
 धनवान् कीर्त्तिमान् भूयादानशीलो दयान्वितः ॥ ३५ ॥  
 पुत्रपौत्रसुखैश्वर्यैर्मोदते साधको भुवि ॥ ३६ ॥

कूर्चजापपरायणा ह्रूँबीजजपतत्परा ॥ २७—२९ ॥

कलमञ्जीरचरणा कलौ गम्भीरशब्दयुतौ मञ्जीरौ चरणयोर्यस्याः सा ॥ ३० ॥

कामबीजजपानन्दा कामबीजस्य क्लीमित्यस्य जपे आनन्दो यस्याः

सा ॥ ३१ ॥ ३२ ॥

ककारकूटघटितम् ककारराशिसम्मिलितम् ॥ ३३ ॥

अथैतस्तोत्रपाठस्य फलमाह पूजाकाले इत्यादिभिः ॥ ३४—३६ ॥

भौमावास्यानिशाभागे मपञ्चकसमन्वितः ।  
 पूजयित्वा महाकालीमाद्यां त्रिभुवनेश्वरीम् ॥ ३७ ॥  
 पठित्वा शतनामानि साक्षात् कालीमयो भवेत् ।  
 नासाध्यं विद्यते तस्य त्रिषु लोकेषु किञ्चन ॥ ३८ ॥  
 विद्यायां वाक्पतिः साक्षात् धने धनपतिर्भवेत् ।  
 समुद्र इव गाम्भीर्ये बले च पवनोपमः ॥ ३९ ॥  
 तिग्मांशुरिव दुष्प्रेक्ष्यः शशिवत् शुभदर्शनः ।  
 रूपे मूर्तिधरः कामो योषितां हृदयङ्गमः ॥ ४० ॥  
 सर्वत्र जयमाप्नोति स्तवस्यास्य प्रसादतः ।  
 यं यं कामं पुरस्कृत्य स्तोत्रमेतदुदीरयेत् ॥ ४१ ॥  
 तं तं काममवाप्नोति श्रीमदाद्याप्रसादतः ।  
 रणे राजकुले द्यूते विवादे प्राणसङ्कटे ॥ ४२ ॥  
 दस्युग्रस्ते ग्रामदाहे सिंहव्याघ्रावृते तथा ॥ ४३ ॥  
 अरण्ये प्रान्तरे दुर्गे ग्रहराजभयेऽपि वा ।  
 ज्वरदाहे चिरव्याधौ महारोगादिसङ्कुले ॥ ४४ ॥  
 बालग्रहादिरोगे च तथा दुःस्वप्नदर्शने ।  
 दुस्तरे सलिले वापि पोते वातविपद्गते ॥ ४५ ॥

भौमेत्यादि । भौमावास्यानिशाभागे मङ्गलवारयुक्तामावास्यासम्बन्धि-  
 महानिशायामित्यर्थः । पृषोदरादित्वाद्भौमावास्येत्यत्र मालोपः । मपञ्चकसमन्वितः  
 मद्यादिपञ्चकयुक्तः ॥ ३७-३९ ॥

तिग्मांशुरिव सूर्य इव दुष्प्रेक्ष्यो दुःखेन द्रष्टव्यः ॥ ४०-४३ ॥

विचिन्त्य परमां मायामाद्यां कालीं परात्पराम् ।  
 यः पठेच्छतनामानि दृढभक्तिसमन्वितः ॥ ४६ ॥  
 सर्वापद्भ्यो विमुच्येत देवि सत्यं न संशयः ।  
 न पापेभ्यो भयंतस्य न रोगेभ्यो भयं क्वचित् ॥ ४७ ॥  
 सर्वत्र विजयस्तस्य न कुत्रापि पराभवः ।  
 तस्य दर्शनमात्रेण पलायन्ते विपद्गणाः ॥ ४८ ॥  
 स वक्ता सर्वशास्त्राणां स भोक्ता सर्वसम्पदाम् ।  
 स कर्त्ता जातिधर्माणां ज्ञातीनां प्रभुर्ग्व सः ॥ ४९ ॥  
 वाणी तस्य वसेद्वक्त्रे कमला निश्चला गृहे ।  
 तन्नाम्ना मानवाः सर्वे प्रणमन्ति ससम्भ्रमाः ॥ ५० ॥  
 दृष्ट्या तस्य तृणायन्ते ह्यणिमाद्यष्टसिद्धयः ।  
 आद्याकालीस्वरूपाख्यं शतनाम प्रकीर्तितम् ॥ ५१ ॥  
 अष्टोत्तरशतावृत्त्या पुरश्चर्याऽस्य गीयते ।  
 पुरस्कियान्वितं स्तोत्रं सर्वाभीष्टफलप्रदम् ॥ ५२ ॥  
 शतनामस्तुतिमिमामाद्याकालीस्वरूपिणीम् ।  
 पठेद्वा पाठयेद्वापि शृणुयाच्छ्रावयेदपि ॥ ५३ ॥  
 सर्वपापविनिर्मुक्तो ब्रह्मसायुज्यमाप्नुयात् ॥ ५४ ॥

प्रान्तरे तरुजलादिशून्ये ग्रामतो दूरेऽध्वनि ॥ ४४-४९ ॥

ससम्भ्रमाः सभयाः सादरा वा ॥ ५० ॥ ५१ ॥

अस्य शतनामस्तोत्रस्य ॥ ५२-५४ ॥

श्रीसदाशिव उवाच ।

कथितं परमं ब्रह्मप्रकृतेः स्तवनं महत् ।

आद्यायाः श्रीकालिकायाः कवचं शृणु साम्प्रतम् ॥ ५५ ॥

तैलोक्यविजयस्यास्य कवचस्य ऋषिः शिवः ।

छन्दोऽनुष्टुब्देवता च आद्या काली प्रकीर्त्तिता ॥ ५६ ॥

मायाबीजं बीजमिति रमा शक्तिरुदाहृता ।

क्रीं कीलकं काम्यसिद्धौ विनियोगः प्रकीर्त्तितः ॥ ५७ ॥

हीमाद्या मे शिरः पातु श्रीं काली वदनं मम ।

हृदयं क्रीं परा शक्तिः पायात् कण्ठं परात्परा ॥ ५८ ॥

नेत्रे पातु जगद्धात्री कर्णौ रक्षतु शङ्करी ।

घ्राणं पातु महामाया रसनां सर्वमङ्गला ॥ ५९ ॥

दन्तान् रक्षतु कौमारी कपोलौ कमलालया ।

ओष्ठाधरौ क्षमा रक्षेत् चिबुकं चारुहासिनी ॥ ६० ॥

ग्रीवां पायात् कुलेशानी ककुत् पातु कृपामयी ।

द्वौ बाहू बाहुदा रक्षेत् करो कैवल्यदायिनी ॥ ६१ ॥

स्कन्धौ कपर्दिनी पातु पृष्ठं तैलोक्यतारिणी ।

पार्श्वे पायादपर्णा मे कटिं मे कमठासना ॥ ६२ ॥

कवचं कथयितुं पार्वत्या पूर्वमेव प्रेरितः श्रीसदाशिव उवाच कथित-  
मित्यादि ॥ ५५ ॥ ५६ ॥

मायाबीजं हीमिति बीजम् । रमा श्रीबीजम् ॥ ५७—५९ ॥

चिबुकम् ओष्ठाधराधोभागम् ॥ ६०—६२ ॥

नाभौ पातु विशालाक्षी प्रजास्थानं प्रभावती ।  
 ऊरू रक्षतु कल्याणी पादौ मे पातु पार्वती ॥ ६३ ॥  
 जयदुर्गाऽवतु प्राणान् सर्वाङ्गं सर्वसिद्धिदा ।  
 रक्षाहीनंतु यत् स्थानं वर्जितं कवचेन च ॥ ६४ ॥  
 तत् सर्वं मे सदा रक्षेदाद्या काली सनातनी ।  
 इति ते कथितं दिव्यं त्रैलोक्यविजयाभिधम् ॥ ६५ ॥  
 कवचं कालिकादेव्या आद्यायाः परमाद्भुतम् ॥ ६६ ॥  
 पूजाकाले पठेद्यस्तु आद्याधिकृतमानसः ।  
 सर्वान् कामानवाप्नोति तस्याद्या सुप्रसीदति ।  
 मन्त्रसिद्धिर्भवेदाशु किङ्कराः क्षुद्रसिद्धयः ॥ ६७ ॥  
 अपुत्रो लभते पुत्रं धनार्थी प्राप्नुयाद्धनम् ।  
 विद्यार्थी लभते विद्यां कामी कामानवाप्नुयात् ॥ ६८ ॥  
 सहस्रावृत्तपाठेन वर्मणोऽग्न्य पुरस्किया ।  
 पुरश्चरणसम्पन्नं यथोक्तफलदं भवेत् ॥ ६९ ॥  
 चन्दनागरकस्तूरीकुङ्कुमै रक्तचन्दनैः ।  
 भूर्जे विलिख्य गुटिकां स्वर्णस्थां धारयेद् यदि ॥ ७० ॥

प्रजास्थानम् उपस्थम् ॥ ६३-६६ ॥

अथ त्रैलोक्यविजयाभिधकवचपाठस्य फलमाह पूजाकाल इत्यादिभिः ॥ ६७ ॥ ६८ ॥

वर्मणः कवचस्य ॥ ६९ ॥ ७० ॥



शिखायां दक्षिणे बाहौ कण्ठे वा साधकः कटौ ।  
 तस्याऽऽद्या कालिका वक्ष्या वाञ्छितार्थं प्रयच्छति ॥ ७१ ॥  
 न कुत्रापि भयं तस्य सर्वत्र विजयी कविः ।  
 अरोगी चिरजीवी स्यात् बलवान् धारणक्षमः ॥ ७२ ॥  
 सर्वविद्यासु निपुणः सर्वशास्त्रार्थतत्त्ववित् ।  
 वशे तस्य महीपाला भोगमोक्षौ करस्थितौ ॥ ७३ ॥  
 कलिकल्मषयुक्तानां निःश्रेयसकरं परम् ॥ ७४ ॥

श्रीदेव्युवाच ।

कथितं कृपया नाथ स्तोत्रं कवचमेव च ।  
 अधुना श्रोतुमिच्छामि पुरश्चर्याविधिं विभो ॥ ७५ ॥

श्रीसदाशिव उवाच ।

यो विधिर्व्रह्ममन्त्राणां पुरश्चरणकर्मणि ।  
 स एवाऽऽद्याकालिकाया मन्त्राणां विधिर्गम्यते ॥ ७६ ॥  
 अशक्ते माधके देवि जपपूजाहुतादिषु ।  
 पूजा संक्षेपतः कार्या पुरश्चरणमेव च ॥ ७७ ॥

प्रयच्छति ददाति ॥ ७१ ॥ ७२ ॥

निपुणः प्रवीणः ॥ ७३ ॥ ७४ ॥

अथाद्याकालीमन्त्राणां पुरश्चरणविधिं शृणुः श्रीदेव्युवाच कथित-  
 मित्यादि ॥ ७५ ॥

‘श्रीदेव्यैवं प्रेरितः सन् श्रीसदाशिव उवाच यो विधिरित्यादि ॥ ७६ ॥  
 पुरश्चरणमेव च पुरश्चरणमपि च संक्षेपतः कार्यम् ॥ ७७ ॥

यतो हि निरनुष्ठानात् स्वल्पानुष्ठानमुत्तमम् ।  
 संक्षेपपूजनं भद्रे तत्रादौ शृणु कथ्यते ॥ ७८ ॥  
 आचम्य मूलमन्त्रेण ऋषिन्यासं समाचरेत् ।  
 करशुद्धिं ततः कुर्यात् न्यासञ्च करदेहयोः ॥ ७९ ॥  
 सर्वाङ्गव्यापकं कृत्वा प्राणायामं चरेत् सुधीः ।  
 ध्यानं पूजां जपञ्चेति संक्षेपपूजने विधिः ॥ ८० ॥  
 पुरस्क्रियायां मन्त्राणां यत्र यो विहितो जपः ।  
 तस्माच्चतुर्गुणजपात् पुरश्चर्या विधीयते ॥ ८१ ॥  
 अथवाऽन्यप्रकारेण पुरश्चरणमुच्यते ।  
 कृष्णां चतुर्दशीं प्राप्य कौंजं वा शनिवासरे ।  
 पञ्चतत्त्वं समानीय पूजयित्वा जगन्मयीम् ॥ ८२ ॥  
 महानिशायामयुतं जपेन्मन्त्रमनन्यधीः ।  
 भोजयित्वा ब्रह्मनिष्ठान् पुरश्चरणकृद्भवेत् ॥ ८३ ॥  
 कुजवासरमारभ्य यावन्मङ्गलवासरम् ।  
 प्रत्यहं प्रजपेन्मन्त्रं सहस्रपरिसंख्यया ॥ ८४ ॥

संक्षेपपूजादिकरणे हेतुमाह यतो हीति ॥ ७८ ॥

संक्षेपपूजनमेवाह आचम्येयादिभिः ॥ ७९ ॥

सर्वाङ्गव्यापकन्यासम् ॥ ८० ॥

अथ संक्षेपपुरश्चरणमाह पुरस्क्रियायामित्यादिभिः । मन्त्राणां यत्र  
 पुरस्क्रियायां यो जपो विहितस्तस्माच्चतुर्गुणजपात् होमादिकं विनैव पुरश्चर्या  
 विधीयते ॥ ८१ ॥ ८२ ॥

अयुतम् दशसहस्रम् ॥ ८३ ॥

वसुसंख्याजपेनैव भवेन्मन्त्ररक्षिक्या ॥ ८५ ॥  
 श्रीआद्याकालिकामन्त्राः सिद्धमन्त्राः सुसिद्धिदाः ।  
 सदा सर्वयुगे देवि कलिकाले विशेषतः ॥ ८६ ॥  
 कालीरूपाणि बहुधा कलौ जाग्रति पार्वति ।  
 प्रबले कलिकाले तु रूपमेतज् जगद्धितम् ॥ ८७ ॥  
 नात्र सिद्ध्याद्यपेक्षास्ति नारिमित्रादिदूषणम् ।  
 नियमानियमेनापि जपन्नाद्यां प्रसादयेत् ॥ ८८ ॥  
 ब्रह्मज्ञानमवाप्नोति श्रीमदाद्याप्रसादतः ।  
 ब्रह्मज्ञानयुतो मर्त्यो जीवन्मुक्तो न संशयः ॥ ८९ ॥  
 न च प्रयासबाहुल्यं कायक्लेशोऽपि न प्रिये ।  
 आद्याकालीसाधकानां साधनं सुखसाधनम् ॥ ९० ॥  
 चित्तसंशुद्धिरेवात्र मन्त्रिणां फलदायिनी ॥ ९१ ॥  
 यावन्न चित्तकलिलं हातुमुत्सहते व्रती ।  
 तावत् कर्म प्रकुर्वीत कुलभक्तिसमन्वितः ॥ ९२ ॥  
 यथावद्विहितं कर्म चिरक्षुब्धेर्हि कारणम् ।  
 आदौ मन्त्रं गुरोर्वक्त्राद् गृह्णीयाद् ब्रह्ममन्त्रवत् ॥ ९३ ॥

अथ तृतीयं पुरश्चरणमाह कुजेत्यादिना सार्द्धेन । यावन्मङ्गलवासरम्  
 द्वितीयमङ्गलवारपर्यन्तमित्यर्थः ॥ ८४-८६ ॥

एतद्रूपम् आद्यायाः काल्या रूपम् ॥ ८७ ॥

अत्र आद्याकालीमन्त्रे ॥ ८८-९१ ॥

यावदिति । यावत् कालपर्यन्तं चित्तकलिलञ्चेतसः कालुष्यं हातुं त्यक्तुं  
 नोत्सहते न शक्नोति तावदेव कुलभक्तिसमन्वितो भूत्वा व्रती नियमवान् साधकः

प्रातःकृत्यादिनियमान् कृत्वा कुर्यात् पुरस्कियाम् ।

चित्ते शुद्धे महेशानि ब्रह्मज्ञानं प्रजायते ।

ब्रह्मज्ञाने समुत्पन्ने कृत्याकृत्यं न विद्यते ॥ ९४ ॥

श्रीपार्वत्युवाच ।

कुलं किं परमेशान कुलाचारश्च किं विभो ।

लक्षणं पञ्चतत्त्वस्य श्रोतुमिच्छामि तत्त्वतः ॥ ९५ ॥

श्रीसदाशिव उवाच ।

सम्यक् पृष्टं कुलेशानि साधकानां हितैषिणि ।

कथयामि तव प्रीत्यै यथावदवधारय ॥ ९६ ॥

जीवः प्रकृतितत्त्वञ्च दिक्कालाकाशमेव च ।

क्षित्यप्तेजोवायवश्च कुलमित्यभिधीयते ॥ ९७ ॥

ब्रह्मबुद्ध्या निर्विकल्पमेतेष्वचरणञ्च यत् ।

कुलाचारः स एवाद्ये धर्मकामार्थमोक्षदः ॥ ९८ ॥

कर्म प्रकुर्वीत न तु ततः परम् । तत्र कारणमाह यथावदिति । हि यतः ॥ ९२—९४ ॥

कुलकुलाचारादिकं जिज्ञासुः श्रीपार्वत्युवाच कुलं किमित्यादि ॥ ९५ ॥

एवं प्रेरितः सन् श्रीसदाशिव उवाच सम्यक् पृष्टमित्यादि ॥ ९६ ॥

प्रथमतस्तत्र कुलं निर्वक्ति जीव इत्याद्येकेन । जीवादयो नव कुल-  
मित्यभिधीयते कथ्यते ॥ ९७ ॥

अथैकेन कुलाचारं निर्वक्ति ब्रह्मबुद्धयेति । हे आद्ये एतेषु जीव-  
प्रकृत्यादिषु ब्रह्मबुद्ध्या निर्विकल्पं नानाविधकल्पनाशून्यं यदाचरणं स एव  
धर्मकामार्थमोक्षदः कुलाचारोऽभिधीयते ॥ ९८ ॥

बहुजन्मार्जितैः पुण्यैस्तपोदानदृढव्रतैः ।

क्षीणाधानां साधकानां कुलाचारे मतिर्भवेत् ॥ १९ ॥

कुलाचारगता बुद्धिर्भवेदाशु सुनिर्मला ।

तदाद्याचरणाम्भोजे मतिस्तेषां प्रजायते ॥ १०० ॥

सद्गुरोः सेवया प्राप्य विद्यामेनां परात्पराम् ।

कुलाचाररता भूत्वा पञ्चतत्त्वैः कुलेश्वरीम् ॥ १०१ ॥

यजन्तः कालिकामाद्यां कुलज्ञाः साधकोत्तमाः ।

इह भुक्त्वाऽखिलान् भोगान् ब्रजन्त्यन्ते निरामयम् ॥ १०२ ॥

महौषधं यज्जीवानां दुःखविस्मारकं महत् ।

आनन्दजनकं यच्च तदाद्यतत्त्वलक्षणम् ॥ १०३ ॥

असंस्कृतञ्च यत्तत्त्वं मोहदं भ्रमकारणम् ।

त्रिवादरोगजननन्त्याज्यं कौलैः सदा प्रिये ॥ १०४ ॥

ग्राम्यवायव्यवन्यानामुद्भूतं पुष्टिवर्द्धनम् ।

बुद्धितेजोबलकरं द्वितीयतत्त्वलक्षणम् ॥ १०५ ॥

अथ कुलाचारस्य सुदुर्लभत्वमाह बहुजन्मार्जितैरित्यादिना ॥ ९९ ॥

अथ कुलाचारस्य अत्युत्तमफलत्वमाह कुलाचारगतेत्यादिभिः ॥ विद्या  
मेनाम् मन्त्ररूपाम् ॥ १०० ॥ १०१ ॥

निरामयम् सर्वोपद्रवरहितं मोक्षपदम् ॥ १०२ ॥

अथ क्रमतो मद्यादिपञ्चतत्त्वानां लक्षणमाह महौषधमित्यादिभिः ॥ १०३ ॥

तत्त्वम् आद्यतत्त्वम् ॥ १०४ ॥

‘ग्राम्येत्यादि । ग्राम्या ग्रामोद्भवाश्छागादयश्च वायव्या वायूद्भवास्तित्ति-  
ग्हिहारीतादयश्च वन्या वनोद्भवा हग्निादयश्च ते तेषाम् ॥ १०५ ॥

जलोद्भवं यत् कल्याणि कमनीयं सुखप्रदम् ।  
 प्रजावृद्धिकरञ्चाऽपि तृतीयतत्त्वलक्षणम् ॥ १०६ ॥  
 सुलभं भूमिजातञ्च जीधानां जीवनञ्च यत् ।  
 आयुर्मूलं त्रिजगतां चतुर्थतत्त्वलक्षणम् ॥ १०७ ॥  
 महानन्दकरं देवि प्राणिनां सृष्टिकारणम् ।  
 अनाद्यन्तजगन्मूलं शेषतत्त्वस्य लक्षणम् ॥ १०८ ॥  
 आद्यतत्त्वं विद्धि तेजो द्वितीयं पवनं प्रिये ।  
 अपस्तृतीयं जानीहि चतुर्थं पृथिवीं शिवे ॥ १०९ ॥  
 पञ्चमं जगदाधारा वियद्विद्धि वरानने ॥ ११० ॥  
 इत्थं ज्ञात्वा कुलेशानि कुलन्तत्त्वानि पञ्च च ।  
 आचारं कुलधर्मस्य जीवन्मुक्तो भवेन्नरः ॥ १११ ॥

इति श्रीमहानिर्वाणतन्त्रे सर्वतन्त्रोत्तमोत्तमे सर्वधर्मनिर्णयस्य श्रीमदायामदाशिवसंवादे  
 स्तोत्रकवच-कुलतत्त्व-लक्षण-कथनं नाम सप्तमोऽङ्कासः ।

कमनीयमाकाङ्क्षणीयम् ॥ १०६-१११ ॥

इति श्रीमहानिर्वाणतन्त्रटीकायां सप्तमोऽङ्कासः ।

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## अष्टमोऽङ्काः

श्रुत्वा धर्मान् बहुविधान् भवानी भवमोचनी ।

हिताय जगतां माता भूयः शङ्करमब्रवीत् ॥ १ ॥

श्रीदेव्युवाच ।

श्रुतं बहुविधं धर्ममिहामूत्र सुखप्रदम् ।

धर्मार्थकामदं विघ्नहरं निर्वाणकारणम् ॥ २ ॥

साम्प्रतं श्रोतुमिच्छामि ब्रूहि वर्णाश्रमान् विभो ।

तत्र ये विहिताचाराः कृपया वद तानपि ॥ ३ ॥

श्रीसदाशिव उवाच ।

चत्वारः कथिता वर्णा आश्रमा अपि सुव्रते ।

आचाराश्चापि वर्णानामाश्रमाणां पृथक् पृथक् ॥ ४ ॥

ओं नमो ब्रह्मणे ।

श्रुत्वेत्यादि । भवमोचनी भक्तसंसारभञ्जनशीला । जगतामिति काकाक्षि-  
गोलकन्यायेन पूर्वोत्तराभ्यां पदाभ्यां सम्बध्यते ॥ १ ॥

किमब्रवीदित्यपेक्षायामाह श्रुतमित्यादि ॥ २ ॥

तत्र वर्णाश्रमेषु ॥ ३ ॥

एवं प्रेरितः मनः श्रीसदाशिव उवाच चत्वार इत्यादि । हे सुव्रते  
कृतादौ सत्यव्रतादौ वर्णा आश्रमा अपि चत्वारः कथिताः । वर्णानामाश्र-

कृतादौ कलिकाले तु वर्णाः पञ्च प्रकीर्त्तिताः ।  
 ब्राह्मणः क्षत्रियो वैश्यः शूद्रः सामान्य एव च ॥ ५ ॥  
 एतेषां सर्ववर्णानामाश्रमौ द्वौ महेश्वरि ।  
 तेषामाचारधर्माश्च शृणुष्याद्ये वदामि ते ॥ ६ ॥  
 पुरैव कथितं तावत् कलिसम्भवचेष्टितम् ।  
 तपःस्वाध्यायहीनानां नृणामल्पायुषामपि ।  
 क्लेशप्रयासाशक्तानां कुतो देहपरिश्रमः ॥ ७ ॥  
 ब्रह्मचर्याश्रमो नास्ति वानप्रस्थोऽपि न प्रिये ।  
 गार्हस्थ्यो भैक्षुकश्चैव आश्रमौ द्वौ कलौ युगे ॥ ८ ॥

माणाञ्चाचारश्चापि पृथक् पृथक् कथिताः । कलिकाले तु वर्णाः पञ्चप्रकीर्त्तिताः ।  
 तान् दर्शयति ब्राह्मण इत्याद्यर्द्धेन । सामान्यो वर्णसङ्करः ॥ ४ ॥ ५ ॥

एतेषामिति । हे आद्ये महेश्वरि एतेषां ब्राह्मणादीनां सर्ववर्णानां  
 द्वावाश्रमौ तेषां वर्णाश्रमाणामाचाररूपान् धर्माश्च ते तवाग्रेऽहं वदामि त्वं  
 शृणुष्वेत्यन्वयः ॥ ६ ॥

कलियुगे वर्तमानो द्वावाश्रमावभिधास्यन्महादेवः पूर्वमाश्रमद्वयाभावे  
 हेतुं दर्शयति पुरैवेत्यादिना सार्द्धेन । कलौ सम्भव उत्पत्तिर्येषां ते कलिसम्भवाः  
 तेषां चेष्टितं पुरैव कथितम् । तावदित्यवधारणे । किञ्च तप इत्यादि । तपः-  
 स्वाध्यायहीनानां तपः कृच्छ्रादिकर्म स्वाध्यायो वेदपाठः ताभ्यां रहितानां ।  
 क्लेशप्रयासाशक्तानां क्लेश उपतापः प्रयासः परिश्रमः तयोर्निर्वल्त्वादसमर्थानाम् ।  
 नत्वेतादृशानामेव किंत्वल्पायुषामपि । एवंभूतानां नृणां देहपरिश्रमः कुतो भवेत्  
 न केनापि प्रकारेण भवेदित्यर्थः ॥ ७ ॥

ब्रह्मचर्येत्यादि । हे प्रिये अतः कलौ युगे ब्रह्मचर्याश्रमो' नास्ति  
 वानप्रस्थोऽपि नास्ति किन्तु गार्हस्थ्यभैक्षकरूपौ द्वावेवाश्रमौ कलौ स्तः ॥ ८ ॥



गृहस्थस्य क्रियाः सर्वा आगमोक्ताः कलौ शिवे ।  
 नान्यमार्गैः क्रियासिद्धिः कदापि गृहमेधिनाम् ॥ ९ ॥  
 भैक्षुकेऽप्याश्रमे देवि वेदोक्तं दण्डधारणम् ।  
 कलौ नारत्येव तत्त्वज्ञे यतस्तत् श्रौतसंस्कृतिः ॥ १० ॥  
 शैवसंस्कारविधिनाऽवधूताश्रमधारणम् ।  
 तदेव कथितं भद्रे सन्न्यासग्रहणं कलौ ॥ ११ ॥  
 विप्राणामितरेषाञ्च वर्णानां प्रबले कलौ ।  
 उभयत्राश्रमे देवि सर्वेषामधिकारिता ॥ १२ ॥  
 सर्वेषामेव संस्काराः कर्माणि शैववर्त्मना ।  
 विप्राणामितरेषाञ्च कर्मलिङ्गं पृथक् पृथक् ॥ १३ ॥

न केवलं कलौ युगे द्वयोराश्रमयोरेवाभावोऽस्ति किन्तु सर्वासां वैदिक-  
 क्रियाणामर्पित्याह गृहस्थस्येत्यादिना । गृहमेधिनाम् गृहमङ्गमवतां गृहस्थाना-  
 मित्यर्थः ॥ ९ ॥

कलौ युगे गार्हस्थ्यश्रम एव वैदिक्यः सर्वाः क्रिया निषिद्धा न सन्त्यपि  
 तु भैक्षुकाश्रमेऽपीत्याह भैक्षुकेऽपीत्यादि । तत् वेदोक्तं दण्डधारणम् । श्रौत-  
 संस्कृतिः वैदिकः संस्कारः ॥ १० ॥

यद्येवं तर्हि कलौ किञ्चाम सन्न्यासग्रहणं तत्राह शैवेत्यादि । हे भद्रे  
 शैवसंस्कारविधिना शिवप्रोक्तेन संस्कारविधानेनावधूताश्रमधारणं यत्तदेव कलौ  
 युगे सन्न्यासग्रहणं कथितम् ॥ ११ ॥

ननु कलौ युगे ब्राह्मणादीनां सर्वेषामपि वर्णानां सन्न्यासाश्रमाधिकारित्वं  
 सत्यादाविव ब्राह्मणक्षत्रियविशामेव वा तत्राह विप्राणामित्यादि ॥ १२ ॥

ननु प्रबले कलौ किं ब्राह्मणादयः सर्वे वर्णा एकाचारा एव भवेयुः पृथक्  
 पृथगाचारा वा तत्राह सर्वेषामेवेत्यादि । विप्रादीनां सर्वेषामेव वर्णानां सर्वे

जातमात्रो गृहस्थः स्यात् संस्कारादाश्रमी भवेत् ।  
 गार्हस्थ्यं प्रथमं कुर्यात् यथाविधि महेश्वरि ॥ १४ ॥  
 तत्त्वज्ञाने समुत्पन्ने वैराग्यं जायते यदा ।  
 तदा सर्वं परित्यज्य सन्न्यासाश्रममाचरेत् ॥ १५ ॥  
 विद्यामुपार्जयेत् बाल्ये धनं दारांश्च यौवने ।  
 प्रौढे धर्म्याणि कर्माणि चतुर्थे प्रव्रजेत् सुधीः ॥ १६ ॥  
 मातरं पितरं बृद्धं भार्याञ्चैव पतिव्रताम् ।  
 शिशुञ्च तनयं हित्वा नावधृताश्रमं व्रजेत् ॥ १७ ॥  
 मातुः पितृन् शिशून् दारान् म्वजनान् बान्धवानपि ।  
 यः प्रव्रजति हित्वैतान् स महापातकी भवेत् ॥ १८ ॥

संस्काराः अन्यानि च सर्वाणि कर्माणि एकेन शैववर्त्मनेव साधनीयानि ।  
 शास्त्रभैकवर्त्मसाध्यत्वेन सर्वेषामेव वर्णानां सर्वाणि कर्माणि कलौ समानान्ये-  
 वेत्यर्थः । किन्तु विप्राणामितरेषां विप्रभिन्नानाञ्च कर्मलिङ्गं कर्मचिह्नं कलावपि  
 पृथक् पृथगेवास्ति ॥ १३ ॥

ननु गार्हस्थ्यश्रमशालित्वं किं जन्मनैव भवेत् संस्कारेण वा तत्राह  
 जातमात्र इत्यादि । ननु गार्हस्थ्यभैक्षुकयोर्मध्ये प्रथमं कमाश्रममाश्रायेत्तत्राह  
 गार्हस्थ्यमित्यादि ॥ १४ ॥

तत्त्वज्ञाने ब्रह्मज्ञाने ॥ १५ ॥

ननु कस्यामवस्थायां गार्हस्थ्यश्रम आश्रयणीयः सन्न्यासश्च कस्या-  
 मवस्थायां ग्रहणीयस्तत्राह विद्यामित्यादि । बाल्ये शैशवे विद्यामुपार्जयेत् ।  
 यौवने धनं वित्तं दारान् भार्याञ्चोपार्जयेत् । प्रौढे तृतीये वयसि धर्म्याणि  
 धर्मादनपेतानि कर्माणि कुर्यात् । सुधीर्विद्वांश्चतुर्थे वयसि प्रव्रजेत्  
 संन्यसेत् ॥ १६ ॥ १७ ॥

मातृहा पितृहा स स्यात् स्त्रीविधी ब्रह्मघातकः ।  
 असन्तर्प्य स्वपित्रादीन् यो गच्छेद्भिक्षुकाश्रमे ॥ १९ ॥  
 ब्राह्मणो विप्रभिन्नश्च स्वस्ववर्णोक्तसंस्क्रियाम् ।  
 शैवेन वर्त्मना कुर्यादेष धर्मः कलौ युगे ॥ २० ॥

श्रीदेव्युवाच ।

को वा धर्मो गृहस्थस्य भिक्षुकस्य च किं विभो ।  
 विप्रस्य विप्रभिन्नानां संस्कारादीनि मे वद ॥ २१ ॥

श्रीसदाशिव उवाच ।

गार्हस्थ्यं प्रथमं धर्मं सर्वेषां मनुजन्मनाम् ।  
 तदेव कथयाम्यादौ शृणु कौलिनि तत्त्वतः ॥ २२ ॥  
 ब्रह्मनिष्ठो गृहस्थः स्यात् ब्रह्मज्ञानपरायणः ।  
 यद्यत् कर्म प्रकुर्वीत तद्ब्रह्मणि समर्पयेत् ॥ २३ ॥

मात्रादीन् परित्यज्य प्रव्रजतो मनुष्यस्य महापातकं भवेदित्याह  
 मातृत्यादिद्वाभ्याम् । बहुवचनस्य बहूपलक्षकत्वात् पितृन् पित्रादीनित्यर्थः ।  
 स्वजनान् स्वेनैव भर्तव्यानात्मीयान् जनान् । बान्धवान् असमर्थान्  
 भ्रात्रादीन् ॥ १८-२० ॥

ब्राह्मणादीन् पञ्चवर्णान् तेषां द्वावाश्रमौ सामान्यं धर्मश्च श्रुत्वेदानीं तेषा-  
 मशेषान् विशेषान् धर्मान् श्रोतुमिच्छन्ती श्रीदेव्युवाच को वा इत्यादि । किम्  
 धर्मम् ॥ २१ ॥

श्रीदेव्यैवं प्रेरितः सन् श्रीसदाशिव उवाच गार्हस्थ्यमित्यादि । हे  
 कौलिनि यतः सर्वेषां मनुजन्मनां मनुष्याणां गार्हस्थ्यं कर्म प्रथमं धर्मं  
 भवत्यतस्तदेव धर्ममादौ कथयामि त्वं तत्त्वतः शृणु इत्यन्वयः ॥ २२ ॥

गार्हस्थ्यं धर्ममेवाह ब्रह्मनिष्ठ इत्यादिभिः । ब्रह्मणि निष्ठा यस्य स  
 ब्रह्मनिष्ठः ॥ २३ ॥

न मिथ्याभाषणं कुर्यात् न च शाठ्यं समाचरेत् ।  
 देवतातिथिपूजासु गृहस्थो निरतो भवेत् ॥ २४ ॥  
 मातरं पितरञ्चैव साक्षात् प्रत्यक्षदेवताम् ।  
 मत्वा गृही निषेवेत सदा सर्वप्रयत्नतः ॥ २५ ॥  
 तुष्टायां मातरि शिवं तुष्टे पितरि पार्वति ।  
 तव प्रीतिर्भवेद्देवि परब्रह्म प्रसीदति ॥ २६ ॥  
 त्वमाद्ये जगतां माता पिता ब्रह्म परात्परम् ।  
 युवयोः प्रीणनं यस्मात् तस्मात् किं गृहिणांतपः ॥ २७ ॥  
 आसनं शयनं वस्त्रं पानं भोजनमेव च ।  
 तत्तत्समयमाज्ञाय मात्रे पित्रे नियोजयेत् ॥ २८ ॥  
 श्रावयेन्मृदुलां वाणीं सर्वदा प्रियमाचरेत् ।  
 पित्रोराज्ञानुसारी स्यात् सत्पुत्रः कुलपावनः ॥ २९ ॥  
 औद्धत्यं परिहासञ्च तर्जनं परिभाषणम् ।  
 पित्रोरग्रे न कुर्वीत यदीच्छेदात्मनो हितम् ॥ ३० ॥  
 मातरं पितरं वीक्ष्य नत्वोत्तिष्ठेत् ससम्भ्रमः ।  
 विनाऽऽज्ञया नोपविशेत् संस्थितः पितृशासने ॥ ३१ ॥

शाठ्यं अनार्जवम् ॥ २४-२६ ॥

यस्मात् मातुः पितुश्च तोषणात् ॥ २७ ॥

आसनमित्यादि । शय्यतेऽस्मिन्निति शयनम् शय्याम् । पीयते यत्तत्  
 पानम् पेयं जलादिकमित्यर्थः । भोजनम् भोज्यं वस्तु । तत्तत्समयम्  
 आसनादिसमर्पणसमयम् । नियोजयेत् समर्पयेत् ॥ २८ ॥ २९ ॥

औद्धत्यम् अविनीतत्वम् । तर्जनम् भृत्यादीनां भर्त्सनम् ॥ ३० ॥

ससम्भ्रमः सादरः ॥ ३१ ॥

विद्याधनमदोन्मत्तो यः कुर्यात् पितृहेलनम् ।  
 स याति नरकं घोरं सर्वधर्मवहिष्कृतः ॥ ३२ ॥  
 मातरं पितरं पुत्रं दारानतिथिसोदरान् ।  
 हित्वा गृही न भुञ्जीयात् प्राणैः कण्ठगतैरपि ॥ ३३ ॥  
 वञ्चयित्वा गुरून् बन्धून् यो भुङ्क्ते स्वोदरम्भरः ।  
 इहैव लोकगर्ह्योऽसौ परत्र नारकी भवेत् ॥ ३४ ॥  
 गृहस्थो गोपयेदारान् विद्यामभ्यासयेत् सुतान् ।  
 पोषयेत् स्वजनान् बन्धूनेष धर्मः सनातनः ॥ ३५ ॥  
 जनन्या वद्धितो देहो जनकेन प्रपोषितः ।  
 स्वजनैः शिक्षितः प्रीत्या सोऽधमस्तान् परित्यजेत् ॥ ३६ ॥  
 एषामर्थे महेशानि कृत्वा कष्टशतान्यपि ।  
 प्रीणयेत् सततं शक्त्या धर्मो ह्येष सनातनः ॥ ३७ ॥  
 स धन्यः पुरुषो लोके स कृती परमार्थविन् ।  
 ब्रह्मनिष्ठः सत्यसन्धो यो भवेद्भुवि मानवः ॥ ३८ ॥  
 न भार्या ताडयेत् कापि मातृवत् पालयेत् सदा ।  
 न त्यजेत् घोरकष्टेऽपि यदि साध्वी पतिव्रता ॥ ३९ ॥

पितृहेलनम् मातापित्रोस्तिरस्कारम् ॥ ३२ ॥ ३३ ॥

गुरून् पित्रादीन् । लोकगर्ह्यः जननिन्द्यः ॥ ३४ ॥ ३५ ॥

स्वजनैः बन्धुभिः ॥ ३६ ॥

एषां जनन्यादीनाम् । प्रीणयेत् जनन्यादीन् तोषयेत् ॥ ३७ ॥

धन्यः सकृती । कृती विचक्षणः । सत्यसन्धः सत्यप्रतिज्ञः ॥ ३८ ॥ ३९ ॥

स्थितेषु स्वीयदारेषु स्त्रियमन्यां न संस्पृशेत् ।  
 दुष्टेन चेतसा विद्वानन्यथा नारकी भवेत् ॥ ४० ॥  
 विरले शयनं वासं त्यजेत् प्राज्ञः परस्त्रिया ।  
 अयुक्तभाषणञ्चैव स्त्रियं शौर्यन्न दर्शयेत् ॥ ४१ ॥  
 धनेन वाससा प्रेम्णा श्रद्धया मृदुभाषणैः ।  
 सततं तोषयेद्द्वारान् नाप्रियं क्वचिदाचरेत् ॥ ४२ ॥  
 उत्सवे लोकयात्रायां तीर्थेष्वन्यनिकेतने ।  
 न पत्नीं प्रेषयेत् प्राज्ञः पुत्रामात्यविवर्जिताम् ॥ ४३ ॥  
 यस्मिन्नेव महेशानि तुष्टा भार्या पतिव्रता ।  
 सर्वो धर्मः कृतस्तेन भवतीप्रिय एव सः ॥ ४४ ॥  
 चतुर्वर्षावधि सुतान् लालयेत् पालयेत् पिता ।  
 ततः षोडशपर्यन्तं गुणान् विद्याञ्च शिक्षयेत् ॥ ४५ ॥  
 विंशत्यब्दाधिकान् पुत्रान् प्रेरयेद् गृहकर्मसु ।  
 ततस्तांस्तुल्यभावेन मत्वा स्नेहं प्रदर्शयेत् ॥ ४६ ॥  
 कन्याऽप्येवं पालनीया शिक्षणीयाऽतियत्नतः ।  
 देया वराय विदुषे धनरत्नसमन्विता ॥ ४७ ॥

दुष्टेन चेतसा विकृतेन मनसा ॥ ४० ॥  
 विरले निर्जनस्थाने ॥ ४१ ॥ ४२ ॥  
 अन्यनिकेतने परगृहे ॥ ४३ ॥ ४४ ॥  
 ततः चतुर्भ्यो वर्षेभ्य ऊर्द्धम् ॥ ४५ ॥  
 प्रेरयेत् प्रवर्त्तयेत् । तान् विंशत्यब्दाधिकान् पुत्रान् ॥ ४६ ॥  
 एवम् पुत्रवत् ॥ ४७ ॥

एवं क्रमेण भ्रातृश्च स्वसृभ्रातृसुतानपि ।  
 ज्ञातीन् मित्राणि भृत्यांश्च पालयेत्तोषयेद् गृही ॥ ४८ ॥  
 ततः स्वधर्मनिरतानेकग्रामनिवासिनः ।  
 अभ्यागतानुदासीनान् गृहस्थः परिपालयेत् ॥ ४९ ॥  
 यद्येवं नाचरेद्देवि गृहस्थो विभवे सति ।  
 पशुरेव स विज्ञेयः स पापी लोकगर्हितः ॥ ५० ॥  
 निद्रालस्यं देहयत्नं केशविन्यासमेव च ।  
 आसक्तिमशने वस्त्रे नातिरिक्तं ससाचरेत् ॥ ५१ ॥  
 युक्ताहारो युक्तनिद्रो मितवाङ्मितमैथुनः ।  
 स्वच्छो नम्रः शुचिर्दक्षो युक्तः स्यात् सर्वकर्मसु ॥ ५२ ॥  
 शूरः शत्रौ विनीतः स्यात् बान्धवे गुरुसन्निधौ ।  
 जुगुप्सितान् न मन्येत नावमन्येत मानिनः ॥ ५३ ॥  
 सौहार्दं व्यवहारांश्च प्रवृत्तिं प्रकृतिं नृणाम् ।  
 सहवासेन तर्कैश्च विदित्वा विश्वसेत्ततः ॥ ५४ ॥

ततः भ्रात्रादीनां पालनात्तोषणाच्चोद्ध्वम् । उदासीनान् मित्रामित्र-  
 भिन्नान् ॥ ४८ ॥ ४९ ॥

धनं सन्नेवमकुर्वतो गृहस्थस्य पातकाश्रयत्वं लोकगर्हितत्वञ्च स्या-  
 दित्याह यदीत्यादिना ॥ ५० ॥

आसक्तिम् आमङ्गम् । अतिरिक्तम् अधिकम् ॥ ५१ ॥

युक्ताहारः परिमितभोजनः । स्वच्छः कपटादिशून्यः । शुचिः बाह्या-  
 भ्यन्तर्गौचसम्पन्नः । दक्षः निगलम्यः । युक्तः उद्योगवान् ॥ ५२ ॥

शूरः विक्रान्तः । नावमन्येत न अनाद्रियेत ॥ ५३ ॥

तर्कैः पर्यालोचनैः ॥ ५४ ॥

त्रसेद्द्वेष्टुरपि क्षुद्रात् समयं वीक्ष्य बुद्धिमान् ।  
 प्रदर्शयेदात्मभावान्नैव धर्मं विलङ्घयेत् ॥ ५५ ॥  
 स्वीयं यशः पौरुषञ्च गुप्तयं कथितञ्च यत् ।  
 कृतं यदुपकाराय धर्मज्ञो न प्रकाशयेत् ॥ ५६ ॥  
 जुगुप्सितप्रवृत्तौ च निश्चितेऽपि पराजये ।  
 गुरुणा लघुना चापि यशस्वी न विवादयेत् ॥ ५७ ॥  
 विद्याधनयशोधर्मान् यतमान उपार्जयेत् ।  
 व्यसनञ्चासतां सङ्गं मिथ्याद्रोहं परित्यजेत् ॥ ५८ ॥  
 अवस्थानुगताश्चेष्टाः समयानुगताः क्रियाः ।  
 तस्मादवस्थां समयं वीक्ष्य कर्म समाचरेत् ॥ ५९ ॥  
 योगक्षेमरतो दक्षो धार्मिकः प्रियवान्धवः ।  
 मितवाङ्मितहासः स्यान्मान्याग्रे तु विशेषतः ॥ ६० ॥  
 जितेन्द्रियः प्रसन्नात्मा सुचिन्त्यः स्याद्दृढव्रतः ।  
 अप्रमत्तो दीर्घदर्शी मात्रास्पर्शान् विचारयेत् ॥ ६१ ॥

त्रमेत् विभीयात् ! द्वेष्टुः शत्रोः । क्षुद्रात् लघोः । आत्मभावान् स्व-  
 प्रभावान् आत्मनः कोशदण्डजानि तेजांसि । स प्रतापः प्रभावश्च यत्तेजः  
 कोशदण्डजमित्यमरः ॥ ५५-५७ ॥

यतमानः यत्नं कुर्वाणः ॥ ५८ ॥ ५९ ॥

योगक्षेमरतः योगोऽप्राप्तस्वीकारः प्राप्तस्य परिपालनं क्षेमः तयो-  
 रनुरक्तः ॥ ६० ॥

जितेन्द्रिय इत्यादि । सुचिन्त्यः सुष्ठु चिन्त्यं स्मरणीयं शास्त्रादि यम्य  
 सः । मात्रास्पर्शान् मीयन्ते विषया एताभिरिति मात्रा इन्द्रियवृत्तयः तासां  
 स्पर्शान् विषयेषु सम्बन्धान् ॥ ६१-६५ ॥



सत्यं मृदु प्रियं धीरो वाक्यं हितकरं वदेत् ।  
 आत्मौत्कर्ष्य तथा निन्दां परेषां परिवर्जयेत् ॥ ६२ ॥  
 जलाशयाश्च वृक्षाश्च विश्रामगृहमध्वनि ।  
 सेतुः प्रतिष्ठितो येन तेन लोकत्रयं जितम् ॥ ६३ ॥  
 सन्तुष्टौ पितरौ यस्मिन्ननुरक्ताः सुहृद्गणाः ।  
 गायन्ति यद्यशो लोकास्तेन लोकत्रयं जितम् ॥ ६४ ॥  
 सत्यमेव व्रतं यस्य दया दीनेषु सर्वथा ।  
 कामक्रोधौ वशे यस्य तेन लोकत्रयं जितम् ॥ ६५ ॥  
 विरक्तः परदारेषु निष्पृहः परवस्तुषु ।  
 दम्भमात्सर्यहीनो यस्तेन लोकत्रयं जितम् ॥ ६६ ॥  
 न बिभेति रणाद्यो वै संग्रामेऽप्यपराङ्मुखः ।  
 धर्मयुद्धे मृतो वाऽपि तेन लोकत्रयं जितम् ॥ ६७ ॥  
 असंशयात्मा सुश्रद्धः शाम्भवाचारतत्परः ।  
 मच्छासने हितो यश्च तेन लोकत्रयं जितम् ॥ ६८ ॥  
 ज्ञानिना लोकयात्रायै सर्वत्र समदृष्टिना ।  
 क्रियन्ते येन कर्माणि तेन लोकत्रयं जितम् ॥ ६९ ॥  
 शौचन्तु द्विविधं देवि बाह्याभ्यन्तरभेदतः ।  
 ब्रह्मण्यात्मार्पणं यत्तत् शौचमान्तरिकं स्मृतम् ॥ ७० ॥

निष्पृहः निराकाङ्क्षः ॥ ६६—६८ ॥

सर्वत्र शत्रुमित्रादौ ॥ ६९ ॥ ७० ॥

अङ्घ्रिर्वा भस्मना वाऽपि मलानामपकर्षणम् ।  
 देहशुद्धिर्भवेद्येन बहिःशौचं तदुच्यते ॥ ७१ ॥  
 गङ्गा नद्यो हृदा वाप्यस्तथा कृपाश्च क्षुल्लकाः ।  
 सर्वं पवित्रजननं स्वर्णदी क्रमतः प्रिये ॥ ७२ ॥  
 भस्माऽत्र याज्ञिकं श्रेष्ठं मृत्स्ना तु मलवर्जिता ।  
 वासोऽजिनतृणादीनि मृद्वज्जानीहि सुव्रते ॥ ७३ ॥  
 किमत्र बहूनोक्तेन शौचाशौचविधौ शिवे ।  
 मनःपूतं भवेद्येन गृहस्थस्तत्तदाचरेत् ॥ ७४ ॥  
 निद्रान्ते मैथुनस्यान्ते त्यागान्ते मलमूत्रयोः ।  
 भोजनान्ते मले स्पृष्टे बहिःशौचं विधीयते ॥ ७५ ॥  
 सन्ध्या त्रैकालिकी कार्या वैदिकी तान्त्रिकी क्रमात् ।  
 उपासनाया भेदेन पूजां कुर्याद् यथाविधि ॥ ७६ ॥  
 ब्रह्ममन्त्रोपासकानां गायत्रीजपनात् प्रिये ।  
 ज्ञानात् ब्रह्मेति तद्वाच्यं सन्ध्या भवति वैदिकी ॥ ७७ ॥

अङ्घ्रिरिति । अङ्घ्रिर्जलैर्वा भस्मना वा येन देहशुद्धिर्भवेत्तेन मृत्तिकावस्त्र-  
 चर्मतृणादिरूपवस्तुना वापि मलानामपकर्षणं दूरीकरणं यत्तत् बहिःशौचमुच्यते  
 इत्यन्वयः ॥ ७१ ॥

क्षुल्लकाः स्वल्पजलाशयाः । स्वल्पेऽपि क्षुल्लकस्त्रिष्वित्यमरः । सर्वम्  
 गङ्गाजलादि ॥ ७२ ॥

भस्मेत्यादि । अत्र बहिःशौचविधौ । हे सुव्रते वासोऽजिनतृणादीन्यपि  
 मृद्वन्मृत्तिकावन्मलवर्जितान्येव श्रेष्ठानि जानीहि ॥ ७३-७६ ॥

उपासनाभेददर्शनपूर्वकं सन्ध्याभेदं दर्शयति द्वाभ्याम् ब्रह्मेत्यादि ।  
 ब्रह्ममन्त्रोपासकानां गायत्र्या जपनात् तद्वाच्यं गायत्रीप्रतिपाद्यं ब्रह्म भवतीति  
 ज्ञानाच्च वैदिकी सन्ध्या भवति ॥ ७७ ॥

अन्येषां वैदिकी सन्ध्या सूर्योपस्थानपूर्वकम् ।  
 अर्घ्यदानं दिनेशाय गायत्रीजपनं तथा ॥ ७८ ॥  
 अष्टोत्तरं सहस्रं वा शतं वा दशधाऽपि वा ।  
 जपानां नियमो भद्रे सर्वत्राह्निककर्मणि ॥ ७९ ॥  
 शूद्रसामान्यजातीनामधिकारोऽस्ति केवलम् ।  
 आगमोक्तविधौ देवि सर्वसिद्धिस्ततो भवेत् ॥ ८० ॥  
 प्रातः सूर्योदयः कालो मध्याह्नस्तदनन्तरम् ।  
 सायं सूर्यास्तसमयस्त्रिकालानामयं क्रमः ॥ ८१ ॥

श्रीदेव्युवाच ।

विप्रादिसर्ववर्णानां विहिता तान्त्रिकी क्रिया ।  
 त्वयैव कथिता नाथ सम्प्राप्ते प्रबले कलौ ॥ ८२ ॥

अन्येषामिति । अन्येषां ब्रह्ममन्त्रोपासकभित्तानान्तु सूर्योपस्थानपूर्वकं  
 दिनेशाय सूर्यायार्घ्यदानं तथा गायत्रीजपनं वैदिकी सन्ध्या भवति ॥ ७८ ॥

अथाऽह्निककर्मणि मन्त्रजपानां नियममाह अष्टोत्तरमित्यादिना । शतमपि  
 अष्टोत्तरमेव । सर्वत्र वैदिके तान्त्रिके च ॥ ७९ ॥

ततः आगमोक्तविधितः ॥ ८० ॥

अथ सन्ध्याविध्यपेक्षितत्रिकालक्रममाह प्रातरित्यादिना । सूर्यस्योदयो  
 यत्र स सूर्योदयः कालः ॥ ८१ ॥

पूर्वं श्रीसदाशिवेन सर्वेषां ब्राह्मणादिवर्णानां प्रबले कलौ युगे तान्त्रिक  
 एव कर्मण्यधिकारोऽस्तीत्युक्तम् । सम्प्रति तु ब्राह्मणक्षत्रियवैश्यानां वैदिक्यामपि  
 सन्ध्यायामधिकारोऽस्तीत्युच्यते एतदयुक्तं मन्वाना श्रीदेव्युवाच विप्रादी-  
 त्यादि ॥ ८२ ॥

तदिदानीं कथं देव विप्रान् वैदिककर्मणि ।  
नियोजयसि तत्सर्वं विशेषाद्वक्तुमर्हसि ॥ ८३ ॥

श्रीसदाशिव उवाच ।

सत्यं ब्रवीषि तत्त्वज्ञे सर्वेषां तान्त्रिकी क्रिया ।  
लोकानां भोगमोक्षाय सर्वकर्मसु सिद्धिदा ॥ ८४ ॥  
इयन्तु ब्रह्मसावित्री यथा भवति वैदिकी ।  
तथैव तान्त्रिकी ज्ञेया प्रशस्तोभयकर्मणि ॥ ८५ ॥  
अतोऽत्र कथितं देवि द्विजानां प्रवले कलौ ।  
गायत्र्यामधिकारोऽस्ति नान्यमन्त्रेषु कर्हिचित् ८६ ॥  
ताराद्या कमलाद्या च वाग्भवाद्या यथाक्रमात् ।  
ब्राह्मणक्षत्रियविशां सावित्री कथिता कलौ ॥ ८७ ॥  
द्विजादीनां प्रभेदार्थं शूद्रेभ्यः परमेश्वरि ।  
सन्ध्येयं वैदिकी प्रोक्ता प्रागेवाह्निककर्मणाम् ॥ ८८ ॥  
अन्यथा शाम्भवैर्मार्गैः केवलैः सिद्धिभाग्भवेत् ।  
सत्यं सत्यं पुनः सत्यं सत्यमेतन्न संशयः ॥ ८९ ॥

नियोजयसि प्रवर्तयसि ॥ ८३ ॥

अत्रोत्तरं श्रीसदाशिव उवाच सत्यमित्यादिभिः ॥ ८४—८६ ॥

ताराद्येत्यादि । कलौ युगे यथाक्रमात् क्रमेणैव ब्राह्मणक्षत्रियविशान्ताराद्या  
प्रणवाद्या कमलाद्या श्रीबीजाद्या वाग्भवाद्या ऐबीजाद्या सावित्री गायत्री  
कथिता ॥ ८७ ॥

द्विजादीनामिति । हे परमेश्वरि द्विजादीनां ब्राह्मणादीनां, शूद्रेभ्यः  
प्रभेदार्थन्तान्त्रिकाणामाह्निककर्मणां प्रागेवेयं वैदिकी सन्ध्या करणीया  
प्रोक्ता ॥ ८८ ॥ ८९ ॥

कालात्ययेऽपि सन्ध्येयं कर्त्तव्या देववन्दिते ।

ओँ तत्सत् ब्रह्म चोच्चार्य मोक्षेच्छुभिरनातुरैः ॥ ९० ॥

आसनं वसनं पात्रं शय्या यानं निकेतनम् ।

गृह्यकं वस्तुजातञ्च स्वच्छात् स्वच्छं प्रशस्यते ॥ ९१ ॥

समाप्याह्निककर्माणि स्वाध्यायं गृहकर्म वा ।

गृहस्थो नियतं कुर्यान्नैव तिष्ठेन्निरुद्यमः ॥ ९२ ॥

पुण्यतीर्थे पुण्यतिथौ ग्रहणे चन्द्रसूर्ययोः ।

जपं दानं प्रकुर्वाणः श्रेयसां निलयो भवेत् ॥ ९३ ॥

कलावन्नगतप्राणा नोपवासः प्रशस्यते ।

उपवासप्रतिनिधावेकं दानं विधीयते ॥ ९४ ॥

कलौ दानं महेशानि सर्वसिद्धिकरं भवेत् ।

तत्पात्रं केवलं ज्ञेयो दरिद्रः सत्क्रियान्वितः ॥ ९५ ॥

मासवत्सरपक्षाणामारम्भदिनमम्बिके ।

चतुर्दश्याष्टमी शुक्ला तथैवैकादशी कुहूः ॥ ९६ ॥

निजजन्मदिनञ्चैव पित्रोर्मरणवासरः ।

वैधोत्सवदिनञ्चैव पुण्यकालः प्रकीर्तितः ॥ ९७ ॥

कालेत्यादि । हे देववन्दिते कालात्ययेऽपि सन्ध्याविधानकालव्यत्ययेऽपि अनातुरैर्जरादिनिमित्तकेनाऽपटुत्वेन शून्यैर्मोक्षेच्छुभिर्मोक्षाकाङ्क्षिभिर्जनैः ओँ तत्सद्ब्रह्मेति ससुच्चार्येयं वैदिकी तान्त्रिकी च सन्ध्या कर्त्तव्या ॥ ९० ॥

गृह्यकं वस्तुजातम् गृहसम्बन्धि सर्वं वस्तु ॥ ९१ ॥

स्वाध्यायम् वेदाध्यायनम् ॥ ९२-९५ ॥

गङ्गानदी महानद्यो गुरोः सदनमेव च ।  
 प्रसिद्धं देवताक्षेत्रं पुण्यतीर्थं प्रकीर्तितम् ॥ ९८ ॥  
 त्यक्त्वा स्वाध्यायनं पित्रोः शुश्रूषान्दारक्षणम् ।  
 नरकाय भवेत्तीर्थं तीर्थाय व्रजतां नृणाम् ॥ ९९ ॥  
 न तीर्थसेवा नारीणां नोपवासादिकाः क्रियाः ।  
 नैव व्रतानां नियमो भर्तुः शुश्रूषणं विना ॥ १०० ॥  
 भर्तैव योषितां तीर्थं तपो दानं व्रतं गुरुः ।  
 तस्मात् सर्वात्मना नारी पतिसेवां समाचरेत् ॥ १०१ ॥  
 पत्युः प्रियं सदा कुर्यात् वचसा परिचर्यया ।  
 तदाज्ञानुचरी भूत्वा तोषयेत् पतिबान्धवान् ॥ १०२ ॥  
 नेक्षेत् पतिं क्रूरदृष्ट्या श्रावयेन्नैव दुर्वचः ।  
 नाप्रियं मनसा वापि चरेद्भर्तुः पतिव्रता ॥ १०३ ॥  
 कायेन मनसा वाचा सर्वदा प्रियकर्मभिः ।  
 या प्रीणयति भर्तारं सैव ब्रह्मपदं लभेत् ॥ १०४ ॥  
 नान्यवक्त्रं निरीक्षेत नान्यैः सम्भाषणञ्चरेत् ।  
 न चाङ्गं दर्शयेदन्यान् भर्तुराज्ञानुसारिणी ॥ १०५ ॥

अथ जपदानविधावपेक्षितं पुण्यकालं पुण्यतीर्थञ्च क्रमत आह भासे-  
 त्यादिभिः । कुहूः नष्टचन्द्रकलाऽमावास्या ॥ ९६-९९ ॥

अथ स्त्रीधर्मानाह न तीर्थेत्यादिभिः सप्तभिः ॥ १०० ॥

सर्वात्मना सर्वप्रयत्नेन ॥ १०१ ॥

परिचर्यया सेवया ॥ १०२-१०५ ॥

तिष्ठेत् पित्रोर्वशे बाल्ये भर्तुः सम्प्राप्तयौवने ।

वार्द्धक्ये पतिबन्धूनां न स्वतन्त्रा भवेत् क्वचित् ॥ १०६ ॥

अज्ञातपतिमर्यादामज्ञातपतिसेवनाम् ।

नोद्वाहयेत् पिता बालामज्ञातधर्मशासनाम् ॥ १०७ ॥

नरमांसं न भुञ्जीयात् नराकृतिपशूंस्तथा ।

बहूपकारकान् गाश्च मांसादान् रसवर्जितान् ॥ १०८ ॥

फलानि ग्राम्यवन्यानि मूलानि विविधानि च ।

भूमिजातानि सर्वाणि भोज्यानि स्वेच्छया शिवे ॥ १०९ ॥

अध्यापनं याजनञ्च विप्राणां व्रतमुत्तमम् ।

अशक्तौ क्षत्रियविशां वृत्तैर्निर्वाहमाचरेत् ॥ ११० ॥

राजन्यानाञ्च सद्वृत्तं संग्रामो भूमिशासनम् ।

अत्राशक्तौ वणिग्वृत्तं शूद्रवृत्तमथाश्रयेत् ॥ १११ ॥

वाणिज्याशक्तवैश्यानां शूद्रवृत्तमदूषणम् ।

शूद्राणां परमेशानि सेवावृत्तिं विधीयते ॥ ११२ ॥

स्वतन्त्रा स्वाधीना ॥ १०६ ॥ १०७ ॥

बहूपकारकानिति गोविशेषणेन तद्भोजननिषेधे हेतुर्दर्शितः । मांसादान् मांसभक्षकान् गृध्रादीन् । रसवर्जितान् आस्वादशून्यान् ॥ १०८ ॥ १०९ ॥

अथ ब्राह्मणवृत्तमाह अध्यापनमित्यादि ॥ ११० ॥

अथ क्षत्रियवृत्तमाह राजन्यानामित्याद्येकेन । अत्र संग्रामभूमिशासनरूपे सद्वृत्ते ॥ १११ ॥

अथ वैश्यानां शूद्राणाञ्च वृत्तमाह वाणिज्येत्यादिनैकेन । वैश्यानामपि वाणिज्यमुत्तमं वृत्तम् ॥ ११२ ॥

सामान्यानां तु वर्णानां विप्रवृत्त्यन्यवृत्तिषु ।  
 अधिकारोऽस्ति देवेशि देहयात्राप्रसिद्धये ॥ ११३ ॥  
 अद्वेष्टा निर्ममः शान्तः सत्यवादी जितेन्द्रियः ।  
 निर्मत्सरो निष्कपटः स्ववृत्तौ ब्राह्मणो भवेत् ॥ ११४ ॥  
 अध्यापयेत् पुत्रबुद्ध्या शिष्यान् सन्मार्गवर्त्तिनः ।  
 सर्वलोकहितैषी स्यात् पक्षपातविनिर्मुखः ॥ ११५ ॥  
 मिथ्यालापमसूयाञ्च व्यसनाप्रियभाषणम् ।  
 नीचैः प्रसक्तिं दम्भञ्च सर्वथा ब्राह्मणस्त्यजेत् ॥ ११६ ॥  
 युयुत्सा गर्हिता सन्धौ सम्मानैः सन्धिरुत्तमा ।  
 गृह्यार्जुनो वा युद्धेषु राजन्यानां वरानने ॥ ११७ ॥  
 अलोभी स्यात् प्रजावित्ते गृह्णीयात् सम्मितं करम् ।  
 रक्षन्नङ्गीकृतं धर्मं पुत्रवत् पालयेत् प्रजाः ॥ ११८ ॥  
 न्यायं युद्धं तथा सन्धिं कर्माण्यन्यानि यानि च ।  
 मन्त्रिभिः सह कुर्वीत विचार्य सर्वथा नृपः ॥ ११९ ॥

अथ वर्णसङ्कराणां वृत्तमाह सामान्यानामित्यादिनैकेन ॥ ११३ ॥

अथ ब्राह्मणधर्मानाह अद्वेष्टेत्यादिभिः । निर्ममः देहादिविषयकममता-  
 शून्यः । शान्तः संयतचित्तः ॥ ११४ ॥ ११५ ॥

मिथ्येत्यादि । असूयाम् गुणेषु सत्स्वपि परस्मिन् दोषारोपणम् ।  
 व्यसनम् घृतादिकर्म । दम्भम् स्वनिष्ठबहुमान्यत्वनिमित्तकचित्तसमुन्न-  
 त्तिम् ॥ ११६ ॥

अथ राजन्यधर्मानाह युयुत्सेत्यादिभिः । हे वरानने अति प्रशंसनीयवदने  
 राजन्यानां क्षत्रियाणां सन्धौ संमेलने सति युयुत्सा युद्धेच्छा गर्हिता निन्दिता



धर्मयुद्धेन योद्धव्यं न्यायदण्डप्रस्क्रियाः ।

करणीया यथाशास्त्रं सन्धिं कुर्याद् यथाबलम् ॥ १२० ॥

उपायैः साधयेत् कार्यं युद्धं सन्धिञ्च शत्रुभिः ।

उपायानुगताः सर्वा जयक्षेमविभूतयः ॥ १२१ ॥

स्यान्नीचसङ्गाद्विरतः सदा विद्वज्जनप्रियः ।

धीरो विपत्तौ दक्षश्च शीलवान् सम्मितव्ययी ॥ १२२ ॥

निपुणो दुर्गसंस्कारे शस्त्रशिक्षाविचक्षणः ।

स्वसैन्यभावान्वेषी स्यात् शिक्षयेद्रणकौशलम् ॥ १२३ ॥

न हन्यान्मूर्च्छितान् युद्धे त्यक्तशस्त्रान् पराङ्मुखान् ।

बलानीतान् रिपून् देवि रिपुदारशिश्नूपि ॥ १२४ ॥

जयलब्धानि वस्तूति सन्धिप्राप्तानि यानि च ।

वितरेत्तानि सैन्येभ्यो यथायोग्यविभागतः ॥ १२५ ॥

शौर्यं वृत्तञ्च योद्धृणां ज्ञेयं राज्ञा पृथक् पृथक् ।

बहुसैन्याधिपं नैकं कुर्यादात्महिते रतः ॥ १२६ ॥

भवेत् । सन्धिस्तु तेषां सम्मानैरेवोत्तमो भवेत् । तेषां युद्धेषु तु मृत्युरेव वा जय एव वा उत्तमो भवेत् नतु पलायनादिकमित्यर्थः ॥ ११७—११९ ॥

पुरस्क्रिया सत्कारः । यथाबलम् बलमनतिक्रम्य बलपूर्वक-मित्यर्थः ॥ १२० ॥ १२१ ॥

विरतः विरक्तः । धीरो धैर्यवान् । दक्षोऽनलसः ॥ १२२ ॥

‘निपुण इत्यादि । दुर्गसंस्कारे दुःखेन गच्छति विपक्षो यत्र तद्दुर्गम् पर्वतपरिखाप्राकारादिभिः दुर्गमं नगरम् तस्य संस्कारे ॥ १२३ ॥ १२४ ॥

नैकस्मिन् विश्वसेद्राजा नैकं न्याये नियोजयेत् ।  
 साम्यं क्रीडोपहासञ्च नीचैः सह विवर्जयेत् ॥ १२७ ॥  
 बहुश्रुतः स्वल्पभाषी जिज्ञासुर्ज्ञानवानपि ।  
 बहुमानोऽपि निर्दम्भो धीरो दण्डप्रसादयोः ॥ १२८ ॥  
 स्वयं वा चरदृष्ट्या वा प्रजाभावान् विलोकयेत् ।  
 एवं स्वजनभृत्यानां भावान् पश्येन्नराधिपः ॥ १२९ ॥  
 क्रोधाद्दम्भात् प्रमादाद्वा सम्मानं शासनं तथा ।  
 सहसा नैव कर्त्तव्यं स्वामिना तत्त्वदर्शिना ॥ १३० ॥  
 सैन्यसेनाधिपामात्यवनितापत्यसेवकाः ।  
 पालनीयाः सदोषाश्चेत् दण्ड्या राज्ञा यथाविधि ॥ १३१ ॥  
 उन्मत्तानसमर्थान्श्च बालान्श्च मृतबान्धवान् ।  
 ज्वराभिभूतान् वृद्धान्श्च रक्षयेत् पितृवन्नृपः ॥ १३२ ॥  
 वैश्यानां कृषिवाणिज्यं वृत्तं विद्धि सनातनम् ।  
 येनोपायेन लोकानां देहयात्रा प्रसिद्धति ॥ १३३ ॥

वितरेत् दद्यात् ॥ १२५-१२७ ॥

बहुश्रुतइत्यादि । बहुमानोऽपि भूरिसम्मानोऽपि राजा निर्दम्भो भूरि-  
 सम्माननिमित्तकचित्तसमुन्नतिशून्यो भवेत् ॥ १२८ ॥

स्वयंवेत्यादि । चरदृष्ट्या अन्यतत्त्वानुसन्धानप्रवीणो गृहपुरुषश्चरः  
 तद्रूपया दृष्ट्या । प्रजाभावान् प्रजानामभिप्रायान् चेष्टा वा ॥ १२९ ॥

दम्भात् राज्यादिनिमित्तकाच्चित्तौत्सुक्यात् ॥ १३० ॥ १३१ ॥

मृतबान्धवान् मृता बान्धवा येषां तथाभूतान् ॥ १३२ ॥

अथ वैश्याचारान् वक्तुमुपक्रमते वैश्यानामित्यादिभिः । येन कृषिवाणि-  
 ज्यकर्मरूपेणोपायेन । देहयात्रा शरीरनिर्वाहः ॥ १३३ ॥

अतः सर्वात्मना देवि वाणिज्यकृषिकर्मसु ।  
 प्रमादव्यसनालस्यं मिय्याशाठ्यं विवर्जयेत् ॥ १३४ ॥  
 निश्चित्य वस्तु तन्मूल्यमुभयोः सम्मतौ शिवे ।  
 परस्पराङ्गीकरणं क्रयसिद्धिस्ततो भवेत् ॥ १३५ ॥  
 मत्तविक्षिप्तबालानामग्निस्तनूणां प्रिये ।  
 रोगविभ्रान्तबुद्धीनामसिद्धौ दानविक्रयौ ॥ १३६ ॥  
 क्रयसिद्धिरदृष्टानां गुणश्रवणतो भवेत् ।  
 विपर्यये तद्गुणानामन्यथा भवति क्रयः ॥ १३७ ॥  
 कुञ्जरोष्ट्रतुरङ्गाणां गुप्तदोषप्रकाशनात् ।  
 वर्षातीतेऽपि तत्त्रेयमन्यथा कर्त्तुमर्हति ॥ १३८ ॥  
 धर्मार्थकाममोक्षाणां भाजनं मानवं वपुः ।  
 अतः कुलेशि तत्त्रेयो न सिद्धेन्मम शासनात् ॥ १३९ ॥  
 यवगोधूमधान्यानां लाभो वर्षे गते प्रिये ।  
 युक्तश्चतुर्थौ धातूनामष्टमः परिकीर्तितः ॥ १४० ॥  
 ऋणे कृषौ च वाणिज्ये तथा सर्वेषु कर्मसु ।  
 यद्यदङ्गीकृतं मर्त्यैस्तत्कार्यं शास्त्रसम्मतम् ॥ १४१ ॥

सर्वात्मना सर्वप्रकारेण ॥ १३४ ॥

निश्चित्येत्यादि । निश्चित्य निर्णाय । तन्मूल्यम् निश्चितवस्तुमूल्यमपि  
 निश्चित्य । उभयोः विक्रेतृक्रयकारकयोः ॥ १३५ ॥ १३६ ॥

अदृष्टानाम् वस्तूनाम् । विपर्यये वैपरीत्ये ॥ १३७ ॥ १३८ ॥

तत्त्रेयः मानववपुःत्रेयः ॥ १३९ ॥

उत्तमर्णेन मूलधनादधिकं ग्राह्यं लाभः ॥ १४० ॥ १४१ ॥

दक्षः शुचिः सत्यभार्षी जितनिद्रो जितेन्द्रियः ।  
 अप्रमत्तो निरालस्यः सेवावृत्तौ भवेन्नरः ॥ १४२ ॥  
 प्रभुर्विष्णुसमो मान्यस्तज्जाया जननीममा ।  
 मान्यास्तद्धान्धवा भृत्यैरिहामुत्र सुखेप्सुभिः ॥ १४३ ॥  
 भर्तुर्मित्राणि मित्राणि जानीयात्तदरीनर्गन् ।  
 समीतिः सर्वदा तिष्ठेत् प्रभोराज्ञां प्रतीक्षयन् ॥ १४४ ॥  
 अपमानं गृहच्छिद्रं गुप्त्यर्थं कथितञ्च यत् ।  
 भर्तुर्गर्लानिकरं यच्च गोपयेदतियत्नतः ॥ १४५ ॥  
 अलोभः स्यात् स्वामिधने सदा स्वामिहिते रतः ।  
 तत्सन्निधावसद्भाषं क्रीडां हास्यं परित्यजेत् ॥ १४६ ॥  
 न पापमनसा पश्येदपि तद्गृहकिङ्करीः ।  
 विविक्तशय्यां हास्यञ्च ताभिः सह विवर्जयेत् ॥ १४७ ॥  
 प्रभोः शय्यासनं यानं वसनं शालादि च ।  
 उपानद्भूषणं शस्त्रं नात्मार्थं विनियोजयेत् ॥ १४८ ॥  
 क्षमां कृतापराधश्चेत् प्रार्थयेद्यत्नतः प्रभोः ।  
 प्रागल्भ्यं प्रौढवादञ्च साम्याचारं विवर्जयेत् ॥ १४९ ॥

अथ मेवकधर्मानाह दक्ष इत्यादिभिः । दक्षः आत्मकार्येषु चतुरः ।  
 शुचिः स्वच्छः । अप्रमत्तः निजकार्येषु सावधानः ॥ १४२-१४६ ॥  
 न पापेत्यादि । पापमनसा तस्य स्वामिनो गृहकिङ्करीरपि न पश्येत्  
 का वार्ता तत्पत्नीपुत्र्यादीनाम् । विविक्तशय्याम् रहःशयनम् । ताभिः स्वामि-  
 गृहकिङ्करीभिः ॥ १४७ ॥ १४८ ॥

प्रागल्भ्यम् धाष्टर्यम् ॥ १४९ ॥

सर्वे वर्णाः स्वस्ववर्णैर्ब्राह्मोद्वाहं तथाऽशनम् ।

कुर्वीरन् भैरवीचक्रात्तत्त्वचक्रादृते शिवे ॥ १५० ॥

उभयत्र महेशानि शैवोद्वाहः प्रकीर्तितः ।

तथाऽऽदाने च पाने च वर्णभेदो न विद्यते ॥ १५१ ॥

श्रीदेव्युवाच ।

किमिदं भैरवीचक्रं तत्त्वचक्रञ्च कीदृशम् ।

तत्सर्वं श्रोतुमिच्छामि कृपया वक्तुमर्हसि ॥ १५२ ॥

श्रीसदाशिव उवाच ।

कुलपूजाविधौ देवि चक्रानुष्ठानमीरितम् ।

विशेषपूजासमये तत्कार्यं साधकोत्तमैः ॥ १५३ ॥

भैरवीचक्रविषये न तादृङ्नियमः प्रिये ।

यथासमयमासाद्य कुर्याच्चक्रमिदं शुभम् ॥ १५४ ॥

विधानमस्मै वक्ष्यामि साधकानां शुभावहम् ।

आराधिता येन देवी तूर्णं यच्छति वाञ्छितम् ॥ १५५ ॥

अशनम् भोजनम् । ऋते विना ॥ १५० ॥

उभयत्र भैरवीचक्रे तत्त्वचक्रे च ॥ १५१ ॥

अथ भैरवीचक्रतत्त्वचक्रयोर्विधानं श्रोतुमिच्छन्ती श्रीदेव्युवाच किमिद-  
मित्यादि ॥ १५२ ॥

एवं प्रार्थितः सन् श्रीसदाशिव उवाच कुलपूजेत्यादि । तत्कुल-  
पूजाविधावुक्तं चक्रानुष्ठानम् ॥ १५३ ॥ १५४ ॥

अस्य भैरवीचक्रस्य । येन भैरवीचक्रविधानेन । यच्छति ददाति ॥ १५५ ॥

कुलाचार्यो रम्यभूमावास्तीर्याऽऽसनमुत्तमम् ।  
 कामाद्येनास्त्रबीजेन संशोध्योपविशेत्ततः ॥ १५६ ॥  
 सिन्दूरेण कुसीदेन केवलेन जलेन वा ।  
 त्रिकोणञ्चतुरस्रञ्च मण्डलं रचयेत् सुधीः ॥ १५७ ॥  
 विचित्रघटमानीय दध्यक्षतविमृक्षितम् ।  
 फलपल्लवसंयुक्तं सिन्दूरतिलकान्वितम् ॥ १५८ ॥  
 सुवासितजलैः पूर्णं मण्डले तत्र साधकः ।  
 प्रणवेन तु संस्थाप्य धूपदीपौ प्रदर्शयेत् ॥ १५९ ॥  
 सम्पूज्य गन्धपुष्पाभ्यां चिन्तयेदिष्टदेवताम् ।  
 संक्षेपपूजाविधिना तत्र पूजां समाचरेत् ॥ १६० ॥  
 विशेषमत्र वक्ष्यामि शृणुष्वामरवन्दिते ।  
 गुर्वादिनवपात्राणां नात्र स्थापनमिष्यते ॥ १६१ ॥

भैरवीचक्रानुष्ठानमेवाह कुलाचार्य इत्यादिभिः । कुलाचार्यः कुलगुरुः ।  
 रम्यभूमौ रमणीयायां भुव्युत्तममासनमास्तीर्याऽऽच्छाद्य कामाद्येन क्लीं बीजाद्ये-  
 नाऽस्त्रबीजेन फटा संशोध्य च ततस्तत्राऽऽसने उपविशेत् ॥ १५६ ॥

सिन्दूरेणेति । ततः सुधीः कोविदः सिन्दूरेण कुसीदेन रक्तचन्दनेन  
 केवलेन जलेन वा त्रिकोणं मण्डलं तद्वहिश्चतुरस्रञ्चतुष्कोणञ्च मण्डलं  
 रचयेत् ॥ १५७ ॥

विचित्रेत्यादि । ततः परं विचित्रं विविधानि चित्राण्यालेख्यानि  
 यत्रैवम्भूतं घटमानीय दध्यक्षतविमृक्षितं दध्नाऽक्षतैश्च सम्पृक्तं फलैः पल्लवैश्च संयुक्तं  
 सिन्दूरतिलकैरन्वितं संयुतं कर्पूरादिभिः सुवासितैर्जलैः पूर्णञ्च कृत्वा प्रणवेन ओं-  
 कारेण तत्र मण्डले संस्थाप्य च साधको धूपदीपौ तं प्रदर्शयेत् ॥ १५८ ॥ १५९ ॥

सम्पूजयेति । ततो गन्धपुष्पाभ्यां घटं सम्पूज्य तत्रेष्टदेवतां चिन्तयेत् ।  
 सञ्चिन्त्य च पूर्वोक्तेन संक्षेपपूजाविधिना तत्र कलशे इष्टदेवतायाः पूजां  
 समाचरेत् कुर्यात् ॥ १६० ॥ १६१ ॥

यथेष्टं तत्त्वमादाय संस्थाप्य पुरतो व्रती ।

प्रोक्षयेदस्त्रमन्त्रेण दिव्यदृष्ट्याऽवलोकयेत् ॥ १६२ ॥

अलियन्त्रे गन्धपुष्पं दत्त्वा तत्र विचिन्तयेत् ।

आनन्दभैरवीं देवीं आनन्दभैरवं तथा ॥ १६३ ॥

नवयौवनसम्पन्नां तरुणारुणविग्रहाम् ।

चारुहासामृताभाषोल्लसद्बदनपङ्कजाम् ॥ १६४ ॥

नृत्यगीतकृतामोदां नानाभरणभूषिताम् ।

विचित्रवसनां ध्यायेत् वराभयकराम्बुजाम् ॥ १६५ ॥

इत्यानन्दमयीं ध्यात्वा स्मरेदानन्दभैरवम् ॥ १६६ ॥

यथेष्टमिति । ततो व्रती साधको यथेष्टं तत्त्वं मद्यादिकमादाय पुरतोऽग्रे संस्थाप्य चाऽस्त्रमन्त्रेण फटा प्रोक्षयेत् जलेन सिञ्चेत् दिव्यदृष्ट्याऽवलोकयेच्च ॥ १६२ ॥

अलियन्त्रे इति । ततोऽलियन्त्रे मद्यपात्रे गन्धपुष्पं दत्त्वा तत्राऽलियन्त्रे एवाऽऽनन्दभैरवीं देवीन्तथाऽऽनन्दभैरवं देवं विचिन्तयेत् ॥ १६३ ॥

आनन्दभैरव्या ध्यानमेवाह नवयौवनसम्पन्नामिति । नवयौवनसम्पन्नां नवीनतारुण्यं सम्प्राप्ताम् । तरुणारुणविग्रहाम् नवीनसूर्यसदृशदेहाम् । चारुहासामृताभाषोल्लसद्बदनपङ्कजाम् चारुहासेन मनोहरहसनेनामृतभाषया सुधातुल्यभाषणेन चोल्लसद्देदीप्यमानं बदनपङ्कजं मुखकमलं यस्यास्तथाभूताम् । नृत्यगीतकृतामोदाम् नृत्यगीताभ्यां कृत आमोद आनन्दो यया ताम् । नानाभरणभूषिताम् अनेकविधभूषणालङ्कृताम् । विचित्रवसनाम् विचित्रमद्भुतं वसनं वस्त्रं यस्यास्ताम् । वराभयकराम्बुजाम् वरोऽभयश्च कराम्बुजयो र्यस्यास्ताम् । एवम्भूतामानन्दभैरवीं ध्यायेत् । इत्येवमानन्दभैरवीं ध्यात्वा आनन्दभैरवं स्मरेत् ॥ १६४—१६६ ॥

कर्पूरपूरधवलं कमलायताक्षम्

दिव्याम्बराभरणभूषितदेहकान्तिम् ।

वामेन पाणिकमलेन सुधाढ्यपात्रम्

दक्षेण शुद्धिगुटिकां दधतं स्मरामि ॥ १६७ ॥

ध्यात्वैवमुभयोस्तत्र सामरस्यं विचिन्तयन् ।

प्रणवादिनमोऽन्तेन नाममन्त्रेण देशिकः ।

संपूज्य गन्धपुष्पाभ्यां शोधयेत् कारणं ततः ॥ १६८ ॥

पाशादित्रिकबीजेन स्वाहान्तेन कुलार्चकः ।

अष्टोत्तरशतावृत्त्या जपन् हेतुं विशोधयेत् ॥ १६९ ॥

गृहकाम्यैकचित्तानां गृहिणां प्रबले कलां ।

आद्यतत्त्वप्रतिनिधौ विधेयं मधुरत्रयम् ॥ १७० ॥

आनन्दभैरवध्यानमेवाहैकेन कर्पूरपूरधवलमिति । कर्पूरपूरधवलं कर्पूर-  
प्रवाहवच्छुभ्रम् । कमलायताक्षम् कमलवदायते विस्तृते अक्षिणी यस्य तम् ।  
दिव्याम्बराभरणभूषितदेहकान्तिम् दिव्यैरम्बराभरणैर्वस्त्रविभूषणैर्भूषितोऽलङ्कृतो  
यो देहस्तत्र कान्तिरधिका दीप्तिर्यस्य तथाभूतम् । वामेन पाणिकमलेन  
सुधाढ्यपात्रं मद्यसमेन्वितं पात्रं दक्षेण पाणिकमलेन शुद्धिगुटिकाञ्च दधतमानन्द-  
भैरवं स्मरामि चिन्तयामि ॥ १६७ ॥

ध्यात्वेति । एवमुभौ ध्यात्वा तत्राऽलियन्ते उभयोर्भैरवीभैरवयोः  
सामरस्यमैकरस्यं विचिन्तयन् देशिकः साधकः प्रणवादिनमोऽन्तेन नाममन्त्रेण  
गन्धपुष्पाभ्यां तौ संपूज्य ततः कारणं मद्यं शोधयेत् ॥ १६८ ॥

ननु केन मन्त्रेण मद्यं शोधयेत् तत्राह पाशादीत्यादि । स्वाहान्तेन स्वाहाऽन्तो  
यस्यैवम्भूतेन पाशादित्रिकबीजेन आँ ह्रीँ क्रोमिति बीजत्रयेण अष्टोत्तरशतावृत्त्या  
इममेव मन्त्रं जपन् कुलार्चको हेतुं मद्यं विशोधयेत् ॥ १६९ ॥ १७० ॥



दुग्धं सिता माक्षिकञ्च त्रिज्ञेयं मधुरत्रयम् ।  
 अलिरूपमिदं मत्त्वा देवतायै निवेदयेत् ॥ १७१ ॥  
 स्वभावात् कलिजन्मानः कामविभ्रान्तचेतसः ।  
 तद्रूपेण न जानन्ति शक्तिं सामान्यबुद्धयः ॥ १७२ ॥  
 अतस्तेषां प्रतिनिधौ शेषतत्त्वस्य पार्वति ।  
 ध्यानं देव्याः पदाम्भोजे स्वेष्टमन्त्रजपस्तथा ॥ १७३ ॥  
 ततस्तु प्राप्ततत्त्वानि पललादीनि यानि च ।  
 प्रत्येकं शतधाऽनेन मनुना चाभिमन्त्रयेत् ॥ १७४ ॥  
 सर्वं ब्रह्ममयं ध्यात्वा निमील्य नयनद्वयम् ।  
 निवेद्य पूर्ववत् काल्यै पानभोजनमाचरेत् ॥ १७५ ॥

मधुरत्रयमेवाह दुग्धमित्यादि । अलिरूपं मद्यस्वरूपम् । इदं  
 मधुरयत्रम् ॥ १७१ ॥

शक्तिं स्त्रियम् ॥ १७२ ॥

अत इत्यादि । हे पार्वति अतो हेतोः तेषां कलिजन्मनां शेषतत्त्वस्य  
 मैथुनस्य प्रतिनिधौ देव्याः पदाम्भोजे ध्यानं विधेयम् तथा स्वेष्टमन्त्रस्य जपो  
 विधेयः ॥ १७३ ॥

ततस्त्विति । ततः परं पललादीनि मांसादीनि यानि प्राप्ततत्त्वानि  
 तानि प्रत्येकं शतधा जप्यमानेनानेन ओं ह्रीं क्रोँ स्वाहेति मनुनाऽभिमन्त्रयेत्  
 शोधयेदित्यर्थः ॥ १७४ ॥

सर्वमिति । ततो नयनद्वयं निमील्य सर्वं मद्यादितत्त्वं ब्रह्ममयं ब्रह्मस्वरूपं  
 ध्यात्वा पूर्ववत् काल्यै निवेद्य च पूर्ववदेव पानभोजनमाचरेत् ॥ १७५ ॥

इदन्तु भैरवीचक्रं सर्वतन्त्रे गोपितम् ।  
 तत्राग्रे कथितं भद्रे सारात्सारं परात्परम् ॥ १७६ ॥  
 विवाहो भैरवीचक्रे तत्त्वचक्रेऽपि पार्वति ।  
 सर्वथा साधकेन्द्रेण कर्त्तव्यः शैववर्त्मना ॥ १७७ ॥  
 विना परिणयं वीरः शक्तिसेवां समाचरन् ।  
 परस्त्रीगामिनां पापं प्राप्नुयान्नात्र संशयः ॥ १७८ ॥  
 सम्प्राप्ते भैरवीचक्रे सर्वे वर्णाः द्विजोत्तमाः ।  
 निवृत्ते भैरवीचक्रे सर्वे वर्णाः पृथक् पृथक् ॥ १७९ ॥  
 नात्र जातिविचारोऽस्ति नोच्छिष्टादिविवेचनम् ।  
 चक्रमध्यगता वीरा मम रूपा नराख्यया ॥ १८० ॥  
 न देशकालनियमो न वा पात्रविचारणम् ।  
 येन केनाऽऽहतं द्रव्यं चक्रेऽस्मिन् विनियोजयेत् ॥ १८१ ॥  
 दूरदेशात् समानीतं पक्वं वाऽपक्वमेव वा ।  
 वीरेण पशुना वापि चक्रमध्यगतं शुचि ॥ १८२ ॥  
 चक्रारम्भे महेशानि विघ्नाः सर्वे भयाकुलाः ।  
 विभीतास्ते पलायन्ते वीराणां ब्रह्मतेजसा ॥ १८३ ॥

अथ भैरवीचक्रस्य माहात्म्यं वर्णयितुमुपक्रमते इदन्त्वित्यादि  
 १७६ ॥ १७७ ॥

परिणयम् विवाहम् ॥ १७८ ॥ १७९ ॥

अत्र भैरवीचक्रे ॥ १८० ॥

द्रव्यं मद्यादि ॥ १८१—१८३ ॥

पिशाचा गुह्यका यक्षा वेतालाः क्रूरजातयः ।  
 श्रुत्वात्र भैरवीचक्रं दूरं गच्छन्ति साध्वसम् ॥ १८४ ॥  
 तत्र तीर्थानि सर्वाणि महातीर्थादिकानि च ।  
 सेन्द्रामरगणाः सर्वे तत्रागच्छन्ति सादरम् ॥ १८५ ॥  
 चक्रस्थानं महातीर्थं सर्वतीर्थाधिकं शिवे ।  
 त्रिदशा यत्र वाञ्छन्ति तत्र नैवेद्यमुत्तमम् ॥ १८६ ॥  
 म्लेच्छेन श्वपचेनापि किरातेनापि हूणुना ।  
 आमं पक्वं यदानीतं वीरहस्तार्पितं शुचि ॥ १८७ ॥  
 दृष्ट्वा तु भैरवीचक्रं मम रूपांश्च साधकान् ।  
 मुच्यन्ते पशुपाशेभ्यः कलिकल्मषदूषिताः ॥ १८८ ॥  
 प्रबले कलिकाले तु न कुर्याच्चक्रगोपनम् ।  
 सर्वत्र सर्वदा वीरः साधयेत् कुलसाधनम् ॥ १८९ ॥  
 चक्रमध्ये वृथालापं चाञ्चल्यं बहुभाषणम् ।  
 निष्ठीवनमधोवायुं वर्णभेदं विवर्जयेत् ॥ १९० ॥  
 क्रूरान् खलान् पशून् पापान् नास्तिकान् कुलदूषकान् ।  
 निन्दकान् कुलशास्त्राणां चक्रादूरतरं त्यजेत् ॥ १९१ ॥  
 स्नेहाद्भयादानुरक्त्या पशूंश्चक्रे प्रवेशयन् ।  
 कुलधर्मात् परिभ्रष्टो वीरोऽपि नरकं व्रजेत् ॥ १९२ ॥

साध्वसं सभयम् ॥ १८४ ॥

तत्र चक्रस्थाने ॥ १८५ ॥ १८६ ॥

हूणुना जातिविशेषेण । आमम् अपक्वम् ॥ १८७—१९१ ॥

ब्राह्मणाः क्षत्रिया वैश्याः शूद्राः सामान्यजातयः ।

कुलधर्माश्रिता ये वै पूज्यास्ते देववत् सदा ॥ १९३ ॥

वर्णाभिमानाच्चक्रे तु वर्णभेदं करोति यः ।

स याति घोरनिरयमपि वेदान्तपारगः ॥ १९४ ॥

चक्रान्तर्गतकौलानां साधूनां शुद्धचेतसाम् ।

साक्षाच्छिवस्वरूपाणां पापशङ्का भवेत् कुतः ॥ १९५ ॥

यावद्वसन्ति चक्रेषु विप्राद्याः शैवमार्गिणः ।

तावत्तु शाम्भवाचारांश्चरेयुः शिवशासनात् ॥ १९६ ॥

चक्राद्विनिःसृताः सर्वे स्वस्ववर्णाश्रमोदितम् ।

लोकयात्राप्रसिद्धार्थं कुर्युः कर्म पृथक् पृथक् ॥ १९७ ॥

पुरश्चर्याशतेनापि शवमुण्डचितासनात् ।

चक्रमध्ये सकृत् जप्त्वा तत् फलं लभते सुधीः ॥ १९८ ॥

भैरवीचक्रमाहात्म्यं को वा वक्तुं क्षमो भवेत् ।

सकृदेतत् प्रकुर्वाणः सर्वैः पापैः प्रमुच्यते ॥ १९९ ॥

षण्मासं भूमिपालः स्यात् वर्षं मृत्युञ्जयः स्वयम् ।

नित्यं समाचरन् मर्त्यो ब्रह्मनिर्वाणमाप्नुयात् ॥ २०० ॥

भयादानुरक्त्या भयहेतुकेनानुरागेण ॥ १९२-१९५ ॥

चरेयुः कुर्युः ॥ १९६ ॥ १९७ ॥

पुरश्चर्येत्यादि । शवमुण्डचितासनात् शवासनात् मुण्डांसनात्  
चितासनाच्च यत् फलं लभते ॥ १९८ ॥ १९९ ॥

बहुना किमिहोक्तेन सत्यं जानीहि कालिके ।  
 इहामुत्र सुखावाप्त्यै कुलमार्गो हि नापरः ॥ २०१ ॥  
 कलेः प्राबल्यसमये सर्वधर्मविवर्जिते ।  
 गोपनात् कुलधर्मस्य कौलोऽपि नारकी भवेत् ॥ २०२ ॥  
 कथितं भैरवीचक्रं भोगमोक्षैकसाधनम् ।  
 तत्त्वचक्रं कुलेशानि साम्प्रतं वच्मि तत् शृणु ॥ २०३ ॥  
 तत्त्वचक्रं चक्रराजं दिव्यचक्रं तदुच्यते ।  
 नात्राधिकारः सर्वेषां ब्रह्मज्ञान् साधकान् विना ॥ २०४ ॥  
 परब्रह्मोपासका ये ब्रह्मज्ञा ब्रह्मतत्पराः ।  
 शुद्धान्तःकरणाः शान्ताः सर्वप्राणिहिते रताः ॥ २०५ ॥  
 निर्विकारा निर्विकल्पा दयाशीला दृढव्रताः ।  
 सत्सङ्गदुःखलपका ब्राह्मास्त एवात्राऽधिकारिणः ॥ २०६ ॥  
 ब्रह्मभावेन तत्त्वज्ञे ये पश्यन्ति चराचरम् ।  
 तेषां तत्त्वविदां पुंसां तत्त्वचक्रेऽधिकारिता ॥ २०७ ॥  
 सर्वं ब्रह्ममयं भावश्चक्रेऽस्मिस्तत्त्वसंज्ञके ।  
 येषां तत्त्वचक्रे देवि त एव तत्त्वचक्रिणः ॥ २०८ ॥

षण्मासमिति । भैरवीचक्रं षण्मासं समाचरन् मर्त्यो भूमिपालः  
 स्यादित्येवमन्वयः ॥ २००—२०३ ॥

अत्र चक्रराजे तत्त्वचक्रे ॥ २०४ ॥

शान्ताः रागद्वेषादिशून्याः ॥ २०५ ॥

तत्र तत्त्वचक्रे ॥ २०६ ॥ २०७ ॥

भावो भावना विचिन्तनेत्यर्थः ॥ २०८ ॥

न घटस्थापनाऽत्रास्ति न बाहुल्येन पूजनम् ।

सर्वत्र ब्रह्मभावेन साधयेत् तत्त्वसाधनम् ॥ २०९ ॥

ब्रह्ममन्त्री ब्रह्मनिष्ठो भवेच्चक्रेश्वरः प्रिये ।

ब्रह्मज्ञैः साधकैः सार्द्धं तत्त्वचक्रं समारभेत् ॥ २१० ॥

रम्ये सुनिर्मले देशे साधकानां सुखावहे ।

त्रिचित्रासनमानीय कल्पयेद्विमलासनम् ॥ २११ ॥

तत्रोपविश्य चक्रेशः सहितो ब्रह्मसाधकैः ।

आसादयेत्तु तत्त्वानि स्थापयेदग्रतः शिवे ॥ २१२ ॥

तारादिप्राणबीजान्तं शतावृत्त्या जपन् मनुम् ।

सर्वतत्त्वेषु चक्रेश इमं मन्त्रमुदीरयेत् ॥ २१३ ॥

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २१४ ॥

तत्त्वसाधनम् तत्त्वचक्रसाधनम् ॥ २०९ ॥ २१० ॥

अथ तत्त्वचक्रस्य विधानमाह रम्ये इत्यादिभिः ॥ २११ ॥

तत्र कल्पिते विमलासने आसादयेत् आनयेत् तत्त्वानि मद्या-  
दीनि ॥ २१२ ॥

तारादीत्यादि । ततो मद्यादिषु सर्वतत्त्वेषु तारादिप्राणबीजान्तं तारः  
प्रणव आदिर्यस्य स तारादिः प्राणबीजं हंस इति बीजमन्तो यस्य सः प्राण-  
बीजान्तः तारादिश्चासौ प्राणबीजान्तश्च तारादिप्राणबीजान्तस्तं मनुम् ओँ हंस  
इति मन्त्रं शतावृत्त्या जपन् चक्रेश इमं वक्ष्यमाणं मन्त्रमुदीरयेत् ॥ २१३ ॥

मन्त्रमेवाह ब्रह्मार्पणमिति ॥ २१४ ॥

सप्तधा वा त्रिधा जप्त्वा तानि सर्वाणि शोधयेत् ॥ २१५ ॥

ततो ब्राह्मेण मनुना समर्प्य परमात्मने ।

ब्रह्मज्ञैः साधकैः सार्द्धं विदध्यात् पानभोजनम् ॥ २१६ ॥

ब्रह्मचक्रे महेशानि वर्णभेदं विवर्जयेत् ।

न देशकालनियमो न पात्रनियमस्तथा ॥ २१७ ॥

ये कुर्वन्ति नरा मूढा दिव्यचक्रे प्रमादतः ।

कुलभेदं वर्णभेदं ते गच्छन्त्यधर्मां गतिम् ॥ २१८ ॥

अतः सर्वप्रयत्नेन ब्रह्मज्ञैः साधकोत्तमैः

तत्त्वचक्रमनुष्ठेयं धर्मकामार्थमुक्तये ॥ २१९ ॥

श्रीदेव्युवाच ।

गृहस्थानामशेषेण धर्मानकथयत् प्रभो ।

संन्यासविहितात् धर्मान् कृपया वक्तुमर्हसि ॥ २२० ॥

श्रीसदाशिव उवाच ।

अवधूताश्रमो देवि कलौ संन्यास उच्यते ।

विधिना येन कर्त्तव्यस्तत् सर्वं शृणु साम्प्रतम् ॥ २२१ ॥

सप्तधेति । इमं मन्त्रं सप्तधा त्रिधा वा जप्त्वा सर्वाणि तानि मन्त्रादीनि शोधयेत् ॥ २१५ ॥

ब्राह्मेण मनुना ओँ सच्चिदेकं ब्रह्मेति मन्त्रेण ॥ २१६ ॥

ब्रह्मचक्रे तत्त्वचक्रे ॥ २१७—२१९ ॥

एवमशेषान् गृहस्थधर्मान् श्रुत्वा अधूना संन्यासिधर्मान् श्रोतुमिच्छन्ती श्रीदेव्युवाच गृहस्थानामित्यादि ॥ २२० ॥

एवं प्रेरितः सन् श्रीसदाशिव उवाच अवधूतेत्यादि । तत् विधानम् साम्प्रतमिदानीम् ॥ २२१ ॥

ब्रह्मज्ञाने समुत्पन्ने विरते सर्वकर्मणि ।  
 अध्यात्मविद्यानिपुणः संन्यासाश्रममाश्रयेत् ॥ २२२ ॥  
 विहाय वृद्धौ पितरौ शिशुं भार्यौ पतिव्रताम् ।  
 त्यक्त्वाऽसमर्थान् बन्धूंश्च प्रव्रजन्तारकी भवेत् ॥ २२३ ॥  
 ब्राह्मणः क्षत्रियो वैश्यः शूद्रः सामान्य एव च ।  
 कुलावधूतसंस्कारे पञ्चानामधिकारिता ॥ २२४ ॥  
 सम्पाद्य गृहकर्माणि परितोष्याऽपरानपि ।  
 निर्ममो निलयाद्गच्छेन्निष्कामो विजितेन्द्रियः ॥ २२५ ॥  
 आहूय स्वजनान् बन्धून् ग्रामस्थान् प्रतिवासिनः ।  
 प्रीत्याऽनुमतिमन्विच्छेत् गृहाज्जिगमिषुर्जनः ॥ २२६ ॥  
 तेषामनुज्ञामादाय प्रणम्य परदेवताम् ।  
 ग्रामं प्रदक्षिणीकृत्य निरपेक्षो गृहादियात् ॥ २२७ ॥  
 मुक्तः संसारपाशेभ्यः परमानन्दनिर्वृतः ।  
 कुलावधूतं ब्रह्मज्ञं गत्वा संप्रार्थयेदिदम् ॥ २२८ ॥

संन्यासग्रहणविधानमेवाह ब्रह्मज्ञाने इत्यादिभिः । अध्यात्मविद्यानिपुणः  
 आत्मविद्याभिज्ञः ॥ २२२—२२४ ॥

सम्पाद्य साधयित्वा । अपरान् पित्रादिभिन्नान् । निर्ममः गृहादिविषय-  
 ममताशून्यः निलयात् गृहात् ॥ २२५ ॥

अनुमतिमन्विच्छेत् अनुज्ञामादद्यात् ॥ २२६ ॥

निरपेक्षः निष्पृहः । इयात् गच्छेत् ॥ २२७ ॥

परमानन्दनिर्वृतः परमानन्दे निमग्नः ॥ २२८ ॥



गृहाश्रमे परब्रह्मन् ममैतद्विगतं वयः ।  
 प्रसादं कुरु मे नाथ संन्यासग्रहणं प्रति ॥ २२९ ॥  
 निवृत्तगृहकर्माणं विचार्य विधिवद्गुरुः ।  
 शान्तं विवेकिनं वीक्ष्य द्वितीयाश्रममादिशेत् ॥ २३० ॥  
 ततः शिष्यः कृतस्नानो यतात्मा विहिताह्निकः ।  
 ऋणत्रयविमुक्त्यर्थं देवर्षीनर्चयेत् पितृन् ॥ २३१ ॥  
 देवा ब्रह्मा च विष्णुश्च रुद्रश्च स्वर्गणैः सह ।  
 ऋषयः सनकाद्याश्च देवब्रह्मर्षयस्तथा ॥ २३२ ॥  
 अत्र ये पितरः पूज्या वक्ष्यामि शृणु तानपि ॥ २३३ ॥  
 पिता पितामहश्चैव प्रपितामह एव च ।  
 माता पितामही देवि तथैव प्रपितामही ।  
 मातामहादयोऽप्येवं मातामह्यादयोऽपि च ॥ २३४ ॥

यत् प्रार्थयेत् तदाह गृहाश्रमे इत्यादिना ॥ २२९ ॥

शान्तम् उपरतचित्तम् ॥ २३० ॥

तत इति । ततः परं यतात्मा संयतमनाः शिष्यः कृतस्नानो विहिताह्निकश्च भूत्वा ऋणत्रयविमुक्त्यर्थं देवर्षीन् देवान् ऋषीन् पितृश्चार्चयेत् पूजयेत् ॥ २३१ ॥

ऋणविमुक्त्यर्थं ये देवा ऋषयश्च पूज्यास्तानाह देवा इत्यादिना । ब्रह्मा च विष्णुश्च स्वर्गणैः सह रुद्रश्चैते देवाः संन्यासकर्मणि पूज्याः । सनक आद्यो येषां ते सनकाद्याः सनकसनन्दनसनातनाद्याः सनकसजातीया ऋषयः तथा देवर्षयो नारदादयो ब्रह्मर्षयो भृगवादयश्च पूज्याः ॥ २३२ ॥

अत्र संन्यासकर्मणि ॥ २३३ ॥

ऋणविमुक्त्यर्थं पूज्यान् पितृनेवाह पितेत्यादिना सार्द्धेना । एवं पित्रादि-  
 वन्मातामहादयोऽपि पूज्याः एवमन्वयः । आदिना प्रमातामहवृद्धप्रमातामहयोः  
 प्रमातामहीवृद्धप्रमातामहोश्च ग्रहणम् ॥ २३४ ॥

प्राच्यामृषीन् यजेद्देवान् दक्षिणस्यां पितॄन् यजेत् ।  
 मातामहान् प्रतीच्याञ्च पूजयेन्न्यासकर्मणि ॥ २३५ ॥  
 पूर्वादिक्रमतो दद्यादासनानां द्वयं द्वयम् ।  
 देवादीन् क्रमतस्तत्राऽऽवाह्य पूजां समाचरेत् ॥ २३६ ॥  
 समर्च्य विधिवत्तेभ्यः पिण्डान् दद्यात् पृथक् पृथक् ।  
 पिण्डप्रदानविधिना दत्त्वा पिण्डं यथाक्रमम् ।  
 कृताञ्जलिपुटो भूत्वा प्रार्थयेत् पितृदेवताः ॥ २३७ ॥  
 तृप्यध्वं पितरो देवा देवर्षिमातृका गणाः ।  
 गुणातीतपदे यूयमनृणीकुरुताऽचिरात् ॥ २३८ ॥  
 इत्यानृष्यमर्थयित्वा प्रणम्य च पुनः पुनः ।  
 ऋणत्रयविनिर्मुक्त आत्मश्राद्धं प्रकल्पयेत् ॥ २३९ ॥

ननु कस्यां कस्यां दिशि देवानृषीन् पितॄन् पूजयेदित्यपेक्षायामाह  
 प्राच्यामित्यादि । संन्यासकर्मणि देवानृषींश्च प्राच्यां पूर्वस्यां दिशि यजेत् ।  
 दक्षिणस्यां दिशि पितॄन् पित्रादीन् यजेत् । प्रतीच्यां पश्चिमायां दिशि  
 मातामहान्मातामहप्रभृतीन् यजेत् पूजयेत् ॥ २३५ ॥

अथ संक्षेपतो देवादीनां पूजाया विधानमाह पूर्वादिक्रमत इत्यादिभिः ।  
 पूर्वादिक्रमतः पूर्वादिक्रमेण तिसृषु दिक्षासनानां द्वयं द्वयं दद्यात् । तत्रासनानां  
 द्वये द्वये क्रमतो देवादीनावाह्य तेषां पूजां समाचरेत् कुर्यात् ॥ २३६ ॥

समर्चयेत्यादि । देवर्षिपितॄन् विधिवत् समर्च्य तेभ्यो देवर्षिपितृभ्यः  
 पृथक् पृथक् पिण्डान् विधिवद्दद्यात् । वक्ष्यमाणेन पिण्डप्रदानविधिना देवादिभ्यो  
 यथाक्रमं पिण्डं दत्त्वा कृताञ्जलिपुटो भूत्वा पितृदेवताः प्रार्थयेत् ॥ २३७ ॥

किं प्रार्थयेत्तत्राह तृप्यध्वमित्यादि । हे पितरो देवा देवर्षयो मातृगणाश्च  
 यूयं तृप्यध्वं गुणातीतपदे अतिक्रान्तगुणे पदे व्रजन्तं मामचिरादस्तिशीघ्रमेव  
 यूयमनृणी कुरुत ॥ २३८ ॥ २३९ ॥

पिता ह्यात्मैव सर्वेषां तत्पिता प्रपितामहः ।

आत्मन्यात्मार्पणार्थाय कुर्यादात्मक्रियां सुधीः ॥ २४० ॥

उत्तराभिमुखो भूत्वा पूर्ववत् कल्पितासने ।

आवाह्याऽऽत्मपितृन् देवि दद्यात् पिण्डं समर्चयन् ॥ २४१ ॥

प्रागग्रान् दक्षिणाग्रान्श्च पश्चिमाग्रान् यथाक्रमात् ।

पिण्डार्थमास्तरेद्दर्भानुदगग्रान् स्वकर्मणि ॥ २४२ ॥

समाप्य श्राद्धकर्माणि गुरुदर्शितवर्त्मना ।

युयुक्षुश्चित्तशुद्धयर्थमिमं मन्त्रं शतं जपेत् ॥ २४३ ॥

ह्रीं त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्द्धनम् ।

ऊर्वारुकमिव बन्धनान् मृत्योर्मुक्षीय माऽमृतात् ॥ २४४ ॥

उपासनानुसारेण वेद्यां मण्डलपूर्वकम् ।

संस्थाप्य कलशं तत्र गुरुः पूजां समारभेत् ॥ २४५ ॥

आत्मश्राद्धकरणे हेतुं दर्शयन्नाह पिता हीत्यादि । हि यतः सर्वेषामात्मैव पिता तत्पिता पितामहः प्रपितामहश्च स्यात् अतः आत्मनि परमात्मनि आत्मनोऽर्पणार्थाय सुधीर्विद्वान् आत्मक्रियां कुर्यात् ॥ २४० ॥

संक्षेपतः आत्मनश्च श्राद्धस्य विधानमाह उत्तराभिमुख इत्यादिना । आत्मपितृन् आत्मस्वरूपान् पित्रादीन् ॥ २४१ ॥

प्रागग्रानिति । पिण्डार्थं देवर्षिपित्रद्वेष्ट्यकपिण्डदानार्थं यथाक्रमात् क्रमेणैव प्राक् प्राच्यां दिश्यग्राणि येषां तान् प्रागग्रान् दक्षिणाग्रान् पश्चिमाग्रान्श्च दर्भान् कुशानास्तरेदाच्छादयेत् । स्वकर्मणि आत्मश्राद्धक्रियायां तु उदक् उदीच्यामग्राणि येषां तथाभूतान् दर्भानास्तरेत् ॥ २४२ ॥ २४३ ॥

तमेव मन्त्रमाह ह्रीं त्र्यम्बकमित्यादिकम् ॥ २४४ ॥

उपासनेत्यादि । ततः उपासनाया अनुसारेण रचितायां वेद्यां मण्डल-पूर्वकं कलशं संस्थाप्य तत्र कलशे शिष्यस्येष्टदेवतायाः पूजां गुरुः समारभेत् ॥ २४५ ॥

ततस्तु परमं ब्रह्म ध्यात्वा शाम्भववर्त्मना ।  
 विधाय पूजां ब्रह्मज्ञो वह्निस्थापनमाचरेत् ॥ २४६ ॥  
 प्रागुक्तसंस्कृते ब्रह्मै स्वकल्पोक्ताहुतिं गुरुः ।  
 दत्त्वा शिष्यं समाहूय साकल्यं हावयेत्तु तम् ॥ २४७ ॥  
 आदौ व्याहृतिभिर्हुत्वा प्राणहोमं प्रकल्पयेत् ।  
 प्राणापानौ समानश्चोदानव्यानौ च वायवः ॥ २४८ ॥  
 तत्त्वहोमं ततः कुर्याद्देहात्माध्यासमुक्तये ।  
 पृथिवी सलिलं वह्निर्वायुराकाशमेव च ॥ २४९ ॥  
 गन्धो रसश्च रूपश्च स्पर्शः शब्दो यथाक्रमात् ।  
 ततो वाक्पाणिपादाश्च पायूपस्थौ ततः परम् ॥ २५० ॥

ततस्त्विति । ततस्तु शिष्येष्टदेवतापूजनादनन्तरं तु ब्रह्मज्ञो गुरुः परमं ब्रह्म ध्यात्वा शाम्भववर्त्मना तस्य पूजां च विधाय वेद्यां वह्निस्थापनमाचरेत् कुर्यात् ॥ २४६ ॥

प्रागुक्तेत्यादि । ततः प्रागुक्तेन विधिना संस्कृते ब्रह्मै स्वकल्पोक्ताहुतिं स्वस्वकल्पे उक्तामाहुतिं दत्त्वा गुरुस्तं शिष्यं समाहूय तेन साकल्यमग्नौ हावयेत् ॥ २४७ ॥

आदाविति । आदौ प्रथमतो भूरादिभिर्व्याहृतिभिः साकल्यं हुत्वा ततः प्राणहोमं शरीरस्थप्राणादिपञ्चवायुहोमं प्रकल्पयेत् कुर्यात् । होतव्यान् प्राणादीन् पञ्चवायूनाह प्राणेत्याद्यर्द्धेन ॥ २४८ ॥

तत्त्वेति । ततः परं देहात्माध्यस्तुक्तये शरीरनिष्ठात्मत्वज्ञानविमुक्त्यर्थं यथाक्रमं तत्त्वहोमं पृथ्वीजलादिचतुर्विंशतितत्त्वहवनं कुर्यात् । क्रमेणैव हवनीयानि चतुर्विंशतितत्त्वान्येवाह पृथिवीत्यादिनाऽहङ्कार इत्यन्तेन किञ्चिदधिकेन संपाद-  
 द्वयेन ॥ २४९ ॥

श्रोत्रं त्वङ्मनः न जिह्वा घ्राणं बुद्धीन्द्रियाणि च ।

मनो बुद्धिश्च चित्तञ्चाहङ्कारो देहजाः क्रियाः ॥ २५१ ॥

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि यानि च ॥ २५२ ॥

एतानि मे पदान्ते च शुद्धयन्तां पदमुच्चेत् ।

ह्रीं ज्योतिरहं विरजा विपाप्मा भूयासमित्यपि ॥ २५३ ॥

चतुर्विंशतितत्त्वानि कर्माणि दैहिकानि च ।

हुत्वाऽग्नौ निष्क्रियो देहं मृतवच्चिन्तयेत्ततः ॥ २५४ ॥

गन्ध इत्यादि । पृथिव्यादिपञ्चतत्त्वहवनानन्तरं गन्धादिपञ्चतत्त्वानि यथाक्रमात्, होतव्यानि । ततो वागादिपञ्चकर्मेन्द्रियाणि हवनीयानि । ततः परं श्रोत्रादीनि पञ्चबुद्धीन्द्रियाणि होतव्यानि । ततो मन आदीनि चत्वारि तत्त्वानि हवनीयानि । ततो देहजाः क्रियाः होतव्याः ॥ २५० ॥ २५१ ॥

सर्वाणीति । ततः सर्वाणीन्द्रियकर्माणि यानि च प्राणकर्माणि तान्यपि हवनीयानि ॥ २५२ ॥

प्राणादिपञ्चवायूनां पृथिव्यादिचतुर्विंशतितत्त्वानां देहजक्रियाणां सर्वेन्द्रिय-  
कर्मणां प्राणादिवायुकर्मणाञ्च होमस्य मन्त्रमाह एतानीत्यादिना । पूर्वं एतानि मे  
इत्युच्चेत् । तत्पदान्ते च शुद्धयन्तामिति पदमुच्चेत् । ततो ह्रीं ज्योतिरहं  
विरजा विपाप्मा भूयासमित्युच्चेत् । ततो द्विष्टः स्वाहेत्यप्युच्चेत् । योजनया  
एतानि मे शुद्धयन्तां ह्रीं ज्योतिरहं विरजा विपाप्मा भूयासं स्वाहेति मन्त्रो  
जातः । अनेनैव प्राणादीनि प्राणकर्मपर्यन्तानि सर्वाणि जुहुयात् । यथा  
प्राणापानसमानोदानव्याना मे शुद्धयन्तां ह्रीं ज्योतिरहं विरजा विपाप्मा  
भूयासं स्वाहेति प्राणादीन् जुहुयादिति । एवं सर्वत्र योजना ॥ २५३ ॥

चतुर्विंशतीत्यादि । एवं चतुर्विंशतितत्त्वानि दैहिकानि कर्माणि चाग्नौ  
हुत्वा निष्क्रियः क्रियाभ्यश्च निष्क्रान्तो भूत्वा ततो देहं मृतवच्चिन्तयेत् ॥ २५४ ॥

विभाव्य मृतवत् कायं रहितं सर्वकर्मणा ।

स्मरंस्तत् परमं ब्रह्म यज्ञसूत्रं समुद्धरेत् ॥ २५५ ॥

ऐं क्लीं हूं इति मन्त्रेण स्कन्धादुत्तार्य तत्त्ववित् ।

यज्ञसूत्रं करे कृत्वा पठित्वा व्याहृतित्रयम् ।

ब्रह्मजायां समुच्चार्य घृताक्तमनले क्षिपेत् ॥ २५६ ॥

हुत्वैवमुपवीतञ्च कामबीजं समुच्चरन् ।

छित्वा शिखां करे कृत्वा घृतमध्ये नियोजयेत् ॥ २५७ ॥

ब्रह्मपुत्रि शिखे त्वं हि बालरूपा तपस्विनी ।

दीयते पावके स्थानं गच्छ देवि नमोऽस्तु ते ॥ २५८ ॥

कामं मायां कूर्चमन्त्रं ब्रह्मजायामुदीरयन् ।

तस्मिन् सुसंस्कृते ब्रह्मौ शिखाहोमं समाचरेत् ॥ २५९ ॥

विभाव्येति । सर्वकर्मणा रहितं मृतवच्च कायं देहं विभाव्य विचिन्त्य तत् जगत्कारणत्वेनातिप्रसिद्धं परमं ब्रह्म स्मरन् सन् यज्ञसूत्रं यज्ञोपवीतं समुद्धरेत् उरःस्थलात् स्कन्धं नयेत् ॥ २५५ ॥

ऐमित्यादि । ततः तत्त्ववित् ब्रह्मविज्जनः ऐं क्लीं इमिति मन्त्रेण यज्ञसूत्रं स्कन्धादुत्तार्य करे हस्ते च कृत्वा व्याहृतित्रयं पठित्वा व्याहृतित्रयान्ते च ब्रह्मजायां स्वाहेति पदं समुच्चार्य घृताक्तं घृतसंयुक्तं यज्ञसूत्रमनलेऽग्नौ क्षिपेत् ॥ २५६ ॥

हुत्वेति । एवं प्रकारेणोपवीतं यज्ञसूत्रमग्नौ हुत्वा कामबीजं क्लीमिति बीजं समुच्चरन् सन् शिखां छित्वा करे च कृत्वा घृतमध्ये नियोजयेत् स्थापयेत् ॥ २५७ ॥

ब्रह्मेति । ततो ब्रह्मपुत्रि इत्याद्यं नमोऽस्तुते इत्यन्तं मन्त्रं पठित्वा एतन्मन्त्रान्ते च कामं क्लीमितिमायां ह्रीमिति कूर्चं ह्रीमिति अस्त्रं फडिति ब्रह्म-

शिखामाश्रित्य पितरो देवा देवर्षयस्तथा ।

सर्वाण्याश्रमकर्माणि निवसन्ति शिखोपरि ॥ २६० ॥

अतः सन्तर्प्य ताः सर्वा देवर्षिपितृदेवताः ।

शिखारूत्रपरित्यागाद्देही ब्रह्ममयो भवेत् ॥ २६१ ॥

यज्ञसूत्रशिखात्यागात् संन्यासः स्यात् द्विजन्मनाम् ।

शूद्राणामितरेषाञ्च शिखां हुत्वैव संस्क्रिया ॥ २६२ ॥

ततो मुक्तशिखासूत्रः प्रणमेत् दण्डवद् गुरुम् ।

गुरुस्तथाप्य तं शिष्यं दक्षकर्णे वदेदिदम् ॥ २६३ ॥

तत्त्वमसि महाप्राज्ञ हंसः सोऽहं विभावय ।

निर्ममो निरहङ्कारः स्वभावेन सुखं चर ॥ २६४ ॥

जायां स्वाहेति च बीजं कीर्त्तयन् तस्मिन् नुसंस्कृते बहो शिखाया होमंसमाचरेत्  
कुर्यात् ॥ २५८—२६० ॥

ब्रह्ममयो ब्रह्मस्वरूपः ॥ २६१ ॥

द्विजन्मनाम् ब्राह्मणक्षत्रियवैश्यानाम् इतरेषाम् वर्णसङ्कराणाम् ॥ २६२  
२६३ ॥

ननु गुरुः शिष्यस्य दक्षिणे कर्णे किं वदेदित्यपेक्षायामाह तत्त्वमसीत्यादि ।  
हे महाप्राज्ञ महामनीषिन् तन् जगत्कारणत्वेनातिप्रसिद्धं परं ब्रह्म त्वमेवासि  
अतोऽहमेव स परमात्मा स एवाहमस्मीति त्वं विभावय विचिन्तय । किञ्च  
निर्ममः पुत्रादिविषयकममताशून्यो निरहङ्कारो विद्यादिविषयनिमित्तकचित्त-  
समुन्नतिशून्यश्च सन् स्वभावेन सुखं यथा स्यात्तथा चर इतस्ततो गच्छ ।  
अहमित्यस्यादेर्लोपस्त्वार्थः ॥ २६४ ॥

ततो घटञ्च वह्निञ्च विसृज्य ब्रह्मतत्त्ववित् ।  
 आत्मस्वरूपं तं मत्वा प्रणमेच्छिरसा गुरुः ॥ २६५ ॥  
 नमस्तुभ्यं नमो मह्यं तुभ्यं मह्यं नमो नमः ।  
 त्वमेव तत् तत्त्वमेव विश्वरूप नमोऽस्तु ते ॥ २६६ ॥  
 ब्रह्ममन्त्रोपासकानां तत्त्वज्ञानां जितात्मनाम् ।  
 स्वमन्त्रेण शिखाच्छेदात् संन्यासग्रहणं भवेत् ॥ २६७ ॥  
 ब्रह्मज्ञानविशुद्धानां किं यज्ञैः श्राद्धपूजनैः ।  
 स्वेच्छाचारपराणां तु प्रत्यवायो न विद्यते ॥ २६८ ॥  
 ततो निर्द्वन्द्वरूपोऽसौ निष्कामस्थिरमानसः ।  
 विहरेत् स्वेच्छया शिष्यः साक्षाद् ब्रह्ममयो भुवि ॥ २६९ ॥  
 आब्रह्मस्तम्बपर्यन्तं सद्रूपेण विभावयन् ।  
 विस्मरन्नामरूपाणि ध्यायन्नात्मानमात्मनि ॥ २७० ॥

तत इति । ततः परं घटं वह्निञ्च विसृज्य ब्रह्मतत्त्वविद् गुरुस्तं  
 शिष्यमात्मस्वरूपं मत्वा वक्ष्यमाणमन्त्रेण शिरसा प्रणमेत् ॥ २६५ ॥

येन मन्त्रेण प्रणमेत् तमेव मन्त्रमाह नमस्तुभ्यमित्यादिकम् ॥ २६६ ॥

ब्रह्ममन्त्रोपासकानां तु संन्यासग्रहणे विशेषविधिमाह ब्रह्ममन्त्रेत्यादिना ।  
 तत्त्वज्ञानां ब्रह्मज्ञानिनां जितात्मनां जितमनसां ब्रह्ममन्त्रोपासकानां स्वमन्त्रेण  
 शिखाच्छेदादेव संन्यासग्रहणं भवेत् ॥ २६७ ॥

ननु यज्ञश्राद्धादिकमकृत्यैव संन्यासं गृह्णतां ब्रह्ममन्त्रोपासकानां  
 प्रत्यवायभागित्वं स्यात्तत्राह ब्रह्मज्ञानेत्यादि ॥ २६८ ॥

निर्द्वन्द्वरूपः सुखदुःखादियुगलानि द्वन्द्वानि तद्रहितो निर्द्वन्द्वस्तत्त्व-  
 रूपः ॥ २६९ ॥

आब्रह्मस्तम्बपर्यन्तं ब्रह्मारभ्य तृणादिगुच्छपर्यन्तं सद्रूपेण सत्यरूपेण  
 विभावयन् विचिन्तयन् ॥ २७० ॥



अनिकेतः क्षमावृत्तो निःशङ्कः सङ्गवर्जितः ।  
 निर्ममो निरहङ्कारः संन्यासी विहरेत् क्षितौ ॥ २७१ ॥  
 मुक्तो विधिनिषेधेभ्यो निर्योगक्षेम आत्मवित् ।  
 सुखदुःखसमो धीरो जितात्मा विगतस्पृहः ॥ २७२ ॥  
 स्थिरात्मा प्राप्तदुःखोऽपि सुखे प्राप्तेऽपि निष्पृहः ।  
 सदानन्दः शुचिः शान्तो निरपेक्षो निराकुलः ॥ २७३ ॥  
 नोद्वेजकः स्याज्जीवानां सदा प्राणिहिते रतः ।  
 विगतामर्षभीर्दान्तो निःसङ्कल्पो निरुद्यमः ॥ २७४ ॥  
 शोकद्वेषविमुक्तः स्यात् शत्रौ मित्रे समो भवेत् ।  
 शीतवातातपसहः समो मानापमानयोः ॥ २७५ ॥

अनिकेत इत्यादि । अनिकेतः नियतवासशून्यः । क्षमावृत्तः क्षमैव वृत्तं  
 यस्य सः । निःशङ्कः उद्वेगरहितः । सङ्गवर्जितः कचिदप्यनासक्तः ॥ २७१ ॥

मुक्त इत्यादि । निर्योगक्षेमः अप्राप्तस्वीकारो योगः प्राप्तपरिरक्षणं क्षेमः  
 ताभ्यां रहितः । सुखदुःखसमः सुखदुःखे समे यस्य सः । जितात्मा जितदेहः ।  
 विगतस्पृहः उच्चावचेषु दृष्टमात्रेषु वस्तुषु इतस्ततो जिघृक्षा स्पृहाः विगता  
 स्पृहा यस्य सः ॥ २७२ ॥

स्थिरेत्यादि । स्थिरात्मा स्थिरचित्तः स्थिरस्वभावो वा । निष्पृहः  
 भोगाकाङ्क्षाशून्यः । शुचिः बाह्याभ्यन्तरशौचसम्पन्नः । शान्तः संयतान्तःकरणः ।  
 निरपेक्षः परापेक्षारहितः । निराकुलः आकुलताशून्यः ॥ २७३ ॥

नेत्यादि । नोद्वेजकः न भीतिजनकः । विगतामर्षभीः अपगतक्रोधभयः ।  
 दान्तः संयतवाह्येन्द्रियः । निरुद्यमः स्वदेहनिर्वाहार्थव्यापारशून्यः ॥ २७४ ॥

शोकेत्यादि । शत्रौ मित्रे च समः एकरूपः मानापमानयोरपि समः  
 हर्षविषादशून्य इत्यर्थः ॥ २७५ ॥

समः शुभाशुभे तुष्टो यदृच्छाप्राप्तवस्तुना ।  
 निस्त्रैगुण्यो निर्विकल्पो निर्लोभः स्यादसञ्चयी ॥ २७६ ॥  
 यथा सत्यमुपाश्रित्य मृषा विश्वं प्रतिष्ठति ।  
 आत्माश्रितस्तथा देहो जानन्नेवं सुखी भवेत् ॥ २७७ ॥  
 इन्द्रियाण्येव कुर्वन्ति स्वं स्वं कर्म पृथक् पृथक् ।  
 आत्मा साक्षी विनिर्लिप्तो ज्ञात्वैवं मोक्षभाग् भवेत् ॥ २७८ ॥  
 धातुप्रतिग्रहं निन्दामनृतं क्रीडनं स्त्रिया ।  
 रेतस्त्यागमसूयाञ्च संन्यासी परिवर्जयेत् ॥ २७९ ॥  
 सर्वत्र समदृष्टिः स्यात् कीटे देवे तथा नरे ।  
 सर्वं ब्रह्मेति जानीयात् परिव्राट् सर्वकर्मसु ॥ २८० ॥  
 विप्रान्नं श्वपचान्नं वा यस्मात्तस्मात् समागतम् ।  
 देशं कालं तथा पात्रमक्षीयादविचारयन् ॥ २८१ ॥

सम इत्यादि । निस्त्रैगुण्यः त्रयो गुणा यस्मिन् स त्रिगुणः सकामः  
 तस्य भावस्त्रैगुण्यम् तस्मान्निष्क्रान्तो निस्त्रैगुण्यः निष्कामः इत्यर्थः । निर्विकल्पः  
 नानाविधकल्पनाशून्यः । निर्लोभः धनाद्यागमे बहुधा जायमानेऽपि पुनर्वर्द्ध-  
 मानोऽभिलाषो लोभः तद्रहितः । असञ्चयी तत्तद्वस्तुसञ्चयाभाववान् ॥ २७६ ॥

यथेत्यादि । यथा सत्यं परमात्मानमेवोपाश्रित्यावलम्ब्य मृषा मिथ्याभूत-  
 मपि विश्वं प्रतिष्ठति सत्यवदास्ते तथैवात्मानमाश्रितो मिथ्याभूत एव देहः  
 प्रतिष्ठति एवं जानन् संन्यासी सुखी भवेत् ॥ २७७ ॥

इन्द्रियाणीति । इन्द्रियाण्येव पृथक् पृथक् स्वं स्वं कर्म कुर्वन्ति ।  
 आत्मा तु साक्षी केवलं शुभाशुभकर्मणां द्रष्टा भवति । अतएव निर्लिप्तः  
 तत्तत्कर्मभिर्वर्द्धो न भवति । एवं ज्ञात्वैव संन्यासी मोक्षभाग् भवेत् ॥ २७८ ॥

अनृतम् अयथार्थभाषणम् । असूयाम् सत्स्वपि गुणेषु दोषारोप-  
 णम् ॥ २७९-२८१ ॥

अध्यात्मशास्त्राध्ययनैः सदा तत्त्वविचारणैः ।

अवधूतो नयेत् कालं स्वेच्छाचारपरायणः ॥ २८२ ॥

संन्यासिनां मृतं कायं दाहयेन्न कदाचन ।

सम्पूज्य गन्धपुष्पाद्यैर्निखनेद्वाप्सु मज्जयेत् ॥ २८३ ॥

अप्राप्तयोगमर्त्यानां सदा कामाभिलाषिणाम् ।

स्वभावाज्जायते देवि प्रवृत्तिः कर्मसङ्कुले ॥ २८४ ॥

तत्रापि ते सानुरक्ता ध्यानार्चाजपसाधने ।

श्रेयस्तदेव जानन्तु यत्रैव दृढनिश्चयाः ॥ २८५ ॥

अतः कर्मविधानानि प्रोक्तानि चित्तशुद्धये ।

नामरूपं बहुविधं तदर्थं कल्पितं मया ॥ २८६ ॥

ब्रह्मज्ञानादृते देवि कर्माङ्गं विना ।

कुर्वन् कल्पशतं कर्म न भवेन्मुक्तिभाग् जनः ॥ २८७ ॥

कुलावधूतस्तत्त्वज्ञो जीवन्मुक्तो नराकृतिः ।

साक्षान्नारायणं मत्वा गृहस्थस्तं प्रपूजयेत् ॥ २८८ ॥

अध्यात्मशास्त्राध्ययनैः वेदान्तशास्त्रपाठैः । तत्त्वविचारणैः ब्रह्मतत्त्व-  
विवेचनैः ॥ २८२ ॥

निखनेत् शुचौ भूमौ गर्तं विधाय तत्रैव निदध्यात् । अप्सु  
जलेषु ॥ २८३ ॥

अप्राप्तयोगमर्त्यानाम् न प्राप्तो योगो ब्रह्मज्ञानसंबन्धो यैस्तथाभूतानाम् ।  
कर्मसङ्कुले कर्मसमूहे ॥ २८४ ॥

तत्रापि तत्रैवापि । अप्राप्तयोगमर्त्याः । सानुरक्ताः अनुरागवन्तः ।  
तदेव अर्चादिकर्मैव ॥ २८५ ॥

यतेर्द्वैष्ट्याद्येण विमुक्तः सर्वपातकात् ।

तीर्थव्रततपोद्वैष्ट्याद्यर्थफलं लभेत् ॥ २८९ ॥

इति श्रीमहानिर्वाणतन्त्रे सर्वतन्त्रोत्तमोत्तमे सर्वधर्मनिर्णयसारे श्रीमदाद्यासदाशिवसंवादे  
वर्णाश्रमाचारधर्मकथनं नामाष्टमोऽङ्काः ।

तदर्थम् अप्राप्तयोगमर्त्यार्थम् ॥ २८६-२८९ ॥

इति श्रीमहानिर्वाणतन्त्रटीकायां अष्टमोऽङ्काः ।

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# नवमोह्यासः

श्रीसदाशिव उवाच ।

वर्णाश्रमाचारधर्माः कथितास्तव सुव्रते ।  
संस्कारान् सर्ववर्णानां शृणुष्व गदतो मम ॥ १ ॥  
संस्कारेण विना देवि देहशुद्धिर्न जायते ।  
नासंस्कृतोऽधिकारी स्याद् दैवे पैत्रे च कर्मणि ॥ २ ॥  
अतो विप्रादिभिर्वर्णैः स्वस्ववर्णोक्तसंस्क्रिया ।  
कर्त्तव्या सर्वथा यत्नैरिहामुत्र हितेषुभिः ॥ ३ ॥  
जीवसेकः पुंसवनं सीमन्तोन्नयनं तथा ।  
जातनाम्नी निष्क्रमणमन्नाशनमतः परम् ।  
चूड़ोपनयनोद्वाहाः संस्काराः कथिता दश ॥ ४ ॥

ओं नमो ब्रह्मणे ।

श्रीश्रीनाथपदाम्भोजे नियतं मतिरस्तु मे ।

एवमशेषान् वर्णाश्रमाचारधर्मान् कथयित्वेदानीं सर्ववर्णानामखिलान्  
संस्कारान् विवक्षन् श्रीसदाशिव उवाच वर्णाश्रमेत्यादि । गदतो मम कथयतो  
मत्तः ॥ १-३ ॥

ब्राह्मणक्षत्रियवैश्यानां जीवसेकादय उद्वाहान्ता दश संस्काराः सन्ति  
शूद्राणां वर्णसङ्कराणां चोपनयनाख्यसंस्कारवर्जिता जीवसेकादयो नवैव संस्काराः  
सन्तीत्याह जीवसेक इत्यादिना सार्द्धद्वयेन ॥ ४ ॥

शूद्राणां शूद्रभिन्नानां गृहीतं न विद्यते ।  
 तेषां नवैव संस्कारा द्विजातीनां दश स्मृताः ॥ ५ ॥  
 नित्यानि सर्वकर्माणि तथा नैमित्तिकानि च ।  
 काम्यान्यपि वरारोहे कुर्याच्छाम्भववर्त्मना ॥ ६ ॥  
 यानि यानि विधानानि येषु येषु च कर्मसु ।  
 पुरैव ब्रह्मरूपेण तान्युक्तानि मया प्रिये ॥ ७ ॥  
 संस्कारेषु च सर्वेषु तथैवान्येषु कर्मसु ।  
 विप्रादिवर्णभेदेन क्रमान्मन्वाश्च दर्शिताः ॥ ८ ॥  
 सत्यत्रेताद्वापरेषु तत्तत्कर्मसु कालिके ।  
 प्रणवाद्यांस्तु तान् मन्त्रान् प्रयोगेषु नियोजयेत् ॥ ९ ॥  
 कलौ तु परमेशानि तैरेव मनुभिर्नराः ।  
 मायाद्यैः सर्वकर्माणि कुर्युः शङ्करशासनात् ॥ १० ॥  
 निगमागमतन्त्रेषु वेदेषु संहितासु च ।  
 सर्वे मन्त्रा मयैवोक्ताः प्रयोगो युगभेदतः ॥ ११ ॥  
 कश्चाप्यष्टमप्रप्राणाः मानवा हीनतेजसः ।  
 तेषां हिताय कल्याणि कुलधर्मो निरूपितः ॥ १२ ॥  
 कलिदुर्बलजीवानां प्रयासाशक्तचेतसाम् ।  
 संस्कारादिक्रियास्तेषां संक्षेपेणापि वच्मि ते ॥ १३ ॥

शूद्रभिन्नानां वर्णसङ्कराणां । तेषां शूद्राणां शूद्रभिन्नानाञ्च । द्विजातीनां  
 ब्राह्मणक्षत्रियवैश्यानाम् ॥ ५ । ६ ॥

विधानानि आकाङ्क्षितानीति शेषः ॥ ७—९ ॥

मायाद्यैः माया हीमिति बीजं आद्यं येषां मनूनाम् ते तैः ॥ १०—१३ ॥

सर्वेषां शुभकार्याणामादिभूता कुशण्डिका ।

तस्याहो प्रवक्ष्यामि शृणु तां देवहन्दिता ॥ १४ ॥

रम्ये परिष्कृते देशे तुषाङ्गरादिवर्जिते ।

हस्तमात्रप्रमाणेन स्थण्डिलं रचयेत् सुधीः ॥ १५ ॥

तिस्रो रेखा विधातव्या प्रागग्रास्तत्र मण्डले ।

कूर्चेनाभ्युक्ष्य ताः सर्वा वह्निना वह्निमाहरेत् ॥ १६ ॥

आनीय वह्निं तत्पार्श्वे स्थापयेद्वाग्भवं स्मरन् ॥ १७ ॥

ततस्तस्मात् ज्वलदारु गृहीत्वा दक्षपाणिना ।

ह्रीं क्रव्यादेभ्यो नमः स्वाहा क्रव्यादांशं परित्यजेत् ॥ १८ ॥

इत्थं प्रतिष्ठितं वह्निं पाणिभ्यामात्मसम्मुखम् ।

उद्धृत्य तासु रेखासु मायाद्यां व्याहृतिं स्मरन् ॥ १९ ॥

ताम् कुशण्डिकाम् ॥ १४ ॥

कुशण्डिकामेवाह रम्ये इत्यादिभिः । स्थण्डिलम् चत्वरम् ॥ १५ ॥

तिस्र इत्यादि । तत्र मण्डले हस्तमात्रप्रमाणेन रचिते स्थण्डिले प्राग-  
ग्रास्तिस्रो रेखा विधातव्याः । ततः कूर्चेन हूमिति मन्त्रेण ता रेखा अभ्युक्ष्य  
जलेनाभिषिच्य वह्निना रमिति मन्त्रेण वह्निमाहरेत् आनयेत् ॥ १६ ॥

आनीयेत्यादि । वह्निमानीय वाग्भवम् ऐमिति मन्त्रं स्मरन् सन्  
तत्पार्श्वे स्थण्डिलस्य पार्श्वे स्थापयेत् ॥ १७ ॥

तत इत्यादि । ततः परं तस्माद्बहरेकं ज्वलदारु प्रज्वलत्काष्ठं दक्षपाणिना  
गृहीत्वा ह्रीं क्रव्यादेभ्यो नमः स्वाहेति मन्त्रेण क्रव्यादांशं राक्षसभागं  
दक्षिणस्यां दिशि परित्यजेत् ॥ १८ ॥

इत्थमित्यादि । इत्थमनेन प्रकारेण प्रतिष्ठितं संस्कृतं वह्निं पाणि-  
भ्यामुद्धृत्योत्थाप्य मायाद्यां ह्रीं बीजाद्यां व्याहृतिं स्मरन् सन् आत्मनः

संस्थाप्य तृणदारुभ्यां प्रबलीकृत्य पावकम् ।  
 समिधे द्वे घृताक्ते च हुत्वा तस्मिन् हुताशने ।  
 स्वकर्मविहितं नाम कृत्वा ध्यायेद्धनञ्जयम् ॥ २० ॥  
 बालार्कारुणसङ्काशं सप्तजिह्वं द्विमस्तकम् ।  
 अजारूढं शक्तिधरं जटामुकुटमण्डितम् ॥ २१ ॥  
 ध्यात्वैवं प्राञ्जलिर्भूत्वाऽऽवाहयेद्धव्यवाह-म् ॥ २२ ॥  
 मायामेब्येहि पदतः सर्वामर वदेत् प्रिये ।  
 हव्यवाहपदान्ते च मुनिभिः स्वगणैः सह ।  
 अध्वरं रक्ष रक्षेति नमः स्वाहा ततो वदेत् ॥ २३ ॥

सम्मुखं यथा स्यात्तथा तासु रेखासु संस्थाप्य तृणदारुभ्यां पावकमग्निं  
 प्रबलीकृत्य च तस्मिन् हुताशनेऽग्नौ घृताक्ते घृतसंयुक्ते द्वे समिधौ काष्ठे हुत्वा  
 प्रक्षिप्य बहेः स्वकर्मविहितं नाम च कृत्वा धनञ्जयमग्निं ध्यायेत् ॥ १९ । २० ॥  
 बहेर्ध्यानमेवाह बालार्कारुणसङ्काशमित्यादि । बालो योऽर्कः सूर्य-  
 स्तद्वदरुणो लोहितवर्णः सङ्काशो दीप्तिर्यस्य तथाभूतम् ॥ २१ ॥

ध्यात्वेत्यादि । एवं हव्यवाहनमग्निं ध्यात्वा ततः प्राञ्जलिर्भूत्वा  
 बक्ष्यमाणमन्त्रेण हव्यवाहनमावाहयेत् ॥ २२ ॥

बह्व्यावाहनमन्त्रमेवाह मायामित्यादिना सार्द्धेन । हे प्रिये पूर्वं मायां  
 हीमिति बीजं वदेत् ततः परमेब्येहीत्युक्त्वा तत् पदतः परं सर्वामरेति पदं वदेत् ।  
 ततो हव्यवाहेति पदस्यान्ते मुनिभिः स्वगणैः सह अध्वरं रक्ष रक्षेति वदेत् ।  
 ततो नमः स्वाहेति वदेत् । सकलपदयोजनया हीं एब्येहि सर्वामरहव्यवाह  
 मुनिभिः स्वगणैः सह अध्वरं रक्ष रक्ष नमः स्वाहेति मन्त्रो जातः ॥ २३ ॥



इत्यावाह्य हव्यवाहमयं ते योनिरुच्चरन् ।

यथोपचारैः सम्पूज्य सप्त जिह्वाः प्रपूजयेत् ॥ २४ ॥

काली कराली च मनोजवा च

सुलोहिता चैव सुधूम्रवर्णा ।

स्फुलिङ्गिनी विश्वनिरूपिणी च

लेलायमानेति च सप्त जिह्वाः ॥ २५ ॥

ततोऽग्नेः पूर्वमारभ्य सह कीलालपाणिना ।

उत्तरान्तं महेशानि त्रिधा प्रोक्षणमाचरेत् ॥ २६ ॥

तथैव याम्यमारभ्य कौबेरान्तं हुताशितुः ।

त्रिधा पर्युक्षणं कुर्यात्ततो यज्ञीयवस्तुनः ॥ २७ ॥

इतीति । इत्यनेन मन्त्रेण हव्यवाहनमग्निमावाह्य बहे ते तवायं योनि-  
रित्युच्चरन् सन् प्रणवादिनमोऽन्तेन नाममन्त्रेणोपचारैः पाद्यादिभिर्वह्निं यथावत्  
सम्पूज्य प्रणवादिनमोऽन्तनाममन्त्रेण गन्धपुष्पादिभिर्वहेः सप्त जिह्वाः प्रपूज-  
येत् ॥ २४ ॥

बहेः सप्तजिह्वा एवाह कालीत्यादिनैकेन । काल्याद्या विश्वनिरूपिण्यन्ता  
लेलायमाना अग्नेर्हविर्ग्रहणार्था एताः सप्तजिह्वाः ॥ २५ ॥

तत इति । हे महेशानि ततः परं सह कीलालपाणिना सजलेन हस्तेन  
पूर्वमारभ्योत्तरान्तमुत्तरपर्यन्तमग्नेस्त्रिधा त्रिवारं प्रोक्षणमाचरेत् ॥ २६ ॥

तथैवेत्यादि । ततस्तथैव सह कीलालपाणिनैव याम्यं दक्षिणमारभ्य  
कौबेरान्तमुत्तरपर्यन्तं हुताशितुर्वहेस्त्रिधा पर्युक्षणमभिषेचनं कुर्यात् । ततः परं  
यज्ञीयवस्तुनोऽपि त्रिधैव पर्युक्षणं कुर्यात् ॥ २७ ॥

परिस्तरेत्ततो दर्भैः पूर्वस्मादुत्तरावधि ।  
 उदक्संस्थैरुत्तराग्रैः प्रागग्रैरन्यदिक्स्थितैः ॥ २८ ॥  
 अग्निं दक्षिणतः कृत्वा गत्वा ब्रह्मासनान्तिकम् ।  
 वामाङ्गुष्ठकनिष्ठाभ्यां ब्रह्मणः कल्पितासनात् ॥ २९ ॥  
 गृहीत्वा कुशपत्रैकं ह्रीं निरस्तः परावसुः ।  
 इत्युक्त्वामेर्दक्षिणस्यां निक्षिपेदुत्तरादिना ॥ ३० ॥  
 सीद यज्ञपते ब्रह्मन्निदं ते कल्पितासनम् ।  
 सीदामीति वदन् ब्रह्मा विशेषतश्चोत्तरामुखः ॥ ३१ ॥  
 सम्पूज्य गन्धपुष्पाद्यैर्ब्रह्माणं प्रार्थयेदिदम् ॥ ३२ ॥  
 गोपाय यज्ञं यज्ञेश यज्ञं पाहि हस्पते ।  
 माञ्च यज्ञपतिं पाहि कर्मसाक्षिन्नमोऽस्तु ते ॥ ३३ ॥

परिस्तरेदिति । ततः परं पूर्वस्मात् पूर्वमारभ्य उत्तरावधि उत्तर-  
 पर्यन्तमुदक्संस्थैरुत्तरदिक्स्थितैरुत्तराग्रैरन्यदिक्स्थितैः प्रागग्रैर्दर्भैः कुशैः स्थण्डिलं  
 परिस्तरेदाच्छादयेत् ॥ २८ ॥

अग्निमित्यादि । ततोऽग्निं दक्षिणतः कृत्वा ब्रह्मासनान्तिकं गत्वा  
 वामाङ्गुष्ठकनिष्ठाभ्यामङ्गुलिभ्यां ब्रह्मणः कल्पितादासनात् कुशपत्रैकमेकं कुशपत्रं  
 गृहीत्वा ह्रीं निरस्तः परावसुरितिमन्त्रमुक्त्वा उत्तरादिना सह तदेव  
 कुशपत्रममेर्दक्षिणस्यां दिशि निक्षिपेत् ॥ २९ ॥ ३० ॥

सीदेति । हे यज्ञपते ब्रह्मन् इदं ते त्वदर्थं कल्पितासनं वर्त्तते त्वं  
 सीद अत्रोपविशेति ब्रह्माणं यज्ञकर्त्ता ब्रूयात् ततोऽहं सीदामीति वदन् ब्रह्मा  
 उत्तरामुखो भूत्वा तत्रासने विशेत् ॥ ३१ ॥

सम्पूज्येत्यादि । ततो गन्धपुष्पादिभिर्ब्रह्माणं सम्पूज्य तमेवेदं  
 प्रार्थयेत् ॥ ३२ ॥

इदं किं प्रार्थयेदित्यपेक्षायामाह गोपाय यज्ञमित्यादि । गोपाय रक्ष ॥ ३३ ॥

गोपयामि वदेत् ब्रह्मा ब्रह्माभावे स्वयं वदेत् ।  
 तत्र दर्भमयं विप्रं कल्पयेत् रक्षसिद्वये ॥ ३४ ॥  
 ततो ब्रह्मन्निहागच्छागच्छेत्यावाह्य साधकः ।  
 पाद्यादिभिश्च सम्पूज्य यावद् यज्ञसमापनम् ।  
 तावद्भवद्भिः स्थातव्यमिति प्रार्थ्य नमेत्ततः ॥ ३५ ॥  
 सोदकेन करेणाग्नेरीशानाद् ब्रह्मणोऽन्तिकम् ।  
 त्रिधा पर्युक्ष्य वह्निश्च त्रिः प्रोक्ष्य तदनन्तरम् ॥ ३६ ॥  
 आगत्य वर्त्मना तेन सूपविश्य निजासने ।  
 स्थण्डिलस्योत्तरे दर्भानुदगग्रान् परिस्तरेत् ॥ ३७ ॥  
 तेषु यज्ञीयवस्तूनि सर्वाण्यासादयेत् सुधीः ।  
 सोदकं प्रोक्षणीपात्रमाज्यस्थालीसमित्कुशान् ॥ ३८ ॥

गोपयामीति । यज्ञकर्त्रेवं प्रार्थितो ब्रह्मा गोपयामीति वदेत् । ब्रह्माभावे  
 तु गोपयामीति स्वयमेव वदेत् । तत्र ब्रह्माभावे सति यज्ञसिद्धये दर्भमयं विप्रं  
 कल्पयेत् ॥ ३४ ॥

तत इत्यादि । ततः परं साधको यज्ञकर्त्ता ब्रह्मन्निहागच्छागच्छेति  
 मन्त्रेण ब्रह्माणमावाह्य पाद्यादिभिः सम्पूज्य च यावद्यज्ञसमापनं भवेत्तावद्भवद्भिर्ह  
 स्थातव्यमिति प्रार्थ्य च ततो ब्रह्माणं नमेत् ॥ ३५ ॥

सोदकेनेति । ततः सोदकेन करेण सजलेन हस्तेनाग्नेरीशानादी-  
 शानकोणमारभ्य ब्रह्मणोऽन्तिकं ब्रह्मसमीपपर्यन्तं त्रिधा वारत्रयं पर्युक्ष्याभिषिच्य  
 वह्निश्च त्रिवारत्रयं प्रोक्ष्य तदनन्तरं येन वर्त्मना ब्रह्मासनान्तिकं गतवानासीत्तेनैव  
 वर्त्मनाऽऽगत्य निजासने सूपविश्य च यज्ञकर्त्ता स्थण्डिलस्योत्तरे देशे उदगग्रान्  
 दर्भान् कुशान् आस्तरेत् ॥ ३६ ॥ ३७ ॥

तेष्विति । सुधीर्यज्ञसाधकस्तेषु दर्भेषु सर्वाणि यज्ञीयवस्तून्यासादयेत्  
 स्थापयेत् । दर्भेषु यानि यज्ञीयवस्तूनि आसादयेत्तान्याह सोदकमित्यादिना ॥ ३८ ॥

आसाद्य सुक्सुवादीनि ह्रीं ह्रीं ह्रीमिति मन्त्रैः ।  
 दिव्यदृष्ट्या प्रोक्षणेन संस्कृत्य तदनन्तरं ॥ ३९ ॥  
 पृथिव्यां दक्षिणं जानु पातयित्वा सुवे सुचा ।  
 घृतमादाय मतिमांश्चिन्तयन् हितमात्मनः ।  
 ह्रीं विष्णवे द्विष्ठान्तेन प्रदद्यादाहुतित्रयम् ॥ ४० ॥  
 तथैव घृतमादाय ध्यायन् देवं प्रजापतिम् ।  
 वायव्यादग्निकोणान्तं जुहुयादाज्यधारया ॥ ४१ ॥  
 पुनराज्यं समादाय ध्यायन्देवं पुरन्दरम् ।  
 नैर्ऋतादीशकोणान्तं जुहुयादाज्यधारया ॥ ४२ ॥  
 ततोऽग्रेरुत्तरे याम्ये मध्ये च परमेश्वरि ।  
 अग्निं सोमं अग्नीषोमौ समुल्लिख्य यथाक्रमात् ॥ ४३ ॥

आसाद्येति । दग्धेषु सोदकप्रोक्षणीपात्रादीनि वस्तूनि सुक्सुवादीनि यज्ञीयानि पात्राणि चासाद्य संस्थाप्य ह्रीं ह्रीं ह्रीमिति मन्त्रैर्दिव्यदृष्ट्या प्रोक्षणेन च तानि संस्कृत्य तदनन्तरं पृथिव्यां दक्षिणं जानु पातयित्वा सुचा सुवे यज्ञीये पात्रे घृतमादाय गृहीत्वा मतिमान् यज्ञसाधक आत्मनो हितं चिन्तयन् सन् द्विष्ठान्तेन स्वाहान्तेन ह्रीं विष्णवे इति मन्त्रेण विष्णुमुद्दिश्याहुतित्रयं प्रदद्यात् ॥ ३९ ॥ ४० ॥

तथैवेत्यादि । तथैव सुचा सुवे एव घृतमादाय ह्रीं बीजाद्येन सचतुर्थीस्वाहान्तेन नाममन्त्रेण प्रजापतिं देवं ध्यायन् सन् तमुद्दिश्य वायव्यात् वायव्यं कोणमारभ्याग्निकोणान्तं घृतधारया जुहुयात् ॥ ४१ ॥

पुनरित्यादि । पुनः सुचा सुवे आज्यं घृतं समादाय पुरन्दरं देवं ध्यायन् सन् तमुद्दिश्य ह्रीं बीजाद्येन सचतुर्थीस्वाहान्तेन नाममन्त्रेण नैर्ऋता-नैर्ऋतं कोणमारभ्येशकोणान्तमीशानकोणपर्यन्तमाज्यधारया जुहुयात् ॥ ४२ ॥

तत इत्यादि । हे परमेश्वरि ततः परम् अग्रेरुत्तरे भागे याम्ये दक्षिणे भागे मध्ये च यथाक्रमात् क्रमेणैवाग्निं सोमम् अग्नीषोमौ च समुद्दिश्य मायाद्येन

सचतुर्थीनमोऽन्तेन मायाद्येनाहुतित्रयम् ।

हुत्वा विधेयकर्मोक्तं होमं कुर्याद्विचक्षणः ॥ ४४ ॥

आहुतित्रयदानान्तं धाराहोमं प्रचक्षते ॥ ४५ ॥

यदुद्दिश्याहुतिं दद्यात् देयोद्देशोऽपि तत्कृते ।

समाप्य प्रकृतं कर्म स्विष्टकृद्धोममाचरेत् ॥ ४६ ॥

प्रायश्चित्तात्मको होमः कलौ नास्ति वरानने ।

स्विष्टि-कृता व्याहृतिभिः प्रायश्चित्तं विधीयते ॥ ४७ ॥

पूर्ववद्भविरादाय ब्रह्माणं मनसा स्मरन् ।

अस्मिन् कर्मणि देवेश प्रमादाद्भूमतोऽपि वा ॥ ४८ ॥

ह्रीं बीजाद्येन सचतुर्थीनमोऽन्तेन नाममन्त्रेणाहुतित्रयं हुत्वा विचक्षणः सुधीर्यज्ञ-  
साधको विधेयकर्मोक्तं विधेये ऋतुसंस्कारादौ कर्मण्युक्तं होमं कुर्यात् ॥ ४३ ॥ ४४ ॥

आहुतीत्यादि । विष्णुद्देश्यकाहुतित्रयदानम् आरभ्य अग्न्याद्युद्देश्य-  
काहुतित्रयदानान्तं धाराहोमं प्रचक्षते प्रवदन्ति ॥ ४५ ॥

यदित्यादि । यदैवतमुद्दिश्याहुतिं दद्यात् तत्कृते तदर्थं देयोद्देशोऽपि  
देयस्य वस्तुन उद्देश उल्लेखोऽपि कर्तव्यः । यथा ह्रीं विष्णवे स्वाहा हविरिदं  
विष्णवे ण्वमेवेति विधेयकर्माङ्गभूतं प्रकृतं कर्म होमकर्मैवं समाप्य स्विष्टकृद्धोमं  
शोभनाभीष्टकारकं होममाचरेत् ॥ ४६ ॥

प्रायश्चित्तेत्यादि । कलौ युगे प्रायश्चित्तात्मकहोमाभावात् स्विष्टिकृता  
होमेन व्याहृतिभिर्होमेन च प्रायश्चित्तं विधीयते ॥ ४७ ॥

अथ स्विष्टकृद्धोमाचरणविधिमाह पूर्ववदित्यादिभिः । पूर्ववत् सुचा सुवे  
हविर्धृतमादाय ब्रह्माणं प्रजापतिं मनसा स्मरन् सन् तमुद्दिश्य मायाद्येन ह्रीं  
बीजाद्येन स्वाहान्तेन—

न्यूनाधिकं कृतं यच्च सर्वं स्विष्टकृतं कुरु ।  
 मायाद्येनामुना देवि स्वाहान्तेनाहुतिं हुनेत् ॥ ४९ ॥  
 त्वमग्ने सर्वलोकानां पावनः स्विष्टकृत् प्रभुः ।  
 यज्ञसाक्षी क्षेमकर्त्ता सर्वान् कामान् प्रपूरय ।  
 अनेन हवनं कुर्यात् मायया वह्निजायया ॥ ५० ॥  
 इत्थं स्विष्टकृतं होमं समाप्य क्रतुसाधकः ।  
 कर्मणोऽस्य परब्रह्मन्नयुक्तं विहितञ्च यत् ॥ ५१ ॥  
 तच्छान्त्यै यज्ञसम्पत्त्यै व्याहृत्या हूयते विभो ।  
 मायादिवह्निजायान्तैर्भूर्भुवः स्वरिति त्रिभिः ॥ ५२ ॥

अस्मिन् कर्मणि देवेश प्रमादाद्भूमतोऽपि वा ।  
 न्यूनाधिकं कृतं यच्च सर्वं स्विष्टकृतं कुरु ॥  
 इत्यमुना मन्त्रेणाहुतिं हुनेत् दद्यात् ॥ ४८ ॥ ४९ ॥

त्वमित्यादि । ततोऽग्निमुद्दिश्याऽऽदिभूतया मायया ह्रीं बीजेनान्तभूतया  
 वह्निजायया स्वाहया च संयुक्तेन—

त्वमग्ने सर्वलोकानां पावनः स्विष्टकृत् प्रभुः ।  
 यज्ञसाक्षी क्षेमकर्त्ता सर्वान् कामान् प्रपूरय ॥  
 इत्यनेन मन्त्रेण हवनं कुर्यात् ॥ ५० ॥  
 इत्थमित्यादि । इत्थमनेन प्रकारेण स्विष्टकृतं होमं समाप्य क्रतुसाधको  
 यज्ञकर्त्ता ।

कर्मणोऽस्य परब्रह्मन्नयुक्तं विहितञ्च यत् ।  
 तच्छान्त्यै यज्ञसम्पत्त्यै व्याहृत्या हूयते विभो ॥

इति परं ब्रह्म सम्प्रार्थ्य परं ब्रह्मैवोद्दिश्य च मायादिवह्निजायान्तैः ह्रीं  
 बीजादिभिः स्वाहान्तैर्भूर्भुवःस्वरिति त्रिभिर्मन्त्रैराहुतित्रितयं दद्यात् । तथैव ह्रीं

आहुतित्रितयं दद्यात् त्रितयेन तथैव च ।  
 हुत्वाग्नौ यजमानेन दद्यात् पूर्णाहुतिं बुधः ॥ ५३ ॥  
 स्वयं चेत् कर्मकर्त्ता स्यात् स्वयमेवाहुतिं क्षिपेत् ।  
 अभिषेकविधानादावेवमेव विधिः स्मृतः ॥ ५४ ॥  
 आदौ मायां समुच्चार्य ततो यज्ञपते वदेत् ।  
 पूर्णो भवतु यज्ञो मे हृष्यन्तु यज्ञदेवताः ।  
 फलानि सम्यक् यच्छन्तु वह्निकान्तावधिर्मनुः ॥ ५५ ॥  
 मन्त्रेणानेन मतिमानुत्थाय सुसमाहितः ।  
 फलताम्बूलसहिताहुतिं दद्याद्दुताशने ॥ ५६ ॥  
 दत्तपूर्णाहुतिर्विद्वान् शान्तिकर्म समाचरेत् ।  
 प्रोक्षणीपात्रतोयेन कुशैः सम्मार्जयेच्छिरः ॥ ५७ ॥

बीजाद्येन स्वाहान्तेन भूरादित्रितयेनैकधाहुतिं दद्यात् । बुधो यज्ञसाधक एवं हुत्वा  
 यजमानेन सह विष्णुमुद्दिश्य वक्ष्यमाणमन्त्रेणाग्नौ पूर्णाहुतिं दद्यात् ॥ ५१-५३ ॥

स्वयञ्चेदित्यादिश्लोकस्तु स्पष्टार्थः ॥ ५४ ॥

येन मन्त्रेण पूर्णाहुतिं दद्यात् तमेव मन्त्रमाह आदावित्यादिना सार्द्धेन ।  
 आदौ मायां ह्रीं बीजं समुच्चार्य ततो यज्ञपते इति वदेत् ततः पूर्णो भवतु  
 यज्ञो मे हृष्यन्तु यज्ञदेवताः फलानि सम्यग्यच्छन्तु इति वदेत् । योजनया ह्रीं  
 यज्ञपते पूर्णो भवतु यज्ञो मे हृष्यन्तु यज्ञदेवताः फलानि सम्यग् यच्छन्तु स्वाहेति  
 मनुर्जातः अयं मनुर्वह्निकान्तावधिः स्वाहान्तः प्रोक्तः ॥ ५५ ॥

मन्त्रेणेत्यादि । मतिमान् यज्ञसाधको यजमानेन सहोत्थाय सुसमाहितः  
 अतिसावधानः सन् अनेन मन्त्रेण फलताम्बूलसहिताहुतिं हुताशनेऽग्नौ  
 दद्यात् ॥ ५६ ॥

दत्तेत्यादि । एवं दत्तपूर्णाहुतिः सन् विद्वान् यज्ञसाधकः शान्तिकर्म  
 समाचरेत् । शान्तिकर्माचरणस्यैव विधिमाह प्रोक्षणीपात्रेत्यादिभिः ॥ ५७ ॥

आपः सुमित्रियाः सन्तु भवन्त्वोषधयो मम ।

आपो रक्षन्तु मां नित्यमापो नारायणः स्वयम् ॥ ५८ ॥

आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातनः ।

इत्याभ्यां मार्जनं कृत्वा भूमौ बिन्दून् विनिक्षिपेत् ॥ ५९ ॥

ये द्विषन्ति च मां नित्यं यांश्च द्विष्मो नरान् वयम् ।

आपो दुर्भित्रियास्तेषां सन्तु भक्षन्तु तानपि ॥ ६० ॥

अनेनेशानदिग्भागे बिन्दून् प्रक्षिप्य तान् कुशान् ।

हित्वा कृताञ्जलिर्भूत्वा प्रार्थयेद्धव्यवाहनम् ॥ ६१ ॥

बुद्धिं विद्यां बलं मेधां प्रज्ञां श्रद्धां यशः श्रियम् ।

आरोग्यं तेज आयुष्यं देहि मे हव्यवाहन ॥ ६२ ॥

इति प्रार्थ्य वीतिहोत्रं विसृजेदमुना शिवे ॥ ६३ ॥

शिरःसम्मार्जनार्थमाप इत्यादिकं मन्त्रद्वयमाह आप इति । हे आपो भवत्यो मम सुमित्रियाः सन्तु ओषधयश्च भवन्तु इत्येवमन्वयः । सुमित्राण्येव सुमित्रियाः स्वार्थे ण्यः तस्येयादेशः ॥ ५८ ॥

आप इत्यादेरर्थो वक्ष्यते । इत्याभ्यां मन्त्राभ्यां शिरसो मार्जनं कृत्वा भूमौ कुशैर्बिन्दून् विनिक्षिपेत् ॥ ५९ ॥

भूमौ बिन्दूनां निक्षेपणस्य मन्त्रमाह ये द्विषन्तीति ॥ ६० ॥

अनेनेत्यादि । अनेन मन्त्रेणेशानदिग्भागे कुशैर्बिन्दून् प्रक्षिप्य तान् कुशानपि तत्रैव हित्वा त्यक्त्वा कृताञ्जलिर्भूत्वा हव्यवाहनमग्निं प्रार्थयेत् ॥ ६१ ॥

अग्निं किं प्रार्थयेदित्यपेक्षायामाह बुद्धिमित्यादि । बुद्धिम् शास्त्रादि-तत्त्वज्ञानम् । विद्याम् आत्मज्ञानम् । मेधाम् धारणावर्ती धियम् । प्रज्ञाम् सारासारविवेकनैपुण्यम् ॥ ६२ ॥

इतीति । हे शिवे इति वीतिहोत्रमग्निं प्रार्थ्याऽमुना वक्ष्यमाणेन मन्त्रेण तमेव विसृजेत् ॥ ६३ ॥



यज्ञ यज्ञपतिं गच्छ यज्ञं गच्छ हुताशन ।  
 स्वां योनिं गच्छ यज्ञेश पूरयास्मन्मनोरथम् ॥ ६४ ॥  
 अग्ने क्षमस्व स्वाहेति मन्त्रेणाग्नेरुदग्दिशि ।  
 दत्त्वा दध्नाऽऽहुतिं वह्निं दक्षिणस्यां विचालयेत् ॥ ६५ ॥  
 ब्रह्मणे दक्षिणां दत्त्वा भक्त्या नत्वा विसर्जयेत् ।  
 ततस्तु तिलकं कुर्यात् सुवसंलग्नभस्मना ॥ ६६ ॥  
 मायां कामं समुच्चार्य सर्वशान्तिकरो भव ।  
 ललाटे तिलकं कुर्यात् मन्त्रेणानेन याज्ञिकः ॥ ६७ ॥  
 शान्तिरस्तु शिवं चास्तु वासवाग्निप्रसादतः ।  
 मरुतां ब्रह्मणश्चैव वसुरुद्रप्रजापतेः ॥ ६८ ॥

अग्निविसर्जनस्यैव मन्त्रमाह यज्ञेति । हे यज्ञ त्वं यज्ञपतिं विष्णुं गच्छ  
 प्राप्नुहि । हे हुताशन त्वं यज्ञं गच्छ । हे यज्ञेश यज्ञकर्तृत्वं स्वां योनिमात्मीय-  
 स्थानं गच्छ । हे यज्ञादिक त्वमस्मन्मनोरथमस्माकं कामं पूरय । यज्ञयज्ञपति-  
 मित्यादिनाऽग्ने क्षमस्व स्वाहेत्यन्तेनानेन मन्त्रेणाग्नेरुदग्दिशि दध्नाहुतिं दत्त्वा  
 दक्षिणस्यां दिशि वह्निमनेनैव मन्त्रेण विचालयेत् ॥ ६४ ॥ ६५ ॥

ब्रह्मणे इत्यादिस्तु स्पष्टार्थः ॥ ६६ ॥

ननु केन मन्त्रेण ललाटे तिलकं कर्तव्यं तत्राह मायामित्यादि । मायां  
 ह्रीं बीजं कामं क्लीं बीजं समुच्चार्य सर्वशान्तिकरो भवेति वदेत् । योजनया  
 ह्रीं क्लीं सर्वशान्तिकरो भवेति मन्त्रो जातः । याज्ञिको यज्ञकर्ताऽनेन मन्त्रेण  
 ललाटे तिलकं कुर्यात् ॥ ६७ ॥

\* शान्तिरित्यादि । शिवम् कल्याणम् । मरुतामित्यादावपि प्रसादत इत्यस्य  
 योजना कर्तव्या ॥ ६८ ॥

अनेन मनुना पुष्पं धारयेन्मस्तकोपरि ।  
 स्वशक्त्या दक्षिणां दद्यात् होमप्रकृतकर्मणोः ॥ ६९ ॥  
 इति ते कथिता देवि सर्वकर्मकुशण्डिका ।  
 प्रयोज्या शुभकर्मादौ यत्नतः कुलसाधकैः ॥ ७० ॥  
 प्रकृते कर्मणि शिवे चरुर्येषां कुलागमः ।  
 सिद्धयर्थं कर्मणान्तेषां चरुकर्म निगद्यते ॥ ७१ ॥  
 चरुस्थाली प्रकर्त्तव्या ताम्री वा मृत्तिकोद्भवा ॥ ७२ ॥  
 कुशण्डिकोक्तविधिना द्रव्यसंस्करणावधि ।  
 कृत्वा कर्म चरुस्थालीमानयेदात्मसम्मुखे ॥ ७३ ॥  
 अक्षतामव्रणां दृष्ट्वा प्रादेशपरिमाणकम् ।  
 पवित्रकुशमेकञ्च स्थालीमध्ये नियोजयेत् ॥ ७४ ॥

अनेनेति । अनेन शान्तिरस्त्वित्यादिना प्रजापतेरित्यन्तेन मनुना  
 मस्तकोपरि पुष्पं धारयेत् । ततो होमप्रकृतकर्मणोः स्वशक्त्या दक्षिणां  
 यज्ञसाधकाय ब्राह्मणाय दद्यात् ॥ ६९ ॥ ७० ॥

प्रकृत इत्यादि । प्रकृते कर्मणि ऋतुसंस्कारादौ । चरुः देवतार्थं  
 परमान्नम् । कुले आगम आगमनं यस्य चरोः स कुलागमः ॥ ७१ ॥

चरुकर्मैवाह चरुस्थालीत्यादिभिः ॥ ७२ ॥

कुशण्डिकेत्यादि । कुशण्डिकोक्तविधिना द्रव्यसंस्करणावधि द्रव्यसंस्कार-  
 पर्यन्तं सर्वं कर्म कृत्वा चरुस्थालीमात्मसम्मुखे देशे आनयेत् ॥ ७३ ॥

अक्षतामिति । ततोऽक्षतामभग्नमव्रणामच्छिद्रां चरुस्थालीं दृष्ट्वा प्रादेश-  
 परिमाणकमेकं पवित्रकुशं स्थालीमध्ये नियोजयेत् स्थापयेत् ॥ ७४ ॥

आनीय तण्डुलांस्तत्र संस्थाप्य स्थण्डिलान्तिके ।

यस्मिन् कर्मणि ये देवाः पूजनीयाः सुरार्चिते ॥ ७५ ॥

तत्तन्नाम चतुर्थ्यन्तमुक्त्वा त्वाजुष्टमीरयन् ।

गृह्णामि निर्वपामीति प्रोक्षामीति क्रमाद्वदन् ॥ ७६ ॥

गृहीत्वा निर्वपेत् स्थाल्यां प्रोक्षयेज्जलबिन्दुना ।

प्रत्येकञ्चतुरो मुष्टीन् देवमुद्दिश्य तण्डुलान् ॥ ७७ ॥

ततो दुग्धं सिताञ्चैव दत्त्वा पाकविधानतः ।

सुपचेत् संस्कृते वह्नौ सावधानेन सुव्रते ॥ ७८ ॥

सुपक्वं कोमलं ज्ञात्वा दद्यात् तत्र घृतस्रुवम् ॥ ७९ ॥

आनीयेत्यादि । ततस्तत्र यज्ञस्थाने तण्डुलानानीय स्थण्डिलान्तिके संस्थाप्य च यस्मिन् ऋतुसंस्कारादौ कर्मणि ये देवाः पूजनीयास्तत्तन्नाम चतुर्थ्यन्तमुक्त्वा ततः परं त्वाजुष्टमितीरयन् वदन् ततः परं क्रमादेव गृह्णामीति निर्वपामीति प्रोक्षामीति च वदन् सन् प्रत्येकं देवमुद्दिश्य चतुरो मुष्टीन् चतुर्मुष्टिपरिमितांस्तण्डुलान् गृहीत्वा स्थाल्यां निर्वपेत् जलबिन्दुना प्रोक्षयेच्च । अमुकदेवाय त्वाजुष्टं गृह्णामीति मन्त्रेण तण्डुलानादायामुकदेवाय त्वाजुष्टं निर्वपामीति मन्त्रेण स्थाल्यां निःक्षिपेत् । अमुकदेवाय त्वाजुष्टं प्रोक्षामीति मन्त्रेण जलबिन्दुना तानभिषिञ्चेत्त्यर्थः । तु आजुष्टमिति छेदः । आजुष्टम् प्रीतिः । आजुष्टमिति क्रियाविशेषणम् ॥ ७५-७७ ॥

तत इति । हे सुव्रते ततः परं क्रमेण दुग्धं सिताञ्च स्थाल्यां दत्त्वा सावधानेन मनसा संस्कृते वह्नौ पाकविधानतश्चरुं सुपचेत् ॥ ७८ ॥

सुपक्वमिति । ततः सुपक्वं कोमलं चरुं ज्ञात्वा तत्र घृतस्रुवं घृतपूर्णस्रुवं दद्यात् ॥ ७९ ॥

अग्रेरुत्तरतः पात्रं विनिधाय कुशोपरि ।  
 पुनस्त्रिधा घृतं दत्त्वा स्थालीमाच्छादयेत् कुशैः ॥ ८० ॥  
 ततः स्रुवे चरुस्थाल्या घृताधारणपूर्वकम् ।  
 किञ्चिच्चरुं समादाय जानुहोमं समाचरेत् ॥ ८१ ॥  
 धाराहोमं ततः कृत्वा प्रधानीभूतकर्मणि ।  
 यत्र ये विहिता देवास्तन्मन्त्रैराहुतीर्हुनेत् ॥ ८२ ॥  
 समाप्य प्रकृतं होमं स्विष्टिकृद्धोमपूर्वकम् ।  
 प्रायश्चित्तात्मकं हुत्वा कुर्यात् कर्मसमापनम् ॥ ८३ ॥  
 संस्कारेषु प्रतिष्ठासु विधिरेषः प्रकीर्तितः ।  
 विधेयः शुभकर्मादौ कर्मसंसिद्धिहेतवे ॥ ८४ ॥  
 अथोच्यते महामाये गर्भाधानादिकाः क्रियाः ।  
 तत्रादावृतुसंस्कारः कथ्यते क्रमतः शृणु ॥ ८५ ॥

अग्रेरिति । ततश्चरुपात्रमग्रेरुत्तरायां अग्रेरुत्तरतो देशे कुशोपरि विनिधाय  
 संस्थाप्य च पुनस्त्रिधा त्रिवारं तत्र घृतं दत्त्वा कुशैः स्थालीमाच्छादयेत् ॥ ८० ॥

तत इति । ततः परं घृताधारणपूर्वकं घृतसेचनपूर्वकं चरुस्थाल्याः  
 सकाशात् किञ्चिच्चरुं स्रुवे समादाय गृहीत्वा जानुहोमं समाचरेत् कुर्यात् ।  
 पृथिव्यां दक्षिणं जानु पातयित्वा यो होमो विधीयते स एव जानुहोमो  
 ज्ञातव्यः ॥ ८१ ॥

धारेत्यादि । ततो धाराहोमं कृत्वा यत्र यस्मिन् प्रधानीभूतकर्मणि ये  
 देवाः पूज्या विहितास्तन्मन्त्रैस्तेषां देवानां मन्त्रैराहुतीर्हुनेद्द्यात् ॥ ८२ ॥

समाप्येति । एवं प्रकृतहोमं समाप्य स्विष्टिकृद्धोमपूर्वकं प्रायश्चित्तात्मकं  
 हुत्वा होमं कृत्वा कर्मसमापनं होमकर्मणः समाप्तिं कुर्यात् ॥ ८३-८५ ॥

कृतनित्यक्रियः शुद्धः पञ्च देवान् समर्चयेत् ।  
 ब्रह्मा दुर्गा गणेशश्च ग्रहा दिक्पतयस्तथा ॥ ८६ ॥  
 स्थण्डिलस्येन्द्रदिग्भागे घटेष्वेतान् प्रपूजयेत् ।  
 ततस्तु मातृकाः पूज्या गौर्याद्याः षोडश क्रमात् ॥ ८७ ॥  
 गौरी पद्मा शची मेधा सावित्री विजया जया ।  
 देवसेना स्वधा स्वाहा शान्तिः पुष्टिर्धृतिः क्षमा ।  
 आत्मनो देवता चैव तथैव कुलदेवता ॥ ८८ ॥  
 आयान्तु मातरः सर्वास्त्रिदशानन्दकारिकाः ।  
 विवाहव्रतयज्ञानां सर्वाभीष्टं प्रकल्प्यताम् ॥ ८९ ॥  
 यानशक्तिसमारूढाः सौम्यमूर्त्तिधराः सदा ।  
 आयान्तु मातरः सर्वा यज्ञोत्सवसमृद्धये ॥ ९० ॥  
 इत्यावाह्य मातृगणान् स्वशक्त्या परिपूज्य च ।  
 देहल्यां नाभिमात्रायां प्रादेशपरिमाणतः ।  
 सप्त वा पञ्च वा विन्दून् दद्यात् सिन्दूरचन्दनैः ॥ ९१ ॥

ऋतुसंस्कारविधिमाह कृतनित्यक्रिय इत्यादिभिः । ननु कान् पञ्चदेवान्  
 समर्चयेदित्यपेक्षायामाह ब्रह्मेत्यादि ॥ ८६ ॥

स्थण्डिलस्येत्यादि । स्थण्डिलस्य चत्वरस्येन्द्रदिग्भागे पूर्वभागे संस्थापितेषु  
 पञ्चसु घटेष्वेतान् ब्रह्मादीन् देवान् गन्धपुष्पादिभिः प्रपूजयेत् ॥ ८७ ॥

पूज्या गौर्याद्याः षोडशमातृका एव दर्शयति गौरीत्यादिना सार्द्धेन ॥ ८८ ॥

अथ गौर्यादिषोडशमातृकावाहनार्थं मन्त्रद्वयमाह आयान्तु मातरः सर्वा  
 इत्यादि ॥ ८९ ॥ ९० ॥

इतीत्यादि । इत्याभ्यां मन्त्राभ्यां मातृगणानावाह्य स्वशक्त्या गन्ध-  
 पुष्पादिभिः परिपूज्य च नाभिमात्रायां नाभिपरिमितायां देहल्यां प्रादेश-

प्रत्येकविन्दुं मतिमान् कामं मायां रमां स्मरन् ।  
 घृतधारामविच्छिन्नां दत्त्वा तत्र वसुं यजेत् ॥ ९२ ॥  
 वसुधारां पृथग्यैव मयोक्तेनैव वर्त्मना ।  
 विरच्य स्थण्डिलं धीरो वह्निस्थापनपूर्वकम् ।  
 होमद्रव्याणि संस्कृत्य पचेच्चरुमनुत्तमम् ॥ ९३ ॥  
 प्राजापत्यश्चरुश्चात्र वायुनामा हुताशनः ।  
 समाप्य धाराहोमान्तं कृत्यमार्त्तवमारभेत् ॥ ९४ ॥  
 ह्रीं प्रजापतये स्वाहा चरुणैवाहुतित्रयम् ।  
 प्रदायैकाहुतिं दद्यादिमं मन्त्रमुदीरयन् ॥ ९५ ॥

परिमाणतः प्रादेशपरिमिते देशे सप्त वा पञ्च वा विन्दुम् सिन्दूर-  
 चन्दनैर्दद्यात् ॥ ९१ ॥

प्रत्येकेत्यादि । मतिमान् कर्मसाधकः कामं क्लीमिति मायां ह्रीमिति  
 रमां श्रीमिति च बीजं स्मरन् प्रत्येकविन्दुमविच्छिन्नां घृतधारां दत्त्वा  
 तत्रैव वसुं देवं गन्धपुष्पादिभियोजेत् ॥ ९२ ॥

वसुधारामित्यादि । मयोक्तेनैव वर्त्मनैवमनेन प्रकारेण वसुधारां प्रकल्प्य  
 सम्पाद्य धीरो विचक्षणः कर्मसाधकः स्थण्डिलं चत्वरं विरच्य तत्र वह्निस्थापन-  
 पूर्वकं होमद्रव्याणि संस्कृत्य च अनुत्तमं न विद्यते उत्तमो यस्मादेवंभूतं चरुं  
 पचेत् ॥ ९३ ॥

प्राजापत्य इत्यादि । अत्र ऋतुसंस्कारकर्मणि यश्चरुः पच्यते स  
 प्राजापत्यः प्रजापतिदेवताको भवति । हुताशनोऽग्निश्च वायुनामा भवति । ततः  
 पूर्वोक्तेन विधिना धाराहोमान्तं कर्म समाप्य कृत्यं कर्त्तव्यं आर्त्तवमृतुसंस्कार-  
 कर्मारभेत् ॥ ९४ ॥

होमित्यादि । ह्रीं प्रजापतये स्वाहेति मन्त्रेण प्रजापतिमुद्दिश्य  
 चरुणैवाहुतित्रयं प्रदाय इमं वक्ष्यमाणं मन्त्रमुदीरयन् सन् एकाहुतिं दद्यात् ॥ ९५ ॥

विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिंशतु ।  
 आसिञ्चतु प्रजापतिर्धाता गर्भं दद्यातु ते ॥ ९६ ॥  
 आज्येन चरुणा वापि साज्येन चरुणापि वा ।  
 सूर्यं प्रजापतिं विष्णुं ध्यायन्नाहुतिमुत्सृजेत् ॥ ९७ ॥  
 गर्भं धेहि शिनीवाली गर्भं धेहि सरस्वती ।  
 गर्भं ते अश्विनौ देवावाधत्तां पुष्करस्रजौ ॥ ९८ ॥  
 ध्यात्वा देवीं शिनीवालीं सरस्वत्यश्विनौ तथा ।  
 स्वाहान्तमनुनाऽनेन दद्यादाहुतिमुत्तमाम् ॥ ९९ ॥  
 ततः कामं बधूं मायां रमां कूर्चं समुच्चरन् ।  
 अमुष्यै पुत्रकामायै गर्भमाधेहि सद्विठम् ।  
 उक्त्वा ध्यात्वा रविं विष्णुं जुहुयात् संस्कृतेऽनले ॥ १०० ॥

एकाहुतिदानार्थं मन्त्रमाह विष्णुर्योनिमिति । पिंशतु दीपयतु ॥ ९६ ॥  
 आज्येनेत्यादि । विष्णुर्योनिमित्यादिना मन्त्रेणाज्येन घृतेन वा चरुणैव  
 वा साज्येन सघृतेन चरुणा वा सूर्यं प्रजापतिं विष्णुञ्च ध्यायन् सन् तानेवोद्दिश्यै-  
 कामाहुनिमुत्सृजेद्दद्यात् ॥ ९७ ॥ ९८ ॥

ध्यात्वेत्यादि । अनेन गर्भं धेहि शिनीवालीत्यादिना स्वाहान्तेन मनुना  
 शिनीवालीं देवीं तथा सरस्वत्यश्विनौ सगम्बर्तासहितावश्विनौ देवौ च ध्यात्वा  
 उत्तमामाहुतिं दद्यात् ॥ ९९ ॥

तत इत्यादि । ततः परं कामं क्लीमिति बधूं स्त्रीमिति मायां ह्रीमिति  
 रमां श्रीमिति कूर्चं ह्रीमिति च वीजं समुच्चरन् सद्विठं स्वाहासहितममुष्यै  
 पुत्रकामायै गर्भमाधेहीत्युक्त्वा क्लीं स्त्रीं ह्रीं श्रीं हूं अमुष्यै पुत्रकामायै  
 गर्भमाधेहि स्वाहेति मन्त्रमुच्चार्य रविं विष्णुञ्च ध्यात्वा संस्कृतेऽनले  
 जुहुयात् ॥ १०० ॥

यथेयं पृथिवी देवी हुत्ताना गर्भमादधे ।  
 तथा त्वं गर्भमाधेहि दशमे मासि सूतये ।  
 स्वाहान्तेनाऽमुना विष्णुं ध्यायन्नाहुतिमाहरेत् ॥ १०१ ॥  
 पुनराज्यं समादाय ध्यात्वा विष्णुं परात्परम् ।  
 विष्णो ज्येष्ठेन रूपेण नार्यामस्यां वरीयसम् ।  
 सुतमाधेहि ठढ्ढमुक्त्वा वह्नौ हविस्यजेत् ॥ १०२ ॥  
 कामेन पुटितां मायां मायया पुटितां बधूम् ।  
 पुनः कामञ्च मायाञ्च पठित्वाऽस्याः शिरः स्पृशेत् ॥ १०३ ॥  
 पतिपुत्रवतीभिश्च नारीभिः परिवेष्टितः ।  
 शिरश्चालभ्य हस्ताभ्यां बध्वाः क्रोडाञ्चले पतिः ॥ १०४ ॥  
 विष्णुं दुर्गां विधिं सूर्यं ध्यात्वा दद्यात् फलत्रयम् ।  
 ततः स्विष्टिकृतं हुत्वा प्रायश्चित्त्वा समापयेत् ॥ १०५ ॥

यथेयमिति । सूतये प्रसवाय । स्वाहान्तेनामुना यथेयं पृथिवीत्यादिना  
 मन्त्रेण विष्णुं ध्यायन्तमेवोद्दिश्याहुतिमाहरेद्ब्रह्मो दद्यात् ॥ १०१ ॥

पुनरित्यादि । पुनराज्यं घृतं समादाय गृहीत्वा परादपि परं श्रेष्ठं विष्णुं  
 ध्यात्वा तमेवोद्दिश्य, विष्णो ज्येष्ठेन रूपेण नार्यामस्यां वरीयसं सुतमाधेहि  
 स्वाहेति मन्त्रमुक्त्वा वह्नौ हविर्घृतं त्यजेदित्यन्वयः । ज्येष्ठेन श्रेष्ठेन रूपेण  
 विशिष्टम् वरीयसमतिवरमतिश्रेष्ठमित्यर्थः । ठढ्ढं स्वाहा ॥ १०२ ॥

कामेनेति । ततः कामेन क्लीमिति बीजेन पुटितामादावन्ते च संयुक्तां  
 मायां ह्रीं बीजं तथैव मायया ह्रीं बीजेन पुटितां वधूं स्त्रीं बीजं पुनः कामं  
 क्लीं बीजं च मायां ह्रीं बीजं च पठित्वा योजनया क्लीं ह्रीं क्लीं ह्रीं  
 स्त्रीं ह्रीं क्लीं ह्रीमिति मन्त्रं पठित्वा अस्या भार्यायाः शिरः स्पृशेत् ॥ १०३ ॥

पतीत्यादि । पतिपुत्रवतीभिर्नारीभिः परिवेष्टितः पतिर्हस्ताभ्यां बध्वाः  
 शिरश्चालभ्य स्पृष्ट्वा तस्या एव क्रोडाञ्चले हस्ताभ्यां विष्णुं दुर्गां विधिं



यद्वा प्रदोषसमये गौरीशङ्करपूजनात् ।

भास्करार्घ्यप्रदानाच्च दम्पत्योः शोधनं भवेत् ॥ १०६ ॥

आर्त्तवं कथितं कर्म गर्भाधानमथो शृणु ॥ १०७ ॥

तद्रात्रावन्यरात्रौ वा युग्मायां निशि भार्यया ।

सदनाभ्यन्तरं गत्वा ध्यात्वा देवं प्रजापतिम् ॥ १०८ ॥

स्पृशन् पत्नीं पठेद्भर्ता मायाबीजपुरःसरम् ।

आवयोः सुप्रजायै त्वं शय्ये शुभकरी भव ॥ १०९ ॥

आरुह्य भार्यया शय्यां प्राङ्मुखो वाप्युदङ्मुखः ।

उपविश्य स्त्रियं पश्यन् हस्तमाधाय मस्तके ।

वामेन पाणिनाऽऽलिङ्ग्य स्थाने स्थाने मनुं जपेत् ॥ ११० ॥

प्रजापतिं सूर्यञ्च ध्यात्वा फलत्रयं दद्यात् । समापयेत् आर्त्तवं कर्मेति  
शेषः ॥ १०४ ॥ १०५ ॥

अथान्यद्वतुसंस्कारस्य विधानमाह यद्वेत्याद्येकेन । प्रदोषसमये रात्र्यारम्भ-  
समये ॥ १०६ ॥ १०७ ॥

अथ गर्भाधानक्रियाविधिमेवाह तद्रात्रावित्यादिभिः । तद्रात्रावृतुसंस्कार-  
रात्रावन्यरात्रौ वा युग्मायामेव निशि भार्यया सह सदनाभ्यन्तरं गत्वा प्रजापतिं  
देवं ध्यात्वा च पत्नीं स्पृशन् भर्ता मायाबीजपुरःसरं मायाबीजं द्वीमिति  
पुरःसर्गसंस्कारं यत्रैवम्भूतं आवयोः सुप्रजायै त्वं शय्ये शुभकरी भवेति मन्त्रं  
पठेत् ॥ १०८ ॥ १०९ ॥

आरुह्येति । ततो भार्यया सह शय्यामारुह्य प्राङ्मुख उदङ्मुखो वा  
भूत्वा तत्रोपविश्य च स्त्रियं पश्यन् भर्ता तस्या मस्तके दक्षिणं हस्तमाधाय  
वामेन पाणिना तामालिङ्ग्य च स्थाने स्थाने मनुं जपेत् ॥ ११० ॥

शीर्षे कामं शतं जप्त्वा चिवुके वाग्भवं शतम् ।

कण्ठे रमां विंशतिधा स्तनद्वन्द्वे शतं शतम् ॥ १११ ॥

हृदये दशधा मायां नाभौ तां पञ्चविंशतिम् ।

जप्त्वा योनौ करं दत्त्वा कामेन सह वाग्भवम् ॥ ११२ ॥

शतमष्टोत्तरं जप्त्वा लिङ्गेऽप्येवं समाचरन् ।

विकाश्य मायया योनिं स्त्रियं गच्छेत् सुतासये ॥ ११३ ॥

रेतःसम्पातसमये ध्यात्वा विश्वकृतं पतिः ।

नाभेरधस्तात् चित्कुण्डे रक्तिकायां प्रपातयेत् ॥ ११४ ॥

शुक्रसेकान्तरे विद्वानिमं मन्त्रमुदीरयेत् ॥ ११५ ॥

ननु कस्मिन् कस्मिन् स्थाने कं कं मन्त्रं जपेदित्यपेक्षायामाह शीर्षे काममित्यादि । शीर्षे मस्तके कामं क्लीमिति मन्त्रं शतवारं जप्त्वा चिवुके ओष्ठाधराधोभागे च वाग्भवम् ऐमिति मन्त्रं शतवारं जप्त्वा कण्ठे च रमां श्रीमिति मन्त्रं विंशतिधा विंशतिवारं जप्त्वा स्तनद्वन्द्वे च श्रीमिति मन्त्रं शतं शतं जपेत् ॥ १११ ॥

हृदये इत्यादि । ततो भार्याया हृदये मायां ह्रीमिति मन्त्रं दशधा जप्त्वा नाभौ च तां मायां ह्रीमिति मन्त्रं पञ्चविंशतिवारं जप्त्वा योनौ च करं दत्त्वा कामेन क्लीमिति बीजेन सह वाग्भवं ऐमिति मन्त्रमष्टोत्तरं शतं जप्त्वा लिङ्गेऽप्येवं क्लीं ऐमिति मन्त्रस्य जपं समाचरन् पतिर्मायया ह्रीमिति मन्त्रेण योनिं विकाश्य व्यादाय सुतासये पुत्रप्राप्तये स्त्रियं गच्छेत् ॥ ११२ ॥ ११३ ॥

रेतःसम्पातेत्यादि । रेतःसम्पातसमये बीजसम्पातनकाले पतिर्विश्वकृतं प्रजापतिं ध्यात्वा नाभेरधस्ताच्चित्कुण्डे रक्तिकायां नाड्यां बीजं प्रपातयेत् ॥ ११४ ॥ ११५ ॥

यथाऽग्निना सगर्भा भृद्यौर्यथा वज्रधारिणा ।  
 वायुना दिग्गर्भवती तथा गर्भवती भव ॥ ११६ ॥  
 जाते गर्भे ऋतौ तस्मिन्नन्यस्मिन् वा महेश्वरि ।  
 तृतीये गर्भमासे तु चरेत् पुंसवनं गृही ॥ ११७ ॥  
 कृतनित्यक्रियो भर्ता पञ्च देवान् समर्चयेत् ।  
 गौर्यादिमातृकाश्चैव वसोर्धारां प्रकल्पयेत् ॥ ११८ ॥  
 बृद्धिश्राद्धं ततः कृत्वा पूर्वोक्तविधिना सुधीः ।  
 धाराहोमान्तमापाद्य कुर्यात् पुंसवनक्रियाम् ॥ ११९ ॥  
 प्राजापत्यश्चरुस्तत्र चन्द्रनामा हुताशनः ॥ १२० ॥  
 गव्ये दध्नि यवञ्चैकं द्वौ माषावपि निक्षिपेत् ।  
 पतिः पृच्छेत् स्त्रियं भद्रे किं त्वं पिवसि त्रिःकृतम् ॥ १२१ ॥  
 ततः सीमन्तिनी ब्रूयात् मायापुंसवनं त्रिधा ।  
 प्रसृतींस्त्रीन् पिवेन्नारी यवमाषयुतं दधि ॥ १२२ ॥

बीजमेकान्तरे यं मन्त्रं भर्ता पठेत्तमेव मन्त्रमाह यथाग्निनेति । भूः  
 पृथ्वी । द्यौः स्वर्गः । वज्रधारिणा इन्द्रेण ॥ ११६ ॥ ११७ ॥

पुंसवनक्रियाविधिमेवाह कृतनित्यक्रिय इत्यादिभिः । कृतनित्यक्रियो  
 भर्ता पूर्वोक्तान् ब्रह्मादीन् पञ्च देवान् समर्चयेत् ॥ ११८ ॥ ११९ ॥

तत्र पुंसवनक्रियायाम् ॥ १२० ॥

गव्ये इत्यादि । गव्ये गोसम्बन्धिनि दध्नि एकं यवं द्वौ माषावपि निःक्षिपेत् ।  
 ततो हे भद्रे पत्रि त्वं किं पिवसीति पतिस्त्रिःकृतं त्रिवारं स्त्रियं पृच्छेत् ॥ १२१ ॥

तत इति । ततः परं मायापुंसवनं हीं पुंसवनमिति सीमन्तिनी स्त्री  
 त्रिधा । त्रिवारं ब्रूयात् । ततो नारी यागस्थानादन्यत्र गत्वा त्रीन् प्रसृतीन् यव-  
 माषयुतं दधि पिवेत् ॥ १२२ ॥

जीवत्सुताभिर्वनितां यागस्थानं समानयेत् ।

संस्थाप्य वामभागे तां चरुहोमं समाचरेत् ॥ १२३ ॥

पूर्ववच्चरुमादाय मायां कूर्चं समुच्चरेत् ।

ये गर्भविघ्नकर्तारो ये च गर्भविनाशकः ॥ १२४ ॥

भूताः प्रेताः पिशाचाश्च वेताला बालघातकाः ।

तान् सर्वान् नाशय द्वन्द्वं गर्भरक्षां कुरु द्विठः ॥ १२५ ॥

मन्त्रेणानेन रक्षोघ्नं चिन्तयित्वा हुताशनम् ।

रुद्रं प्रजापतिं ध्यायन् प्रदद्यात् द्वादशाहुतीः ॥ १२६ ॥

ततो माया चन्द्रमसे स्वाहेत्याहुतिपञ्चकम् ।

दत्त्वा भार्याहृदि स्पृष्ट्वा मायां लक्ष्मीं शतं जपेत् ॥ १२७ ॥

जीवदित्यादि । ततो जीवन्तः सुताः पुत्रा यासान्ता जीवत्सुतास्ताभिः स्त्रीभिः सह वनितां स्त्रियं यागस्थानं समानयेत् । तां वनितां वामभागे संस्थाप्य चरुहोमं समाचरेत् ॥ १२३ ॥

पूर्ववदिति । पूर्ववत् सुवे चरुमादाय गृहीत्वा मायां ह्रीमिति कूर्चं ह्रीमिति च बीजं समुच्चरेत् ये गर्भेत्यादि तान् सर्वानित्यन्तं वाक्यमुच्चरेत् । ततो नाशय द्वन्द्वमुच्चरेत् । ततो गर्भरक्षां कुर्विति वदेत् । ततो द्विठः स्वाहेति वदेत् । सकलपदयोजनया ह्रीं ह्रूं ये गर्भविघ्नकर्तारो ये च गर्भविनाशका भूताः प्रेताः पिशाचाश्च वेताला बालघातकास्तान् सर्वान्नाशय नाशय गर्भरक्षां कुरु स्वाहेति मन्त्रो जातः । अनेन मन्त्रेण रक्षोघ्नं रक्षोघ्ननामानं हुताशनमग्निं चिन्तयित्वा रुद्रं प्रजापतिञ्च ध्यायन् द्वादशाहुतीः प्रदद्यात् ॥ १२४—१२६ ॥

तत इत्यादि । ततः परं ह्रीं चन्द्रमसे स्वाहेति मन्त्रेणाहुतिपञ्चकं दत्त्वा भार्याहृदि स्पृष्ट्वा मायां लक्ष्मीं ह्रीं श्रीमिति मन्त्रं शतवारं जपेत् ॥ १२७ ॥

ततः स्विष्टिच्युतं हुत्वा प्रायश्चित्त्वा समापयेत् ।  
 ततस्तु पञ्चमे मासि दद्यात् पञ्चामृतं स्त्रियै ॥ १२८ ॥  
 शर्करा मधु दुग्धञ्च घृतं दधि समांशकम् ।  
 पञ्चामृतमिदं प्रोक्तं देहशुद्धौ विधीयते ॥ १२९ ॥  
 वाग्भवं मदनं लक्ष्मीं मायां कूर्चं पुरन्दरम् ।  
 पञ्चद्रव्योपरि शिवे प्रजप्य पञ्च पञ्चधा ।  
 एकीकृत्याऽमृतान्यत्र प्राशयेद्दयितां पतिः ॥ १३० ॥  
 सीमन्तोन्नयनं कुर्यान्मासि षष्ठेऽष्टमेऽपि वा ।  
 यावन्न जायतेऽपत्यं तावत् सीमन्तनक्रिया ॥ १३१ ॥  
 पूर्वोक्तधाराहोमान्तं कर्म कृत्वा स्त्रिया सह ।  
 उपविश्याऽऽसने प्राज्ञः प्रदद्यादाहुतित्रयम् ।  
 विष्णवे भास्यते धात्रे वह्निजायां समुच्चरन् ॥ १३२ ॥  
 ततश्चन्द्रमसं ध्यात्वा शिवनाम्नि हुताशने ।  
 सप्तधा हवनं कुर्यात् सोममुद्दिश्य मानवः ॥ १३३ ॥

समापयेत् पुंसवनं कर्मेति शेषः ॥ १२८ ॥

ननु किन्नाम पञ्चामृतमत आह शर्करेत्यादि । समांशकम् तुल्य-  
भागम् ॥ १२९ ॥

वाग्भवमित्यादि । वाग्भवं ऐमिति मदनं क्लीमिति लक्ष्मीं श्रीमिति  
मायां ह्रीमिति कूर्चं हूमिति पुरन्दरं लमिति च बीजं शर्करादिपञ्चद्रव्योपरि पञ्च  
पञ्चधा पञ्च पञ्चवारान् प्रजप्य शर्करादीनि अमृतानि एकीकृत्य पतिर्दयितां भार्याम्  
अत्र पञ्चमे मासि प्राशयेत् ॥ १३० ॥ १३१ ॥

सीमन्तोन्नयनक्रियाविधिमेवाह पूर्वोक्त्यादिभिः । प्राज्ञो विद्वान् पुरुषः  
स्त्रिया सहासने उपविश्य पूर्वोक्तधाराहोमान्तं कर्म कृत्वा पूर्वं विष्णवे इति

अश्विनौ वासवं विष्णुं शिवं दुर्गां प्रजापतिम् ।

ध्यात्वा प्रत्येकतो दद्यादाहुतीः पञ्चधा शिवे ॥ १३४ ॥

स्वर्णकङ्कतिकां भर्त्ता गृहीत्वा दक्षिणे करे ।

सीमन्ताद्वद्धकेशान्तः केशपाशे निवेशयेत् ॥ १३५ ॥

शिवं विष्णुं विधिं ध्यायन् मायावीजं समुच्चरन् ॥ १३६ ॥

भार्ये कल्याणि सुभगे दशमे मासि सुव्रते ।

सुप्रसूता भव प्रीता प्रसादाद्विश्वकर्मणः ॥ १३७ ॥

आयुष्मती कङ्कतिका वर्चस्वी ते शुभं कुरु ।

ततः समापयेत् कर्म स्विष्टिकृद्भवनादिभिः ॥ १३८ ॥

भास्वते इति धात्रे इति समुच्चरन् ततो वह्निजायां स्वाहा समुच्चरन् विष्णवे  
स्वाहा सूर्याय स्वाहा प्रजापतये स्वाहेति च मन्त्रं प्रकीर्त्तयन् सन् विष्णुं सूर्यं  
प्रजापतिं चोद्दिश्याहुतित्रयं प्रदद्यात् ॥ १३२—१३४ ॥

स्वर्णेत्यादि । ततो भर्त्ता दक्षिणे करे स्वर्णकङ्कतिकां सुवर्णमयीं प्रसाधनीं  
गृहीत्वा पूर्वं मायावीजं ह्रीमिति वीजं समुच्चरन् ततो ।

भार्ये कल्याणि सुभगे दशमे मासि सुव्रते ।

सुप्रसूता भव प्रीता प्रसादाद्विश्वकर्मणः ।

आयुष्मती कङ्कतिका वर्चस्वी ते शुभं कुरु ।

इति मन्त्रं समुच्चरन् शिवं विष्णुं विधिं प्रजापतिञ्च ध्यायन् सन् सीमन्तात्  
सकाशात् वद्धकेशान्तः केशपाशे वद्धकेशाभ्यन्तरकेशसमूहे निवेशयेत् । आयुष्म-  
तीत्यस्य भवेत्यनेनान्वयो विधेयः । ते इत्यस्य कङ्कतिकेत्यनेनान्वयः ॥ १३५—  
१३८ ॥

जातमात्रं सुतं दृष्ट्वा दत्त्वा स्वर्णं गृहान्तरे ।  
 पूर्वोक्तविधिना धीरो धाराहोमं समापयेत् ॥ १३९ ॥  
 ततः पञ्चाहुतीर्दद्यात् अग्निमिन्द्रं प्रजापतिम् ।  
 विश्वान् देवांश्च ब्रह्माणमुद्दिश्य तदनन्तरम् ॥ १४० ॥  
 मधुसर्पिः कांस्यपात्रे समानीयाऽसमांशकम् ।  
 वाग्भवं शतधा जप्त्वा प्राशयेत्तनयं पिता ॥ १४१ ॥  
 दक्षहस्तानामिकया मन्त्रमेनं समुच्चरन् ।  
 आयुर्वच्चो वलं मेधा वर्द्धतां ते सदा शिशो ॥ १४२ ॥  
 इत्यायुर्जननं कृत्वा गुप्तं नाम प्रकल्पयेत् ।  
 कृतोपनयने पुत्रे तेन नाम्ना समाह्वयेत् ॥ १४३ ॥  
 प्रायश्चित्तादिकं कृत्वा जातकर्म समापयेत् ।  
 नालच्छेदं ततो धात्री कुर्यादुत्साहपूर्वकम् ॥ १४४ ॥  
 यावन्न छिद्यते नालं तावच्छौचं न बाधते ।  
 प्रागेव नाङ्गिकाच्छेदाद्वैवीं पैवीं क्रियाञ्चरेत् ॥ १४५ ॥

अथ जातकर्मविधिमाह जातमात्रमित्यादिभिः । दत्त्वा सुतायेति शेषः ।  
 गृहान्तरे सूतिकागृहादन्यस्मिन् गृहे । तत इत्यादिस्तु स्पष्टार्थः ॥ १३९ ॥ ॥ १४० ॥

मध्विति । तदनन्तरं पञ्चाहुतिदानानन्तरं कांस्यपात्रेऽसमांशकं मधुसर्पिश्च  
 समानीय तदुपरि वाग्भवम् ऐमिति मन्त्रं शतधा जप्त्वा आयुर्वच्चो वलं मेधा  
 वर्द्धतां ते सदा शिशो इत्येनं मन्त्रं समुच्चरन् पिता दक्षहस्तानामिकयाङ्गुल्या  
 मधुसर्पिस्तनयं प्राशयेत् ॥ १४१ ॥ १४२ ॥

इत्यायुर्जननमित्यादयस्तु स्पष्टार्थाः ॥ १४३—१४५ ॥

कुमार्याश्चापि कर्तव्यमेवमेवमन्त्रकम् ।

षष्ठे वा चाष्टमे मासि नाम कुर्यात् प्रकाशतः ॥ १४६ ॥

स्नापयित्वा शिशुं माता परिधाप्याम्बरे शुभे ।

भर्तुः पार्श्वं समागत्य प्राङ्मुखं स्थापयेत् सुतम् ॥ १४७ ॥

अभिषिञ्चेत् शिशोर्मूर्ध्नि सहिरण्यकुशोदकैः ।

जाह्नवी यमुना रेवा सुपवित्रा सरस्वती ॥ १४८ ॥

नर्मदा वरदा कुन्ती सागराश्च सरांसि च ।

एते त्वामभिषिञ्चन्तु धर्मकामार्थसिद्धये ॥ १४९ ॥

ह्रीं आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन

महे रणाय चक्षुषे ॥ १५० ॥

कुमार्या इत्यादि । कुमार्याश्चाप्यमन्त्रकं मन्त्रहीनमेव जातकर्मवमेव कर्तव्यम् ॥ १४६ ॥

अथ नामकरणस्य विधिमाह स्नापयित्वेत्यादिभिः । माता शिशुं स्नापयित्वा शुभे अम्बरे वस्त्रे परिधाप्य भर्तुः पार्श्वं समागत्य सुतं प्राङ्मुखं स्थापयेत् ॥ १४७ ॥

अभिषिञ्चेदित्यादि । ततः पिता जाह्नवीत्यादिभिर्मन्त्रैः सहिरण्यकुशोदकैः शिशोः मूर्ध्नि अभिषिञ्चेत् ॥ १४८ ॥ १४९ ॥

आप इत्यादि । हे आपो हि यस्मात् यूयं मयोभुवः स्था मयः सुखं तस्य भावयिष्यः प्रापयिष्यो भवत । ता तस्मात् नोऽस्मान् ऊर्जेऽन्नाय दधातन स्थापयत । किञ्च महे महते रणाय रमणीयाय चक्षुषे दर्शनीयाय दधातन । अयमर्थः हे आपो यस्माद्यूयं सुखं प्रापयथ तस्मादस्मान् ऐहिकेनाऽन्नादिनाऽमुष्मिकेन च महारमणीयदर्शनीयेन ब्रह्मणा संयोजयतेति । हि ष्ठा इति अस्तेर्लोऽ मध्यमपुरुषवहुवचनम् । दधातनेत्यपि दधातेर्लोऽ मध्यमपुरुषवहुवचनं छन्दसि बहुलमित्यनेन सिद्धम् । मह इति महते इति पदस्य छान्दसत्वादकारतंकारयोर्लोपे



ह्रीं यो वः शिवतमो रसस्तस्य भाजयतेह न

ऊशतीरिव मातरः ॥ १५१ ॥

ह्रीं तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ

आपो जनयथा च नः ॥ १५२ ॥

अभिषिच्य त्रिभिर्मन्त्रैः पूर्ववद्वह्निसंस्क्रियाम् ।

कृत्वा सम्पाद्य धारान्तं दद्यान् पञ्चाहुतीः सुधीः ॥ १५३ ॥

सति महे इति भवति । रणायेति रमणीयशब्दस्य छन्दसि रणादेशः । चक्षुषे इति उस् प्रत्ययान्ताच्चतुर्थी ॥ १५० ॥

यो व इत्यादि । हे आपो वो युष्माकं शिवतमोऽत्यन्तकल्याणरूपो यो रसो निर्यासो मधुरस्तस्य रसस्येह नोऽस्मान् भाजयत भागिनः कुरुत तेन रमेन सम्बद्धानस्मान् कुरुतेत्यर्थः । किम्भृता यूयम् ऊशतीरिच्छावत्यः स्नेहेन मातर इव । अयमर्थः यथा स्नेहेन मातरः पुत्रान् तुल्यरसभागिनः कुर्वन्ति तथा यूयमप्यस्मान् कल्याणकारिरससम्बन्धान् कुरुतेति । ऊशतीरिति वश कान्तो शत्रुप्रत्ययः तदन्तादीप्रत्ययः ततो जसि कृते निपातनात् पूर्वसवर्णदीर्घः । हे आपो वो युष्माकं तस्मै तस्मिन् रमेऽरमलं पर्याप्तं गमाम गच्छामेत्यर्थः । किञ्च वः तत्र रसे नोऽस्माकं भोगं यूयं जनयथ । यस्य रसस्य क्षयाय क्षये स्थाने जिन्वथ प्राणयथ आब्रह्मस्तम्बपर्यन्तं जगदिति शेषः । अयमर्थः हे आपो युष्माकं यस्य रसस्य स्थाने जगद् यूयं प्रीणयथ तस्य विषये वयं तृप्तिं गच्छाम यूयञ्च नः तत्र सम्भोगं जनयथेति । तस्मै क्षयायेत्युभयत्रापि सप्तम्यर्थे चतुर्थी । गमाम इति लोटुत्तमपुरुषबहुवचनं गच्छादेशाभावश्छान्दसः । जनयथा इति छन्दसि दीर्घः । जिन्वथ इति छन्दसि सिद्धम् ॥ १५१ ॥ १५२ ॥

अभिषिच्येत्यादि । एतैस्त्रिभिर्मन्त्रैः शिशोर्मूर्ध्निर्घर्षभिषिच्य पूर्ववत् वह्निसंस्क्रियां कृत्वा धारान्तं धाराहोमान्तं कर्म च सम्पाद्य सुधीः पिता पञ्चाहुतीर्दद्यान् ॥ १५३ ॥

अग्नये प्रथमां दत्त्वा वासवाय ततः परम् ।  
 ततः प्रजानाम्पतये विश्वदेवेभ्य एव च ।  
 ब्रह्मणे चाहुतिं दद्याद्ब्रह्मै पार्थिवसंज्ञके ॥ १५४ ॥  
 ततोऽङ्गे पुत्रमादाय श्रावयेत् दक्षिणश्रुतौ ।  
 स्वल्पाक्षरं सुखोच्चार्य शुभं नाम विचक्षणः ॥ १५५ ॥  
 श्रावयित्वा त्रिधा नाम ब्राह्मणेभ्यो निवेद्य च ।  
 ततः समापयेत् कर्म कृत्वा स्विष्टिकृदादिकम् ॥ १५६ ॥  
 कन्याया निष्क्रमो नास्ति बृद्धिश्राद्धं न विद्यते ।  
 नामान्नप्राशनं चूडां कुर्याद्धीमानमन्त्रकम् ॥ १५७ ॥  
 चतुर्थे मासि षष्ठे वा कुर्यान्निष्क्रमणं शिशोः ॥ १५८ ॥  
 कृतनित्यक्रियस्तातः सम्पूज्य गणनायकम् ।  
 स्नापयित्वा तु तनयं वस्त्रालङ्कारभूषितम् ।  
 संस्थाप्य पुरतो विद्वानिमं मन्त्रमुदीरयेत् ॥ १५९ ॥  
 ब्रह्मा विष्णुः शिवो दुर्गा गणेशो भास्करस्तथा ।  
 इन्द्रो वायुः कुबेरश्च वरुणोऽग्निर्बृहस्पतिः ।  
 शिशोः शुभं प्रकुर्वन्तु रक्षन्तु पथि सर्वदा ॥ १६० ॥

ननु कान्देवानुद्दिश्य पञ्चाहुतीर्दद्यादित्यपेक्षायामाह अग्नये इत्यादि ॥ १५४ ॥  
 तत इत्यादि । ततोऽङ्गे क्रोडे पुत्रमादाय गृहीत्वा विचक्षणः पिता  
 पुत्रस्य दक्षिणश्रुतौ दक्षिणे कर्णे स्वल्पाक्षरं सुखोच्चार्य शुभं मङ्गलवाचकं नाम  
 श्रावयेत् ॥ १५५—१५८ ॥

अथ शिशुनिष्क्रमणक्रियाविधिमाह कृतनित्यक्रिय इत्यादिभिः ॥ १५९ ॥  
 यं मन्त्रमुदीरयेत्तमेव मन्त्रमाह ब्रह्मा विष्णुरिति ॥ १६० ॥

इत्युक्त्वाऽङ्गे समादाय गीतवाद्यपुरःसरम् ।  
 बहिर्निष्क्रामयेद्बालं सानन्दैः स्वजनैः सह ॥ १६१ ॥  
 गत्वाऽध्वनि कियद्दूरं शिशुं सूर्यं निरीक्षयेत् ॥ १६२ ॥  
 ह्रीं तच्चक्षुर्देवहितं पुरस्ताच्छ्रुमुच्चरत् ।  
 पश्येम शरदः शतं जीवेम शरदः शतम् ॥ १६३ ॥  
 इत्यादित्यं दर्शयित्वा समागत्य निजालयम् ।  
 अर्घ्यं दत्त्वा दिनेशाय स्वजनान् भोजयेत् पिता ॥ १६४ ॥  
 षष्ठे मासि कुमारस्य मासि वाप्यष्टमे शिवे ।  
 पितृभ्राता पिता वापि कुर्यादन्नाशनक्रियाम् ॥ १६५ ॥  
 पूर्ववद्देवपूजादि बह्विसंस्करणं तथा ।  
 एवं धारान्तकर्माणि सम्पाद्य विधिवत् पिता ॥ १६६ ॥  
 दद्यात् पञ्चाहुतीस्तत्र शुचिनाम्नि हुताशने ।  
 अग्निमुद्दिश्य प्रथमां द्वितीयां वासवं स्मरन् ॥ १६७ ॥  
 ततः प्रजापतिं देवं विश्वान् देवान् ततः परम् ।  
 ब्रह्माणञ्च समुद्दिश्य पञ्चमीमाहुतिं त्यजेत् ॥ १६८ ॥

इतीत्यादि । इतीमं मन्त्रमुक्त्वाऽङ्गे क्रोडे बालं समादाय गृहीत्वा  
 सानन्दैः स्वजनैः सह गीतवाद्यपुरःसरं बालं बहिर्निष्क्रामयेत् ॥ १६१ ॥

गत्वेत्यादि । अध्वनि मार्गे कियद्दूरं गत्वा पिता शिशुं बालं सूर्यं  
 निरीक्षयेद्दर्शयेत् ॥ १६२ ॥

येन मन्त्रेण शिशुं सूर्यं दर्शयेत्तं मन्त्रमाह ह्रीं तच्चक्षुरिति । पुरस्तादग्रतः  
 शुकमुच्चरत् शुकमुलङ्घ्य गच्छत् तत्सूर्यरूपं देवहितं चक्षुर्वर्तते यद्वयं शतं शरदो  
 वर्षाणि पश्येम यच्च पश्यन्तो वयं शतं शरदो जीवेम ॥ १६३—१६५ ॥

अन्नप्राशनक्रियाविधिमाह पूर्ववदित्यादिभिः ॥ १६६ ॥

तत्र अन्नप्राशनक्रियायाम् । ननु कान्देवानुद्दिश्य पञ्चाहुतीर्दद्यादित्य-  
 पेक्षायामाह अग्निमित्यादि ॥ १६७ ॥ १६८ ॥

ततोऽभावन्नदां ध्यात्वा दत्तपञ्चाहुतिः पिता ।  
 तत्राथवा गृहेऽन्यस्मिन् वस्त्रालङ्कारशोभितम् ।  
 क्रोडे निधाय तनयं प्राशयेत् पायसामृतम् ॥ १६९ ॥  
 पञ्चप्राणाहुतेर्मन्त्रैर्भोजयित्वा तु पञ्चधा ।  
 ततोऽन्नव्यञ्जनादीनां दत्त्वा किञ्चित् शिशोर्मुखे ॥ १७० ॥  
 शङ्खतूर्यादिघोषेण प्रायश्चित्त्या समापयेत् ।  
 इत्यन्नप्राशनं प्रोक्तं चूडाविधिमतः शृणु ॥ १७१ ॥  
 तृतीये पञ्चमे वर्षे कुलाचारानुसारतः ।  
 चूडाकर्म शिशोः कुर्याद्दालसंस्कारसिद्धये ॥ १७२ ॥  
 देवपूजादिधारान्तं कर्म निष्पाद्य साधकः ।  
 सत्याग्नेरुत्तरे देशे वृषगोमयपूरितम् ॥ १७३ ॥  
 तिलगोधूमसंयुक्तं शरावं स्थापयेद् बुधः ।  
 कवोष्णं सलिलं चापि क्षुरमेकं सुशाणितम् ॥ १७४ ॥

तत इत्यादि । ततः परमन्नदां देवीं ध्यात्वा तामुद्दिश्यामौ दत्ताः पञ्चा-  
 हुतीर्येन स दत्तपञ्चाहुतिः पिता तत्राथवाऽन्यस्मिन् गृहे वस्त्रालङ्कारशोभितं तनयं  
 क्रोडे निधाय संस्थाप्य पायसामृतं परमान्नरूपममृतं प्राशयेत् भोजयेत् ॥ १६९ ॥

पञ्चेत्यादि । प्राणाय स्वाहा अपानाय स्वाहा समानाय स्वाहा उदानाय  
 स्वाहा व्यानाय स्वाहेत्यात्मकैः पञ्चप्राणाहुतेर्मन्त्रैः पुत्रं पायसं पञ्चधा भोजयित्वा  
 ततोऽन्नव्यञ्जनादीनां किञ्चित् शिशोर्मुखे दत्त्वा शङ्खतूर्यादिघोषेण प्रायश्चित्त्या  
 चान्नप्राशनक्रियां समापयेत् ॥ १७० ॥ १७१ ॥

अथ चूडाकर्मविधिमाह तृतीय इत्यादिभिः । बुधो विचक्षणः साधकः  
 कर्मनिष्पादकः पिता पूर्ववद्देवपूजादिधारान्तं कर्म निष्पाद्य सत्याग्नेः सत्यनाम्नो  
 बह्नेरुत्तरे देशे वृषगोमयपूरितं तिलगोधूमसंयुक्तं शरावं कवोष्णमीषदुग्धं सलिलं  
 जलं सुशाणितमेकं क्षुरञ्चापि स्थापयेत् ॥ १७२-१७४ ॥

आसाद्य तनयं तत्र जनकः स्वीयवामतः ।

संस्थाप्य जननीक्रोडे कवोष्णसलिलैश्च तैः ॥ १७५ ॥

वारुणं दशधा जप्त्वा सम्मार्ज्यं शिशुमूर्द्धजान् ।

मायया कुशपत्राभ्यां जुष्टिमेकां प्रकल्पयेत् ॥ १७६ ॥

मायां लक्ष्मीं त्रिधा जप्त्वा गृहीत्वा लौहजं क्षुरम् ।

छित्त्वा तु जुष्टिकामूलं मातृहस्ते निवेशयेत् ॥ १७७ ॥

कुमारमाता हस्ताभ्यामादाय गोमयान्विते ।

शरावे स्थापयेत् जुष्टिं नापिताय पिता वदेत् ॥ १७८ ॥

क्षुरमुण्डिन् शिशोः क्षौरं सुखं साधय ठद्वयम् ।

पठित्वा नापितं पश्यन् सत्यनामनि पावके ।

प्रजापतिं समुद्दिश्य प्रदद्यादाहुतित्रयम् ॥ १७९ ॥

आसाद्येत्यादि । ततो जनकः पिता तनयं पुत्रं तत्र सत्यनाम्नो बहेः समीपे आसाद्याऽऽनीय स्वीयवामतः आत्मनो वामे देशे जननीक्रोडे संस्थाप्य तैर्वहेरुत्तरे देशे स्थापितैः कवोष्णसलिलैर्वारुणं वरुणसम्बन्धि वमिति बीजं दशधा जप्त्वा शिशुमूर्द्धजान् बालककेशान् सम्मार्ज्यं मायया ह्रीं बीजेन कुशपत्राभ्यामेकां जुष्टिं प्रकल्पयेत् ॥ १७५ ॥ १७६ ॥

मायामित्यादि । ततो मायां ह्रीं बीजं लक्ष्मीं श्रीं बीजञ्च त्रिधा जप्त्वा लौहजं क्षुरं गृहीत्वा जुष्टिकामूलं छित्त्वा मातृहस्ते जुष्टिकां निवेशयेत् स्थापयेत् ॥ १७७ ॥

कुमारेत्यादि । कुमारमाता हस्ताभ्यां जुष्टिकामादाय गृहीत्वा गोमयान्विते शरावे स्थापयेत् । ततो नापिताय पिता शिशुजनको वदेत् ॥ १७८ ॥

शिशोः पिता नापिताय किं वदेदित्यपेक्षायामाह क्षुरमुण्डिन्नित्यादि । हे क्षुरमुण्डिन्नापित शिशोः क्षौरं सुखं यथा स्यात्तथा त्वं साधय ठद्वयं स्वाहा ।

नापितेन कृतक्षौरं स्नापयित्वा शिशुं ततः ।  
 वस्त्रालङ्कारमाल्येन भूषयित्वाऽग्निसन्निधौ ॥ १८० ॥  
 स्ववामभागे संस्थाप्य स्विष्टिकृद्धोममाचरेत् ।  
 प्रायश्चित्तं ततः कृत्वा दद्यात् पूर्णाहुतिं पिता ॥ १८१ ॥  
 माया शिशो ते कुशलं कुरुतां विश्वकृद्धिभुः ।  
 पठित्वैनं शिशोः कर्णे स्वर्णमय्या शलाकया ।  
 राजत्या लौहमय्या वा कर्णवेधं प्रकल्पयेत् ॥ १८२ ॥  
 आपोहिष्ठेति मन्त्रेण अभिषिच्य सुतं ततः ।  
 शान्त्यादिदक्षिणां कृत्वा चूडाकर्म समापयेत् ॥ १८३ ॥  
 गर्भाधानादिचूडान्तं समानं सर्वजातिषु ।  
 शूद्रसामान्यजातीनां सर्वमेतदमन्त्रकम् ॥ १८४ ॥  
 जातकर्मादिचूडान्तं कुमार्याश्चाप्यमन्त्रकम् ।  
 कर्त्तव्यं पञ्चभिर्वर्णैरेकं निष्क्रमणं विना ॥ १८५ ॥

क्षुरमुण्डित्त्याद्यं साधय स्वाहेत्यन्तं मनुं पठित्वा नापितं पश्यन् शिशुजनकः  
 प्रजापतिं समुद्दिश्य सत्यनामनि पावकेऽग्नौवाहुतित्रयं प्रदद्यात् ॥ १७९ ॥

नापितेनेति । ततो नापितेन कृतं क्षौरं यस्य तथाभूतं शिशुं स्नापयित्वा  
 ततो वस्त्रालङ्कारमाल्येन भूषयित्वाऽग्निसन्निधौ स्ववामभागे संस्थाप्य च स्विष्टिकृतं  
 होममाचरेत् कुर्यात् ॥ १८० ॥ १८१ ॥

मायेत्यादि । माया ह्रीं बीजम् । एनं ह्रीं शिशो इत्याद्यं विश्वकृद्धि-  
 भुरित्यन्तं मन्त्रं शिशोः कर्णे पठित्वा स्वर्णमय्या सुवर्णविकारभूतया राजत्या  
 रजतोद्भूतया लौहमय्या वा शलाकया शिशोः कर्णवेधं प्रकल्पयेत्  
 कुर्यात् ॥ १८२-१८५ ॥

अथोच्यते द्विजातीनामुपवीतक्रियाविधिः ।

यस्मिन् कृते द्विजन्मानो दैवपैत्राधिकारिणः ॥ १८६ ॥

गर्भाष्टमेऽष्टमे वाऽब्दे कुर्यादुपनयं शिशोः ।

षोडशाब्दाधिको नोपनेतव्यो निष्क्रियोऽपि सः ॥ १८७ ॥

कृतनित्यक्रियो विद्वान् पञ्च देवान् समर्चयेत् ।

गौर्यादिमातृकाश्चैव वसुधारां प्रकल्पयेत् ॥ १८८ ॥

वृद्धिश्राद्धं ततः कुर्यात् देवतापितृतृप्तये ।

कुशण्डिकोक्तविधिना धाराहोमान्तमाचरेत् ॥ १८९ ॥

प्रातः कृताशनं बालं सुस्नातं समलङ्कृतम् ।

शिखां विना कृतक्षौरं क्षौमाम्बरविभूषितम् ॥ १९० ॥

छायामण्डपमानीय समुद्भवहुताशितुः ।

समीपे चात्मनो वामे संस्थाप्य विमलासने ॥ १९१ ॥

अथेत्यादि । द्विजातीनाम् ब्राह्मणक्षत्रियवैश्यानाम् ॥ १८६ ॥

गर्भेत्यादि । गर्भादष्टमे जननाद्वाष्टमेऽब्दे वर्षे शिशोर्बालस्योपनयमुपनयनं कुर्यात् । षोडशाब्दाधिको लङ्घितषोडशवर्षो बालो गोपनेतव्यः । स बालो निष्क्रियोऽपि दैवपित्रयक्रियाविहीनोऽपि भवति ॥ १८७ ॥

अथोपवीतक्रियाविधिमाह कृतनित्यक्रिय इत्यादिभिः । पञ्च देवान् ब्रह्मादीन् ॥ १८८ ॥ १८९ ॥

प्रातरित्यादि । ततः प्रातः कृताशनं कृतमशनं भोजनं येन तथाभूतं शिखां विना कृतं क्षौरं यस्य तथाभूतं सुस्नातं सुष्ठु कृतस्नानं भूषणादिभिः समलङ्कृतं क्षौमाम्बरविभूषितं दुकूलवस्त्राभ्यामलङ्कृतं बालं छायामण्डपमानीय समुद्भवहुताशितुः समुद्भवनाम्नो बहेः समीपे आत्मनो वामे देशे विमलासने

शिष्यं वदेद्ब्रह्मचर्यं कुरु वत्स ततः शिशुः ।  
 ब्रह्मचर्यं करोमीति गुरवे विनिवेदयेत् ॥ १९२ ॥  
 ततो गुरुः प्रसन्नात्मा शिशवे शान्तचेतसे ।  
 काषायवाससी दद्यात् दीर्घायुष्टाय वर्चसे ॥ १९३ ॥  
 मौञ्जीं कुशमयीं वापि त्रिवृतां ग्रन्थिसंयुताम् ।  
 तूष्णीं च मेखलां दद्यात् काषायाम्बरधारिणे ॥ १९४ ॥  
 मायामुच्चार्य सुभगा मेखलां स्यात् शुभप्रदा ।  
 इत्युक्त्वा मेखला बद्ध्वा मौनी तिष्ठेत् गुरोः पुरः ॥ १९५ ॥  
 यज्ञोपवीतं परमं पवित्रं बृहस्पतिर्यत् सहजं पुरस्तात् ।  
 आयुष्यमग्र्यं प्रतिमुञ्च शुभ्रं यज्ञोपवीतं बलमस्तु तेजः ॥ १९६ ॥  
 मन्त्रेणानेन शिशवे दद्यात् कृष्णाजिनान्वितम् ।  
 यज्ञोपवीतं दण्डञ्च वैणवं खादिरञ्च वा ।  
 पालाशमथवा दद्यात् क्षीरवृक्षसमुद्भवम् ॥ १९७ ॥

संस्थाप्य च ब्रह्मचर्यं कुरु वत्सेति गुरुः शिष्यं वदेत् । ततः परं शिशुः ब्रह्मचर्यं  
 करोमीति गुरवे विनिवेदयेत् ॥ १९०--१९२ ॥

तत इत्यादि । ततः परं प्रसन्नात्मा प्रसन्नमना गुरुः शान्तचेतसे शिशवे  
 शिष्याय दीर्घायुष्टाय दीर्घमायुर्यस्य स दीर्घायुस्तस्य भावो दीर्घायुष्टं तस्मै वर्चसे  
 तेजसे च काषायवाससी काषायेण रक्ते वस्त्रे दद्यात् ॥ १९३ ॥

मौञ्जीमिति । मौञ्जीं मुञ्जमयीं कुशमयीं वा त्रिवृतां ग्रन्थिसंयुतां  
 मेखलामपि काषायाम्बरधारिणे शिशवे तूष्णीमेव दद्यात् ॥ १९४ ॥

मायामिति । पूर्वं मायां ह्रीमिति बीजमुच्चार्य ततः सुभगा मेखला  
 स्याच्छुभप्रदेति मन्त्रमुक्त्वा कट्यां मेखलां बद्ध्वा मौनी सन् गुरोः पुरस्तिष्ठेत्  
 ॥ १९५ ॥ १९६ ॥

मन्त्रेणेत्यादि । अनेन यज्ञोपवीतमित्यादिना बलमस्तु तेज इत्यन्तेन  
 मन्त्रेण कृष्णाजिनान्वितं कृष्णवर्णमृगचर्मसंयुक्तं यज्ञोपवीतं शिशवे दद्यात् ।



आपो हि ष्ठेति मन्त्रेण मायया पुटितेन च ।  
 त्रिरावृत्त्या कुशाम्भोभिर्धृतदण्डोपवीतिनम् ।  
 अभिषिच्य ततस्तोयैः पूरयेद्बालकाञ्जलिम् ॥ १९८ ॥  
 तदञ्जलिं दिनेशाय दातारं ब्रह्मचारिणम् ।  
 तच्चक्षुरिति मन्त्रेण दर्शयेद्भास्करं गुरुः ॥ १९९ ॥  
 दृष्टभास्करमाचार्यो वदेन्माणवकं ततः ।  
 मम व्रते मनो धेहि मम चित्तं ददामि ते ।  
 जुषस्वैकमना वत्स मम वाचोऽस्तु ते शिवम् ॥ २०० ॥  
 हृदि स्पृष्ट्वा पठित्वैनं किन्नामाऽसीति तं वदेत् ।  
 शिष्यस्त्वमुकशर्माऽहं भवन्तमभिवादये ॥ २०१ ॥

वैणवं वेणुसमुद्भवं खादिरं खदिरसमुद्भवं पालाशं पलाशसमुद्भवं क्षीरवृक्षसमुद्भवं  
 वा दण्डमपि शिशवे दद्यात् ॥ १९७ ॥

आपोहिष्टेत्यादि । ततो मायया ह्रीं बीजेनादावन्ते च पुटितेन  
 संयुक्तेनापो हि ष्ठेति मन्त्रेण कुशाम्भोभिर्धृतदण्डोपवीतिनं धृतदण्डमुपवीतवन्तं  
 शिशुं त्रिरावृत्त्याऽभिषिच्य ततः परं तोयैर्जलैर्बालकाञ्जलिं पूरयेत् ॥ १९८ ॥

तदञ्जलिमित्यादि । दिनेशाय सूर्याय तदञ्जलिं दातारं ब्रह्मचारिणं  
 बालकं तच्चक्षुरिति मन्त्रेण भास्करं गुरुर्दर्शयेत् । दातारमित्यत्र शीले तृन्प्रत्ययः ।  
 अतएव तदञ्जलिमित्यत्र कर्तृकर्मणोः कृतीत्यनेन कर्मणि प्राप्तायाः षष्ठ्या न  
 लोकान्वयनिष्ठा खलर्थतृणमित्यनेन प्रतिषेधो जातः ॥ १९९ ॥

दृष्टभास्करमित्यादि । ततः परमाचार्यो गुरुः दृष्टभास्करं दृष्टो भास्करो  
 येन तथाभूतं माणवकं शिशुं वदेत् । आचार्यो बालकं किं वदेदित्यपेक्षायामाह  
 मम व्रते इत्यादि । जुषस्व मम व्रतं मेवस्व । शिवं कल्याणम् ॥ २०० ॥

हृदीति । गुरुरेनं ममव्रतमित्यादिकं शिवमित्यन्तं मन्त्रं पठित्वा शिशोर्हृदि  
 स्पृष्ट्वा वत्स त्वं किं नामासीति तं शिष्यं वदेत् । गुरुणैवमुक्तः शिष्यस्तु  
 अमुकदेवशर्माहं भवन्तमभिवादये इति ब्रूयात् ॥ २०१ ॥

कस्य त्वं ब्रह्मचारीति गुरौ पृच्छति पार्वति ।  
 शिष्यः सावहितो ब्रूयाद्भवतो ब्रह्मचार्यहम् ॥ २०२ ॥  
 इन्द्रस्य ब्रह्मचारी त्वमाचार्यस्ते हुताशनः ।  
 इत्युक्त्वा सद्गुरुः पश्चाद्देवेभ्यस्तं समर्पयेत् ॥ २०३ ॥  
 त्वां प्रजापतये वत्स सवित्ते वरुणाय च ।  
 पृथिव्यै विश्वदेवेभ्यः सर्वदेवेभ्य एव च ।  
 समर्पयामि ते सर्वे रक्षन्तु त्वां निरन्तरम् ॥ २०४ ॥  
 ततो माणवको वह्निं दक्षिणावर्त्तयोगतः ।  
 गुरुं प्रदक्षिणीकृत्य स्वासने पुनराविशेत् ॥ २०५ ॥  
 गुरुः शिष्येण संस्पृष्टः समुद्भवहुताशने ।  
 पञ्चदेवान् समुद्दिश्य दद्यात् पञ्चाहुतीः प्रिये ॥ २०६ ॥

कस्येत्यादि । हे वत्स त्वं कस्य ब्रह्मचार्यसीति गुरौ पृच्छति सति  
 शिष्यः सावहितः सावधानः सन् भवतो ब्रह्मचार्यहमिति ब्रूयात् ॥ २०२ ॥

इन्द्रस्येत्यादि । हे वत्स त्वमिन्द्रस्य ब्रह्मचार्यसि ते तव हुताशनोऽग्नि-  
 राचार्यो गुरुर्भवति इति शिष्यमुक्त्वा सद्गुरुः पश्चात् तं शिष्यं देवेभ्यः  
 समर्पयेत् ॥ २०३ ॥

ननु केभ्यो देवेभ्यो गुरुः शिष्यं समर्पयेदित्याकाङ्क्षायामाह त्वां  
 प्रजापतये वत्सेत्यादि ॥ २०४ ॥

तत इत्यादि । ततः परं माणवको बालको दक्षिणावर्त्तयोगतो वह्निं  
 गुरुञ्च प्रदक्षिणीकृत्य पुनः स्वासने आविशेत् ॥ २०५ ॥

गुरुरिति । गुरुः शिष्येण संस्पृष्टः सन् समुद्भवहुताशने समुद्भवसंज्ञके  
 अग्नौ पञ्चदेवान् समुद्दिश्य पञ्चाहुतीर्दद्यात् ॥ २०६ ॥

प्रजापतिस्तथा शक्रो विष्णुर्ब्रह्मा शिवस्तथा ॥ २०७ ॥

मायादिवह्निजायान्तैर्जुहुयात् स्वस्वनामभिः ।

अनुक्तमन्त्रे सर्वत्र विधिरेषः प्रकीर्तितः ॥ २०८ ॥

ततो दुर्गा महालक्ष्मीः सुन्दरी भुवनेश्वरी ।

इन्द्रादिदशदिक्पाला भास्करादिनवग्रहाः ॥ २०९ ॥

प्रत्येकनाम्ना हुत्वैतान् वाससाऽऽच्छाद्य बालकम् ।

पृच्छेन्माणवकं प्राज्ञो ब्रह्मचर्याभिमानिनम् ।

को वाऽऽश्रमस्ते तनय ब्रूहि किं ते मनोगतम् ॥ २१० ॥

ततः शिष्यः सावहितो धृत्वा गुरुपदद्वयम् ।

करोतु मामाश्रमिणं ब्रह्मविद्योपदेशतः ॥ २११ ॥

ननु कान् पञ्चदेवान् समुद्दिश्य पञ्चाहुतीर्दद्यादित्यपेक्षायां तान् पञ्च देवान् दर्शयति प्रजापतिरित्याद्यर्द्धेन ॥ २०७ ॥

ननु कैर्मन्त्रैः पञ्चदेवानुद्दिश्याहुतीर्दद्यात्तत्राह मायादीत्यादि । मायादिवह्निजायान्तैः ह्रीं बीजादिभिः स्वाहान्तैः स्वस्वनामभिः प्रजापत्यादीन् पञ्चदेवानुद्दिश्य जुहुयात् । ननु प्रजापत्यादिपञ्चदेवोद्देश्यक एव होमो मायादिवह्निजायान्तैः स्वस्वनामभिर्विधातव्यस्तदन्यदेवोद्देश्यकोऽपि वा तत्राह अनुक्तमन्त्रे इत्यादि ॥ २०८ ॥

तत इत्यादि । ततो ह्रीं बीजाद्येन स्वाहान्तेन प्रत्येकनाम्ना एतान् दुर्गा-महालक्ष्म्यादीनुद्दिश्य हुत्वा वाससा वस्त्रेण बालकमाच्छाद्य हे तनय ते तवाश्रमः कः ते मनोगतं वा किं वर्तते त्वं ब्रूहि इति प्राज्ञो धीमान् गुरुर्ब्रह्मचर्याभिमानिनं माणवकं बालकं पृच्छेत् ॥ २०९ ॥ २१० ॥

तत इत्यादि । ततः परं शिष्यः सावहितः सावधानः सन् गुरुपदद्वयं धृत्वा हे गुरो ब्रह्मविद्योपदेशतः सावित्र्या उपदेशेन मामाश्रमिणं भवान् करोत्विति प्रार्थयेत् ॥ २११ ॥

एवं प्रार्थयमानस्य दक्षकर्णे शिशोस्तदा ।  
 श्रावयित्वा त्रिधा तारं सर्वमन्त्रमयं शिवे ।  
 व्याहृतित्रयमुच्चार्य सावित्रीं श्रावयेद्गुरुः ॥ २१२ ॥  
 ऋषिः सदाशिवः प्रोक्तः छन्दस्त्रिष्टुबुदाहृतम् ।  
 अधिष्ठात्री तु सावित्री मोक्षार्थे विनियोगिता ॥ २१३ ॥  
 आदौ तत्सवितुः पश्चाद्वरेण्यं पदमुच्चेरेत् ।  
 भर्गः पदान्ते देवस्य धीमहीति पदं वदेत् ॥ २१४ ॥  
 ततस्तु परमेशानि धियो यो नः प्रचोदयात् ।  
 पुनः प्रणवमुच्चार्य सावित्र्यर्थं गुरुर्वदेत् ॥ २१५ ॥

एवमित्यादि । तदा तस्मिन् काले एवं प्रार्थयमानस्य शिशोर्दक्षकर्णे  
 सर्वमन्त्रमयं सकलमन्त्रस्वरूपं सकलमन्त्रप्रधानं वा तारं प्रणवं त्रिधा त्रिवारं  
 श्रावयित्वा ततो भूरादिव्याहृतित्रयमुच्चार्य गुरुः सावित्रीं गायत्रीं श्रावयेत् ॥ २१२ ॥

अथ गायत्र्या ऋष्यादिकमाह ऋषिरित्यादिना । अस्या गायत्र्याः  
 सदाशिव ऋषिस्त्रिष्टुच्छन्दः सावित्र्यधिष्ठात्री देवता मोक्षार्थं विनियोगः ।  
 शिरसि सदाशिवाय ऋषये नमः मुखे त्रिष्टुच्छन्दसे नमः हृदये सावित्र्यै  
 अधिष्ठात्र्यै देवातायै नमः इति ऋषिन्यासं विधाय सावित्र्या जपो विधेयः ॥ २१३ ॥

सावित्रीमेवाह आदावित्यादिना सार्द्धेन । आदौ तत्सवितुरिति वदेत् ।  
 पश्चात् वरेण्यं पदमुच्चेरेदुद्धरेत् । ततो भर्ग इति पदं वदेत् । तत्पदान्ते देवस्येति  
 पदं वदेत् । तदन्ते धीमहीति पदं वदेत् । ततस्तु धियो यो नः प्रचोदयादिति  
 वदेत् । सकलपदयोजनया तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः  
 प्रचोदयात् इत्याकारिका सावित्री जाता । सावित्र्यन्ते पुनः प्रणवमोङ्कारमुच्चार्य  
 गुरुः सावित्र्यर्थं वदेत् । सावित्र्यर्थमिति प्रणवार्थस्य व्याहृत्यर्थस्य चाप्सुष-  
 लक्षणम् ॥ २१४ ॥ २१५ ॥

त्र्यक्षरात्मकतारेण परेशः प्रतिपाद्यते ।

पाता हर्ता च संस्रष्टा यो देवः प्रकृतेः परः ॥ २१६ ॥

असौ देवस्त्रिलोकात्मा त्रिगुणं व्याप्य तिष्ठति ।

अतो विश्वमयं ब्रह्म वाच्यं व्याहृतिभिस्त्रिभिः ॥ २१७ ॥

तारव्याहृतिवाच्यो यः सावित्र्या ज्ञेय एव सः ।

जगद्रूपस्य सवितुः संस्रष्टुर्दीव्यतो विभोः ॥ २१८ ॥

अन्तर्गतं महद्वर्चो वरणीयं यतात्मभिः ।

ध्यायेम तत् परं सत्यं सर्वव्यापि सनातनम् ॥ २१९ ॥

यो भर्गः सर्वसाक्षीशो मनोबुद्धीन्द्रियाणि नः ।

धर्मार्थकाममोक्षेषु प्रेरयेद्विनियोजयेत् ॥ २२० ॥

प्रथमतः प्रणवार्थं व्याहृत्यर्थं चाभिदधाति द्वाभ्यां त्र्यक्षरात्मकेत्यादि । पाता जगतः पालको हर्ता तस्य संहारकः संस्रष्टा तस्यैवोत्पादकश्च प्रकृतेः परो दूर उत्तमो वा यः परेशः परमात्मा देवो दीप्त्यादिक्रियाश्रयोऽस्ति असौ परेशो देवः त्र्यक्षरात्मकतारेण अकारादित्रिवर्णात्मकेन प्रणवेन प्रतिपाद्यते बोध्यते । प्रणवप्रतिपाद्यो यो देवः असौ देवो यतस्त्रिलोकात्मा त्रिलोकस्वरूपो भवति त्रिगुणं सत्त्वादिकं व्याप्य तिष्ठति च अतो हेतोर्विश्वमयं विश्वस्वरूपं ब्रह्म लोकत्रयाभिधायिभिर्भूरादिभिस्त्रिभिर्व्याहृतिभिर्वाच्यं भवति ॥ २१६ ॥ २१७ ॥

एवं प्रणवार्थं व्याहृत्यर्थं च द्वाभ्यामभिधायेदानीं तार इत्यादिभिस्त्रिभिः सावित्र्यर्थमभिधत्ते तारेत्यादि । तारव्याहृतिवाच्यो यः परमात्मा स एव सवित्र्या अपि वाच्यो ज्ञेयः । परमात्मन एव यथा सावित्रीवाच्यत्वं भवेत्तथैव व्याख्याययति जगद्रूपस्येत्यादि । सवितुरित्यस्य विवरणं जगद्रूपस्य संस्रष्टुरिति । देवस्येत्यस्य विवरणं दीव्यतो विभोरिति । भर्गपदार्थमाह अन्तर्गतं महद्वर्च इति । वरेण्यमित्यस्यार्थमाह यतात्मभिर्वरणीयमिति । धीमहीत्यस्य विवरणं

इत्थमर्थयुतां ब्रह्मविद्यामादिश्य सद्गुरुः ।

शिष्यं नियोजयेद्देवि गृहस्थाश्रमकर्मसु ॥ २२१ ॥

ब्रह्मचर्योचितं वेशं वत्सेदानीं परित्यज ।

शाम्भवोदितमार्गेण देवान् पितॄन् समर्चय ॥ २२२ ॥

ब्रह्मविद्योपदेशेन पवित्रं ते कलेवरम् ।

प्राप्ता गृहस्थाश्रमिता तदुक्तं कर्म कल्पय ॥ २२३ ॥

ध्यायेमेति । तत्पदार्थमाह परं सत्यं सर्वव्यापि सनातनमिति । य इत्यस्य विवरणं सर्वसाक्षीश इति । धिय इत्यस्य विवरणं मनोबुद्धीन्द्रियाणीति । प्रचोदयादित्यस्य विवरणं धर्मार्थकाममोक्षेषु प्रेरयेदिति । प्रेरयेदित्यस्य च विवरणं विनियोजयेदिति । तदेवं वाक्यार्थः । सवितुर्जगद्रूपस्य वस्तुनः संसृष्टुर्देवस्य दीव्यतो विभोर्वर्गणं यतात्मभिः संयतान्तःकरणैर्वरणीप्रमुपासनीयं तत् परमुत्तमं सत्यं यथार्थभूतं सर्वव्यापि सकलपदार्थव्यापनशीलं सनातनमाद्यन्त-  
शून्यम् अन्तर्गतं महद्वर्चस्तेजो वयं धीमहि ध्यायेम । यः सर्वसाक्षीशः सर्वेषां शुभाशुभकर्मणां द्रष्टा नियन्ता च भर्गो नोऽस्माकं धियो मनोबुद्धीन्द्रियाणि प्रचोदयात् धर्मार्थकाममोक्षेषु प्रेरयेत् विनियोजयेदिति । अत्र यद्यपि सवितुर्भर्ग इति सवितृभर्गयोर्भेदः प्रतीयते तथापि परमार्थचिन्तायामभेद एवेति बोद्धव्यम् ॥ २१८-२२० ॥

इत्थमित्यादि । हे देवि इत्थमनेन प्रकारेणार्थयुतां ब्रह्मविद्यां गायत्री-  
मादिश्य भिक्षार्थमितस्ततो गमयित्वा च सद्गुरुः शिष्यं गृहस्थाश्रमकर्मसु नियोजयेत् प्रवर्त्तयेत् ॥ २२१ ॥

गृहस्थाश्रमकर्मसु शिष्यस्य प्रवर्त्तनमाह ब्रह्मचर्येत्यादिभिः । हे वत्स त्वमिदानीं ब्रह्मचर्योचितं वेशं परित्यज शाम्भवोदितमार्गेण शम्भुप्रोक्तेन वर्त्मना देवान् पितॄंश्च समर्चय सम्यक् पूजय ॥ २२२ ॥

ब्रह्मेत्यादि । हे वत्स ब्रह्मविद्योपदेशेन ते तव कलेवरं शरीरं पवित्रमासीत् । इदानीं प्राप्ता या गृहस्थाश्रमिता तदुक्तं कर्म कल्पय कुरु ॥ २२३ ॥

उपवीतद्वयं दिव्यवस्त्रालङ्करणानि च ।

गृहाण पादुकाच्छत्रं गन्धमाल्यानुलेपनम् ॥ २२४ ॥

ततः काषायवसनं कृष्णाजिनसमन्वितम् ।

यज्ञसूत्रं मेखलाञ्च दण्डं भिक्षाकरण्डकम् ॥ २२५ ॥

आचारादर्जितां भिक्षां समर्प्य गुरवे शिवे ।

शुद्धोपवीतयुगलं परिधायाम्बरे शुभे ॥ २२६ ॥

गन्धमाल्यधरस्तृष्णीं तिष्ठेदाचार्यसन्निधौ ।

ततो गृहस्थाश्रमिणं शिष्यमेतद्वदेद्गुरुः ॥ २२७ ॥

जितेन्द्रियः सत्यवादी ब्रह्मज्ञानपरो भव ।

स्वाध्यायाऽऽश्रमकर्माणि यथाधर्मेण साधय ॥ २२८ ॥

इत्यादिश्य द्विजं पश्चात् समुद्भवहुताशनं ।

मायादिप्रणवान्तेन भूर्भुवःस्वस्त्रयेण च ॥ २२९ ॥

उपवीतेत्यादि । हे वत्स त्वमिदानीमुपवीतद्वयं द्वे उपवीते दिव्यानि वस्त्रालङ्करणानि च पादुकाच्छत्रमुपानहं छत्रं च गन्धमाल्यानुलेपनमपि गृहाण ॥ २२४ ॥

तत इत्यादि । गुरुणैवमाज्ञापितः शिष्यः ततः परं काषायवसनं कषायेण रक्तं वस्त्रं कृष्णाजिनसमन्वितं यज्ञसूत्रं मेखलां दण्डं भिक्षाकरण्डकं भिक्षापात्रमाचारादर्जितां भिक्षाञ्च गुरवे समर्प्य दत्त्वा शुद्धोपवीतयुगलं शुभे अम्बरे वस्त्रे च परिधाय गन्धमाल्यधरः स्तृष्णीमाचार्यसन्निधौ गुरुसमीपे तिष्ठेत् । ततो गृहस्थाश्रमिणं शिष्यं गुरुरेतद्वदेत् ॥ २२५-२२७ ॥

ननु गृहस्थाश्रमिणं शिष्यं गुरुः किं वदेदित्यपेक्षायामाह जितेन्द्रिय इत्यादि ॥ २२८ ॥

हावयित्वा त्रिधाऽऽचार्यः स्विष्टिकृद्धोममाचरन् ।

दत्त्वा पूर्णाहुतिं भद्रे व्रतकर्म समापयेत् ॥ २३० ॥

जीवसेकादिसंस्कारा व्रतान्ताः पितृतो नव ।

उद्वाहः पितृतो वापि स्वतोऽपि सिध्यति प्रिये ॥ २३१ ॥

विवाहाहि कृतस्नानः कृतनित्यक्रियः कृती ।

पञ्चदेवान् समभ्यर्च्य गौर्यादिमातृकास्तथा ।

वसोधरां कल्पयित्वा वृद्धिश्राद्धं समाचरेत् ॥ २३२ ॥

रात्रौ प्रतिश्रुतं पात्रं गीतवाद्यपुरःसरम् ।

छायामण्डपमानीय उपवेश्य वरासने ॥ २३३ ॥

वासवाभिमुखं दाता पश्चिमाभिमुखो विशेत् ।

आचम्य स्वस्तिमृद्धिञ्च कथयेद्ब्राह्मणैः सह ॥ २३४ ॥

इतीत्यादि । द्विजं द्विजत्वशालिनं शिष्यमित्यादिश्य आज्ञाप्य पश्चात् समुद्रबहुताजने समुद्रवाग्ये वदो मायादिप्रणवान्नेन हीं वीजादिना ओं कारान्नेन भूर्भुवः स्वस्त्रेण मन्त्रेण त्रिधा त्रिवागं शिष्येण हावयित्वा च स्विष्टिकृतं होममाचरन्नाचार्यः पूर्णाहुतिं दत्त्वा व्रतकर्म यज्ञोपवीतक्रियां समापयेत् ॥ २२० २३१ ॥

अथोद्वाहक्रियाविधिमाह विवाहाहीत्यादिभिः ॥ २३२ ॥

रात्रावित्यादि । ततः प्रतिश्रुतमङ्गीकृतं पात्रं वरं गीतवाद्यपुरःसरं यथा स्यात्तथा रात्रौ छायामण्डपमानीय वरासने श्रेष्ठे पीठे वासवाभिमुखं पूर्वाभिमुख-मुपवेश्य च कन्याया दाता पश्चिमाभिमुखो भूत्वा विशेत् । पश्चिमाभिमुख उपविष्टो दाता आचम्याचमनं कृत्वा कर्त्तव्येऽस्मिन् शुभविवाहकर्मणि स्वस्ति भवन्तो ब्रुवन्त्वित्युक्त्वा ब्राह्मणैः सह स्वस्ति न इन्द्रो वृद्धश्रवा इत्यादि स्वस्ति कथयेत् । ततः कर्त्तव्येऽस्मिन् शुभविवाहकर्मणि ऋद्धिभवन्तोऽधिब्रुवन्त्व-



साधुप्रश्नं वरं पृच्छेदर्चनाप्रश्नमेव च ।

वरात् प्रश्नोत्तरं नीत्वा पाद्याद्यैर्वर्ममर्चयेत् ॥ २३५ ॥

समर्पयामि वाक्येन देयद्रव्यं समर्पयेत् ।

पादयोरर्पयेत् पाद्यं शिरग्यर्घ्यं निवेदयेत् ॥ २३६ ॥

आचम्यं वदने दद्यात् गन्धं माल्यं सुवाससी ।

दिव्याभरणरत्नानि यज्ञसूत्रं समर्पयेत् ॥ २३७ ॥

ततस्तु भाजने कांस्ये कृत्वा दधि घृतं मधु ।

समर्पयामि वाक्येन मधुपर्कं करेऽर्पयेत् ॥ २३८ ॥

वगेऽपि पात्रमादाय वामे पाणौ निधाय च ।

दक्षाङ्गुष्ठानामिकाभ्यां प्राणाहुत्युक्तमन्त्रैः ॥ २३९ ॥

न्युक्त्वा तैरेव सह ऋध्यताम् ऋध्यताम् ऋध्यताम् इत्यृद्धिञ्च कथयेत्  
वाचयेत् ॥ २३३ ॥ २३४ ॥

साध्विन्यादि । ततो दाता साधु भवानास्तामिति साधुप्रश्नं भवन्तमर्च-  
यिष्याम इत्यर्चनाप्रश्नञ्च वरं पृच्छेत् । ततो वरात् साध्वहमामे इति ओमर्चयेति  
च प्रश्नोत्तरं नीत्वा समादाय पाद्याद्यैर्वर्ममर्चयेत् पूजयेत् पाद्यादीनि वराय  
समर्पयेदित्यर्थः ॥ २३५ ॥

ननु केन वाक्येन कुत्र कुत्र वा अङ्गे पाद्यादिकं समर्पयेदित्याकाङ्क्षाया-  
माह समर्पयामीत्यादि । तुभ्यमिदं समर्पयामीति वाक्येन पाद्यादिदेयद्रव्यं वराय  
समर्पयेत् ॥ २३६ ॥ २३७ ॥

ततस्त्वित्यादि । ततस्तु कांस्ये भाजने दधि घृतं मधु च कृत्वा तुभ्यं  
समर्पयामीति वाक्येन मधुपर्कं वरस्य करे दक्षिणे हस्ते समर्पयेत् ॥ २३८ ॥

वगेऽपीत्यादि । वगेऽपि मधुपर्कपात्रमादाय गृहीत्वा वामे पाणौ निधाय  
संस्थाप्य च दक्षाङ्गुष्ठानामिकाभ्यामङ्गुलिभ्यां प्राणाय स्वाहेत्यादिकैः

पञ्चधाप्राय तत्पात्रमुदीच्यां दिशि धारयेत् ।  
 मधुपर्कं समर्प्यैवं पुनराचामयेद्वरम् ॥ २४० ॥  
 दूर्वाक्षताभ्यां जामातुर्विधृत्य जानु दक्षिणम् ।  
 स्मृत्वा विष्णुं तन्मदिति मामपक्षतिथीस्ततः ॥ २४१ ॥  
 समुल्लिख्य निमित्तानि वृणुयाद्वरमुत्तमम् ।  
 गोत्रप्रवरनामानि प्रत्येकं प्रपितामहात् ॥ २४२ ॥  
 पष्ठ्यन्तानि समुच्चार्य वरस्य जनकावधि ।  
 द्वितीयान्तं वरं ब्रूयात् गोत्रप्रवरनामभिः ॥ २४३ ॥  
 तथैव कन्यामुल्लिख्य ब्राह्मोद्वाहेन पण्डितः ।  
 दातुं भवन्तमित्युक्त्वा वृणेऽहमिति कीर्त्तयेत् ॥ २४४ ॥

प्राणाहुत्युक्तमन्त्रैः पञ्चधा पञ्चवारं मधुपर्कमाप्राय तत्पात्रं मधुपर्कपात्रमुदीच्या-  
 मुत्तरम्यां दिशि धारयेत् । एवं वराय मधुपर्कं समर्प्य पुनर्वर्माचामयेत्  
 ॥ २३९ ॥ २४० ॥

दृवेत्याह । ततो जामातुर्वर्गस्य दक्षिणं जानु विधृत्य प्रथमतो विष्णुं  
 स्मृत्वा तनस्तन्मदिति समुल्लिख्योच्चार्य ततो मासप्रभृतीनि निमित्तानि समुल्लिख्य  
 ततो वरस्य प्रपितामहात् प्रपितामहमागम्य जनकाववेर्जनकपर्यन्तस्य त्रिपुरुषस्य  
 प्रत्येकं पष्ठ्यन्तानि गोत्रप्रवरनामानि समुच्चार्य ततो गोत्रप्रवरनामभिर्विशिष्टं  
 द्वितीयान्तं वरं ब्रूयात् । तनस्तथैव कन्यायाः प्रपितामहादेर्जनकपर्यन्तस्य  
 त्रिपुरुषस्य पष्ठ्यन्तानि गोत्रप्रवरनामान्युल्लिख्य ततो गोत्रप्रवरनामभिर्विशिष्टां  
 द्वितीयान्तां कन्यामुल्लिख्य ततो ब्राह्मोद्वाहेन दातुं भवन्तमित्युक्त्वा पण्डितः  
 सम्प्रदाता वृणेऽहमिति कीर्त्तयेत् । योजनया विष्णुरोँ तत्सत् ओँ अद्यामुकमास्य-  
 मुकपक्षेऽमुकतिथावमुकराशिस्थिते भास्करेऽमुकगोत्रः श्रीमदमुकदेवशर्मा अमुक-  
 गोत्रस्य अमुकप्रवरस्य श्रीमतो अमुकदेवशर्मणः प्रपोत्रम् अमुकगोत्रस्य अमुकप्रवरस्य

वृतोऽस्मीति वरो ब्रूयात् ततो दाता वदेद्वरम् ।

यथाविहितमित्युक्त्वा विवाहकर्म कुर्विति ।

वरो ब्रूयात् यथाज्ञानं कर्वाणि तदुत्तरम् ॥ २४५ ॥

ततः कन्यां समानीय वस्त्रालङ्कारभूषिताम् ।

वस्त्रान्तरेण संच्छाद्य स्थापयेद्वरसम्मुखम् ॥ २४६ ॥

पुनर्वरं समभ्यर्च्य वामोऽलङ्कारादिभिः ।

वरस्य दक्षिणे पाणौ कन्यापाणिं नियोजयेत् ॥ २४७ ॥

तन्मध्ये पञ्चरत्नानि फलताम्बूलमेव वा ।

दत्त्वाऽर्चयित्वा तनयां वराय विदुषेऽर्पयेत् ॥ २४८ ॥

श्रीमदमुकदेवशर्मणः पौत्रम् अमुकगोत्रस्यामुकप्रवर्गस्य श्रीमदमुकदेवशर्मणः पुत्रम् अमुकगोत्रममुकप्रवरं श्रीमन्तममुकदेवशर्माणं वरम् अमुकगोत्रस्यामुकप्रवर्गस्य श्रीमदमुकदेवशर्मणः प्रपौत्रीम् अमुकगोत्रस्यामुकप्रवर्गस्य श्रीमदमुकदेवशर्मणः पौत्रीम् अमुकगोत्रस्यामुकप्रवर्गस्य श्रीमदमुकदेवशर्मणः पुत्रीम् अमुकगोत्राममुकप्रवराममुकीं देवीं कन्यां ब्राह्मोद्वाहेन दातुं भवन्तमहं वृणे इति वाक्यं ज्ञातम् । अनेन वाक्येन दूर्वाक्षताभ्यामुत्तमं वरं वृणुयात् ॥ २४१- २४४ ॥

वृत इत्यादि । ततो वृतोऽस्मीति वरो ब्रूयात् । ततो दाता यथाविहितमित्युक्त्वा विवाहकर्म कुरु इति वरं वदेत् यथाविहितं विवाहकर्म कुर्विति जामातरं ब्रूयादित्यर्थः । ततो यथाज्ञानं विवाहकर्म कर्वाणीति तदुत्तरं वरो ब्रूयात् ॥ २४५ ॥

तत इत्यादि । ततः परं वस्त्रालङ्कारभूषितां कन्यां वस्त्रान्तरेण संच्छाद्य गृहात् समानीय वरसम्मुखं स्थापयेत् ॥ २४६ ॥

पुनरित्यादि । ततो दाता वामोऽलङ्कारादिभिर्वरं पुनः समभ्यर्च्य वरस्य दक्षिणे पाणौ कन्यापाणिं कन्याया दक्षिणं हस्तं नियोजयेत् स्थापयेत् ॥ २४७ ॥

तन्मध्ये इत्यादि । तन्मध्ये पाणिमध्ये पञ्चरत्नानि फलताम्बूलमेव वा दत्त्वा तनयां पुत्रीमर्चयित्वा विदुषे धीमते वरायर्पयेत् दद्यात् ॥ २४८ ॥

प्राग्वत्त्रिपुरमुपाख्यानं निमित्ताख्यानमेव च ।

आत्मनः काममुद्दिश्य चतुर्थ्यन्तं वरं वदेत् ॥ २४९ ॥

कन्याभिधां द्वितीयान्तामर्चिनां समलङ्कृताम् ।

साच्छादनां प्रजापतिदेवताकामुर्दाग्यन् ॥ २५० ॥

तुभ्यमहमिति प्रोच्य दद्यात् सम्प्रददे वदन् ।

वरः स्वस्तीति श्वीकुर्यात् सम्प्रदाता वरं वदेत् ॥ २५१ ॥

धर्मे चार्थे च कामे च भवता भार्यया सह ।

वर्तितव्यं वरो वादमुक्त्वा कामस्तुतिं पठेत् ॥ २५२ ॥

ननु केन वाक्येन वराय कन्या समर्पयितव्येत्याकाङ्क्षायामाह प्राग्वदित्यादि । प्राग्वत् पूर्ववत् त्रिपुरमुपाख्यानं निमित्ताख्यानञ्च कृत्वाऽऽत्मनः काममुद्दिश्य ततश्चतुर्थ्यन्तं वरं वदेत् । ततो द्वितीयान्तामर्चिनां समलङ्कृतां साच्छादनां प्रजापतिदेवताकां कन्याभिधानुर्दाग्यन्तुभ्यमहमिति प्रोच्य ततः सम्प्रददे इति वदन्तनयां दद्यात् । योजनया विष्णुरां तस्मत् ओं अधामुक-  
मास्यमुकपक्षेऽमुकतिथावमुकगणिस्थिते, भास्करेऽमुकाभीष्टामिद्विकामोऽमुकगोत्रः  
श्रीमदमुकशर्माऽमुकगोत्रस्याऽमुकप्रवरस्य श्रीमदमुकदेवशर्मणः प्रपौत्राय अमुक-  
गोत्रस्याऽमुकप्रवरस्य श्रीमदमुकदेवशर्मणः पौत्राय अमुकगोत्रस्यामुकप्रवरस्य  
श्रीमदमुकदेवशर्मणः पुत्राय अमुकगोत्रायऽमुकप्रवराय श्रीमन्तेऽमुकदेवशर्मणे  
वराय अमुकगोत्रस्याऽमुकप्रवरस्य श्रीमदमुकदेवशर्मणः प्रपौत्रीममुकगोत्रस्यामुक-  
प्रवरस्य श्रीमदमुकदेवशर्मणः पौत्रीममुकगोत्रस्यामुकप्रवरस्य श्रीमदमुकदेवशर्मणः  
पुत्रीममुकगोत्राममुकप्रवरमर्चितां समलङ्कृतां साच्छादनां प्रजापतिदेवता-  
काममुक्तीं देवीमेनां कन्यां तुभ्यमहं सम्प्रददे इति वाक्येन विदुषे वराय तनया  
समर्पयेदित्यर्थः । वरः स्वस्तीत्युक्त्वा भार्यां श्वीकुर्यात् । ततः सम्प्रदाता वरं  
॥ २४९, २५१ ॥

सम्प्रदाता वरं प्रति किं वदेदित्यपेक्षायामाह धर्मे चेत्यादि । हे  
जामातः धर्मे चार्थे च कामे च भार्यया सह भवता वर्तितव्यम् । ततो वरो

दाता कामो गृहीताऽपि कामायाऽदाच्च कामिनीम् ।

कामेन त्वां प्रगृह्णामि कामः पूर्णोऽस्तु चावयोः ॥ २५३ ॥

ततो वदेत् सम्प्रदाता कन्यां जामातरं प्रति ।

प्रजापतिप्रसादेन युवयोरभिवाञ्छितम् ।

पूर्णमस्तु शिवञ्चास्तु धर्मं पालयतं युवाम् ॥ २५४ ॥

तत आच्छाद्य वस्त्रेण सम्प्रदाना मुमुक्षुलैः ।

परस्परशुभालोकं कारयेद्वरकन्ययोः ॥ २५५ ॥

ततो हिण्यग्दानि यथाशक्त्यनुसारतः ।

जामात्रे दक्षिणां दद्यादच्छिद्रमवधारयेत् ॥ २५६ ॥

वाढमित्युक्त्वा कानन्तुतिं पठेत् । वाढमर्ज्ञाकरणम् । अथप्रतिजयोर्वाढ-  
मित्यमरः ॥ २५२ ॥

कामस्तुतिमेवाह दाता काम इति । कामो दाता भवति काम एव  
गृहीता भवति कामः कामाय कामिनीमदात् हे मायें कामेन त्वामहं प्रगृह्णामि  
आवयोः कामः पूर्णोऽस्तु ॥ २५३ ॥

तत इत्यादि । ततः कामस्तुतिपठनादनन्तरं सम्प्रदाता कन्यां जामातरं  
वग्न्य प्रति वदेत् । किं वदेदित्यपेक्षायामाह प्रजापतिप्रसादेनेत्यादि ॥ २५४ ॥

तत इत्यादि । ततः सम्प्रदाना वस्त्रेण वरकन्ये आच्छाद्य मुमुक्षुलैर्वाति-  
वाद्यादिभिर्वरकन्ययोः परस्परशुभालोकं कारयेत् ॥ २५५ ॥

तत इत्यादि । तत ओँ अथेत्यादि कृतस्मार्थ्य शुभविवाहकर्मणः साङ्गन्वार्थ  
हिण्यग्नादिदक्षिणाममुकगोत्रायामुकदेवशर्मणे वगाय तुभ्यमहं सम्प्रददं इति वाक्येन  
सम्प्रदाता जामात्रे यथाशक्त्यनुसारतो हिण्यग्दानि दक्षिणां दद्यात् । ततः  
कृतमिदं शुभविवाहकर्माच्छिद्रमस्तु इत्यवधारयेत् ॥ २५६ ॥

वस्तु भायया माह तद्रात्रा दिवमऽपि वा ।  
 कुशण्डिकोक्तविधिना वह्निस्थापनमाचरेत् ॥ २५७ ॥  
 योजकाग्न्यः पावकोऽत्र प्राजापत्यश्चरः स्मृतः ।  
 धारणन्तं कर्म सम्पाद्य दद्यात् पञ्चाहुतीर्वरः ॥ २५८ ॥  
 शिवं दुर्गां तथा विष्णुं ब्रह्माणं ब्रह्मवाणिम ।  
 ध्यात्वेकैकं समुद्दिश्य जुहुयात् संस्कृतऽनले ॥ २५९ ॥  
 भार्यायाः पाणियुगलं गृह्णीयादित्युदीर्यन ।  
 पाणिं गृह्णामि सुभगे गुह्यदेवता भव ।  
 गार्हस्थ्यं कर्म धर्मेण यथावदनुशील्य ॥ २६० ॥  
 घृतेन स्वामिदत्तेन लाजैर्भ्रात्राहृतैः शिवं ।  
 प्रजापतिं समुद्दिश्य दद्यात् वेदाहुतीर्विधुः ॥ २६१ ॥  
 प्रदक्षिणीकृत्य वह्निमुत्थाय भार्यया सह ।  
 दुर्गां शिवं रमां विष्णुं ब्राह्मीं ब्रह्माणमेव च ।  
 युग्मं युग्मं समुद्दिश्य त्रिस्त्रिधा हवनं चरेत् ॥ २६२ ॥

वगन्त्वित्यादि । तदनन्तरमिति शेषः । दिवमेऽपि वा तस्या एव रात्रेः  
 परस्मिन् दिने वा ॥ अत्र विवाहकर्मणि ॥ २५७ ॥ २५८ ॥

ननु कान्देवानुद्दिश्य सभायो वरः पञ्चाहुतीर्दद्यादित्यपेक्षायामाह  
 शिवमित्यादि ॥ २५९ ॥

भार्याया इति । ततो वर इति वक्ष्यमाणं मन्त्रमुदीर्यन् कीर्तयन् भार्यायाः  
 पाणियुगलं गृह्णीयात् । तमेव मन्त्रमाह पाणिं गृह्णामि सुभगे इत्यादि ॥ २६० ॥

घृतेनैत्यादि । हे शिवे ततो वधूभार्या स्वामिदत्तेन घृतेन भ्रात्रा-  
 हृतैर्दत्तैर्लाजैश्च प्रजापतिं समुद्दिश्य वेदाहुतीश्चतस्र आहुतीर्दद्यात् ॥ २६१ ॥

प्रदक्षिणीकृत्येत्यादि । ततो वगे भार्यया सहोत्थाय वह्निं प्रदक्षिणीकृत्य  
 दुर्गां शिवञ्च रमां विष्णुञ्च ब्राह्मीं ब्रह्माणमेव च युग्मं युग्मं समुच्चार्य त्रिस्त्रिधा  
 त्रिवारं त्रिवारं हवनं चरेत् कुर्यात् ॥ २६२ ॥

अश्ममण्डलिकासप्तारोहौ कुर्यादमन्त्रकम् ।

निशायां चेत् तदा स्त्रीभिः पश्येद् ध्रुवमरुन्धतीम् ॥ २६३ ॥

प्रत्यावृत्त्यासने सम्यगुपविश्य वरस्तदा ।

स्विष्टिकृद्धोमतः पूर्णाहुत्यन्तेन समापयेत् ॥ २६४ ॥

ब्राह्मो विवाहो विहितो दोषहीनः सवर्णया ।

कुलधर्मानुसारेण गोत्रभिन्नामपिण्डया ॥ २६५ ॥

ब्राह्मोद्वाहेन या ब्राह्म्या मेघ पत्नी गृहेध्वरी ।

तदनुज्ञां विना ब्राह्मविवाहं नाचरेत् पुनः ॥ २६६ ॥

तस्या अपत्ये तद्वंशे विद्यमाने कुलध्वरि ।

शैवोद्भवान्यपत्यानि दायाहीणि भवन्ति न ॥ २६७ ॥

शैवा तदन्वयाश्चैव लभेन्न धनभाजिनः ।

यथाविभवमाच्छादं ग्रामञ्च परमेश्वरि ॥ २६८ ॥

शैवो विवाहो द्विविधः कुलचक्रे विधीयते ।

चक्रस्य नियमेनैको द्वितीयो जीवनावधि ॥ २६९ ॥

अश्ममण्डलिकेत्यादि । ततः समार्यो वगेऽमन्त्रकं मन्त्रवर्जितमेवाश्म-  
मण्डलिकासप्तारोहो पापाणारोहणं अश्ममण्डलिकासप्तारोहश्च कुर्यात् । चेत् यदि  
निशायां तदारोहो कुर्यात्तदा स्त्रीभिः पश्येत्ततः समार्यो वगे ध्रुवमरुन्धतीम्  
पश्येत् ॥ २६३ ॥

समापयेत् विवाहकर्मणि शेषः ॥ २६४ ॥ २६५ ॥

तस्या इत्यादि । तस्या ब्राह्मोद्वाहेन गृहीतायाः पत्न्याः अपत्ये आत्मजे  
आत्मजायां वा ॥ २६७ ॥

धनभाजिनो जनात् ॥ २६८ ॥ २६९ ॥

चक्रानुष्ठानममय स्वगणः शक्तिसाधकैः ।

परम्परेच्छयोद्धाहं कुर्याद्वीरः समाहितः ॥ २७० ॥

भैरवीवीरगृन्देषु स्वाभिप्रायं निवेदयेत् ।

आवयोः शाम्भवोद्धाहे भयद्विरनुमन्यताम् ॥ २७१ ॥

तेषामनुज्ञामादाय जप्त्वा सप्ताक्षं मनुम् ।

अष्टोत्तशतावृत्त्या प्रणमेन् कालिकां पराम् ॥ २७२ ॥

ततो वदेत् तां रमणीं कौल्यानां सन्निधौ शिवे ।

अंकतवेन चित्तेन पतिभावेन मां वृणु ॥ २७३ ॥

गन्धपुष्पाक्षतैर्घृत्वा सा कौल्या दयितं ततः ।

मुश्रद्धधाना देवेशि करो दद्यात् कमेपरि ॥ २७४ ॥

अथ शाम्भवोद्धाहविधिनाह चक्रानुष्ठानेत्यादिभिः । स्वगणैः शक्तिसाधकैः सह चक्रानुष्ठानममये परम्परेच्छया परम्परस्य भैरव्या वीरस्य चाकाङ्क्षया समाहितः सावधानः सग वीर उद्धाहं कुर्यात् ॥ २७० ॥ २७१ ॥

तेषामित्यादि । तेषां भैरवीवीरगृन्दानामनुज्ञामनुमतिमादाय गृहीत्वा सप्ताक्षं परमेश्वरि स्वाहेति मनुमष्टोत्तशतावृत्त्या जप्त्वा वीरः परमामुत्तमां कालिकां प्रणमेन् ॥ २७२ ॥

तत इत्यादि । हे शिवे पार्वति ततो वीरः कौल्यानां सन्निधौ समीपे हे रमणि त्वमंकतवेन व्याजगुह्येन चित्तेन पतिभावेन मां वृण्विति तां रमणीं वदेत् ॥ २७३ ॥

गन्धेत्यादि । हे देवेशि ततः सा कौल्या मुश्रद्धधाना सती गन्धपुष्पाक्ष-  
तैर्दयितं प्रियं वृत्वा तस्य कमेपरि स्वकीयो करो दद्यात् ॥ २७४ ॥



ततोऽभिपिञ्चेत् चक्रेशो मन्त्रेणानेन दम्पती ।

तदा चक्रस्थिताः कौला व्रूयुः स्वर्त्तीति सादरम् ॥ २७५ ॥

राजराजेश्वरी काली तारिणी भुवनेश्वरी ।

वगला कमला नित्या युवां रक्षन्तु भैरवी ॥ २७६ ॥

अभिपिञ्चेत् द्वादशधा मधुना वाऽर्घ्यपाथसा ।

ततस्तौ प्रणतौ विद्वान् श्रावयेद्वाग्भवं रमाम् ॥ २७७ ॥

यद्यदङ्गीकृतं तत्र ताभ्यां पात्यं प्रयत्नतः ।

शाम्भवोक्तविधानेन कुलीनाभ्यां कुलेश्वरि ॥ २७८ ॥

वयोवर्णविचारेऽत्र शैवोद्वाहे न विद्यते ।

अगपिण्डां भर्तृहीनामुद्वहेच्छम्भुशामनात् ॥ २७९ ॥

परिणीता शैवधर्मे चक्रनिर्धारणेन या ।

अपत्यार्थी ऋतुं दृष्ट्वा चक्रार्तीति तु तां त्यजेत् ॥ २८० ॥

तत्र इत्यादि । ततःपरं चक्रेशोऽनेन वक्ष्यमाणेन मन्त्रेण तौ दम्पती जायापती अभिपिञ्चेत् । तदा तस्मिन् काले चक्रस्थिताः कौलाः सादरं यथा स्यात्तथा स्वर्त्तीति व्रूयुर्वदयुः ॥ २७५ ॥

ननु केन मन्त्रेण चक्रेशो दम्पती अभिपिञ्चेदित्यपेक्षायामाह राजराजेश्वरी व्यादि ॥ २७६ ॥

अभिपिञ्चेदित्यादि । चक्रेशोऽनेनैव मन्त्रेण मधुना मद्येन वाऽर्घ्यपाथसाऽर्घ्य जलेन वा द्वादशधा द्वादशवारं दम्पती अभिपिञ्चेत् । ततः प्रणतौ दम्पती प्रति विद्वांश्चक्रेशो वाग्भवं ऐमिति रमां श्रीमिति च वीजं श्रावयेत् ॥ २७७ ॥

तत्र शाम्भवोद्वाहकर्मणि । ताभ्यां जायापतिभ्यां ॥ २७८ ॥ २७९ ॥

परिणीतेत्यादि । चक्रनिर्धारणेन चक्रनियमेन शैवधर्मे या स्त्री परिणीता उद्बृहो आसीत्तां स्त्रियं चक्रार्तीति सति अपत्यार्थी वीरः द्वितीयमृतुं दृष्ट्वा त्यजेत् ॥ २८० ॥

शैवभार्योद्भवापत्यमनुलोमेन मातृवत् ।  
 समाचरेद्विलोमेन तत्तु सामान्यजातिवत् ॥ २८१ ॥  
 एषां मङ्गलजातीनां सर्वत्र पितृकर्मणु ।  
 भोज्यप्रदानं कौलानां भोजनं विहितं भवेत् ॥ २८२ ॥  
 नृणां स्वभावजं देवि प्रियं भोजनमंशुनम् ।  
 मङ्गलक्षेपाय हितार्थाय शैवधर्मे निरूपितम् ॥ २८३ ॥  
 अत एव महेशानि शैवधर्मनिषेवणात् ।  
 धर्मार्थकामसोक्षाणां प्रभुर्मदति नान्यथा ॥ २८४ ॥

इति श्रीमहानिर्वाणनन्वटीकायां नवमोऽङ्कः  
 समाप्तः ॥

शैवभार्येत्यादि । अनुलोमेन वर्णेन शैवभार्योद्भवापत्यं मातृवत् कर्म  
 समाचरेत् कुर्यात् । यथा ब्राह्मणात् क्षत्रियायां शैव्यां भार्यायां जातमपत्यं  
 क्षत्रियावत् कर्म समाचरेदित्येवम् विलोमेन वर्णेन यत् शैवभार्योद्भवापत्यं तत्तु  
 सामान्यजातिवत् पञ्चमवर्णवत् कर्म समाचरेत् ॥ २८१-२८४ ॥

इति श्रीमहानिर्वाणनन्वटीकायां नवमोऽङ्कः ।

# दशमोह्लासः

श्रीदेव्युवाच ।

कुशण्डिकाविधिर्नाथ संस्काराश्च दश श्रुताः ।  
वृद्धिश्राद्धविधिं देव कृपया मे प्रकाशय ॥ १ ॥  
कस्मिन् कस्मिंश्च संस्कारे प्रतिष्ठासु च काम्बपि ।  
कुशण्डिकाविधानञ्च वृद्धिश्राद्धञ्च शङ्कर ॥ २ ॥  
कर्तव्यं वा न कर्तव्यं तन्ममाचक्ष्व तत्त्वतः ।  
मत्प्रीतये महेशान जीवानां मङ्गलाय च ॥ ३ ॥

श्रीमदाशिव उवाच

जीवमेकादिविवाहान्तदशसंस्कारकर्मसु ।  
यत्र यद्विहितं भद्रे सविशेषं प्रकीर्तितम् ॥ ४ ॥  
तदेव कार्यं मनुजैस्तत्त्वज्ञैर्हितमिच्छुभिः ।  
अन्यत्र यद्विधातव्यं तच्छृणुष्व वगनने ॥ ५ ॥

ओ३ नमो ब्रह्मणे ।

कुशण्डिकाया जीवमेकादिविवाहान्तानां दशविधसंस्काराणाञ्च विधिं  
श्रुत्वेदानीं वृद्धिश्राद्धविधिं कुशण्डिकाया वृद्धिश्राद्धस्य च कस्मिन् कस्मिन्  
कर्मणि कार्यत्वमकार्यत्वं वा वर्त्तते तदपि श्रोतुमिच्छन्ती श्रीदेव्युवाच  
कुशण्डिकाविधिगत्यादि ॥ आचक्ष्व ब्रूहि ॥ १ ॥ २ ॥ ३ ॥

श्रीदेव्यैव प्रार्थितः मन् श्रीमदाशिव उवाच जीवमेकादित्यादि ।  
जीवमेकाजीवमेकमागम्य ॥ ४ ॥ ५ ॥

वापीकूपतडागानां देवप्रतिकृतेस्तथा ।  
 गृहारामव्रतादीनां प्रतिष्ठाकर्मसु प्रिये ॥ ६ ॥  
 सर्वत्र पञ्चदेवानां मातृणामपि पूजनम् ।  
 वसोर्धारा च कर्त्तव्या वृद्धिश्राद्धकुशण्डिके ॥ ७ ॥  
 स्त्रीणां विधेयकृत्येषु वृद्धिश्राद्धं न विद्यते ।  
 देवतापितृवृत्त्यर्थं भोज्यमेकं समुत्सृजेत् ॥ ८ ॥  
 देवमात्रार्चनं तत्र वसुधारा कुशण्डिका ।  
 भक्त्या स्त्रिया विधातव्या ऋत्विजा कमलानने ॥ ९ ॥  
 पुत्रश्च पौत्रो दौहित्रो ज्ञातयो भगिनीसुतः ।  
 जामातृस्त्रिभ्यश्चपित्रे शम्नाः प्रतिनिधौ शिवे ॥ १० ॥  
 वृद्धिश्राद्धं प्रवक्ष्यामि तत्त्वतः शृणु कालिके ॥ ११ ॥  
 कृत्वा नित्योदितं कर्म मानवः सुसमाहितः ।  
 गङ्गां यज्ञेश्वरं विष्णुं वास्वीशं भूपतिं यजेत् ॥ १२ ॥

वार्पात्यादि । देवप्रतिकृतेः देवताप्रतिमायाः ॥ ६ ॥

पञ्चदेवानां ब्रह्मादीनां । मातृणां गौर्यादीनाम् ॥ ७ ॥

गौणामित्यादि । स्त्रीणामिति कृत्यानां कर्त्तरि वेत्यनेन कर्त्तरि षष्ठी ।

समुत्सृजेत् स्त्रानि शेषः ॥ ८ ॥

तत्र स्त्रीभिर्विधेयेषु कर्मसु । ऋत्विजा आत्मप्रतिनिधिना पुरोहितेन ॥ ९ ॥

ननु पुरोहित एव प्रतिनिधिः प्रशस्तो भवति तदन्योऽपि वा कश्चित्  
 तत्राह पुत्र इत्यादि ॥ १० ॥ ११ ॥

अथ वृद्धिश्राद्धविधिमाह कृत्वेत्यादिभिः । नित्योदितं कर्म कृत्वा  
 पूर्वाभिमुखो मानवः सुसमाहितोऽतिसावधानः सन् प्रणवादिनमोऽन्तेन नाम-  
 मन्त्रेण गन्धपुष्पादिभिर्गङ्गां यज्ञेश्वरं विष्णुं वास्वीशं भूपतिं भूमिस्वामिनं  
 पुरुषञ्च क्रमतां यजेत् पूजयेत् ॥ १२ ॥

ततो दर्भमयान् विप्रान् कल्पयेत् प्रणवं स्मरन् ।

पञ्चभिर्नवभिर्वाऽपि सप्तभिस्त्रिभिरेव वा ॥ १३ ॥

निर्गमैश्च कुशैः साग्रैर्दक्षिणावर्त्तयोगतः ।

सार्द्धद्वयावर्त्तनेन ऊर्ध्वग्नैरचयेद् द्विजान् ॥ १४ ॥

वृद्धिश्चाद्धे पार्वणादौ षड्विप्राः परिकीर्त्तिताः ।

एकोद्दिष्टे तु कथित एक एव द्विजः शिवे ॥ १५ ॥

ततो विप्रान् कुशमयानेकस्मिन्नेव भाजने ।

कौवेराभिमुखान् कृत्वा स्नापयेदमुना सुधीः ॥ १६ ॥

ह्रीं शन्नो देवीरभीष्टये शन्नो भवन्तु पीतये ।

शंयोरभिस्रवन्तु नः ॥ १७ ॥

ततस्तु गन्धपुष्पाभ्यां पूजयेत् कुशभृमुरान् ॥ १८ ॥

तत इत्यादि । ततः परं प्रणवमोङ्कारं स्मरन् सन् मानवो दर्भमयान् विप्रान् कल्पयेत् रचयेत् । दर्भमयब्राह्मणनिर्माणविधानमाह पञ्चभिर्गित्यादिना सार्द्धेन । निर्गमैर्गर्भशून्यैः साग्रैर्ग्रसहितैरूर्ध्वग्नैर्नवभिः सप्तभिः पञ्चभिस्त्रिभिरेव वा कुशैर्दक्षिणावर्त्तयोगतः सार्द्धद्वयावर्त्तनेन द्विजान् विप्रान् रचयेत् ॥ १३ ॥ १४ ॥

ननु कति दर्भमया ब्राह्मणाः कल्पयितव्या इत्यपेक्षायामाह वृद्धिश्चाद्धे इत्यादि ॥ १५ ॥

तत इत्यादि । ततः परं सुधीर्वृद्धिश्चाद्धकर्त्ता एकस्मिन्नेव भाजने पात्रे कुशमयान् विप्रान् कौवेराभिमुखानुत्तरमुखान् कृत्वाऽमुना वक्ष्यमाणेन मन्त्रेण स्नापयेत् ॥ १६ ॥

कुशमयब्राह्मणस्नापनार्थं मन्त्रमेवाह । ह्रीं शन्न इत्याद्यम् ॥ १७ ॥

ततस्त्वित्यादि । ततस्तु प्रणवादिनमोङ्क्तेन नाममन्त्रेण गन्धपुष्पाभ्यां कुशभृमुरान् कुशमयब्राह्मणान् पूजयेत् ॥ १८ ॥

पश्चिमे दक्षिणे चैव युग्मयुग्मक्रमात् सुधीः ।

षट्पात्राणि सदर्भाणि स्थापयेत्तुलसीतिलैः ॥ १९ ॥

पात्रद्वये पश्चिमायां याम्ये पात्रचतुष्टये ।

पूर्वास्यावुत्तरमुखान् षड्विप्रानुपवेशयेत् ॥ २० ॥

दैवपक्षं पश्चिमायां दक्षिणे वामयाम्ययोः ।

पितुर्मातामहस्यापि पक्षौ द्वौ विद्धि पार्वति ॥ २१ ॥

नान्दीमुखाश्च पितरो नान्दीमुख्यश्च मातरः ।

मातामहादयोऽप्येवं मातामह्यादयोऽपि च ।

श्राद्धे नाम्न्याभ्युदयिके समुल्लेख्या वरानने ॥ २२ ॥

पश्चिमे इत्यादि । ततस्तु सुधीः कर्मसाधकः पश्चिमे दक्षिणे चैव युग्मयुग्मक्रमात् सदर्भाणि कुशमहितानि तुलसीतिलैश्च युक्तानि षट्पात्राणि स्थापयेत् ॥ १९ ॥

पात्रद्वये इत्यादि । ततः पश्चिमायां दिशि स्थापिते पात्रद्वये याम्ये दक्षिणे स्थापिते पात्रचतुष्टये च क्रमतः पूर्वोऽस्यो पूर्वमुखो उत्तरमुखाश्च कुशमयान् षड्विप्रानुपवेशयेत् ॥ २० ॥

दैवपक्षमित्यादि । हे पार्वति पश्चिमायां दिशि दैवं पक्षं त्वं विद्धि जानीहि । दक्षिणे तु वामयाम्ययोर्वामभागे दक्षिणभागे च क्रमतः पितुर्मातामहस्यापि द्वौ पक्षौ विद्धि ॥ २१ ॥

नान्दीमुखाश्चेत्यादि । हे वरानने देवि आभ्युदयिके नाम्नि श्राद्धे पितरः पित्रादयो नान्दीमुखा मातरो मात्रादयश्च नान्दीमुख्यः समुल्लेख्याः समुच्चार्याः । एवं मातामहादयोऽपि नान्दीमुखाः मातामह्यादयोऽपि नान्दीमुख्यः समुल्लेख्याः ॥ २२ ॥

दक्षावर्त्तेनोत्तरास्यो दैवं कर्म समाचरेत् ।

वामावर्त्तेन दक्षास्यः पितृकर्माणि साधयेत् ॥ २३ ॥

सर्वं कर्म प्रकुर्वीत दैवादिक्रमतः शिवे ।

लङ्घनान्मातृमातृणां श्राद्धं तद्विकलं भवेत् ॥ २४ ॥

कौबेराभिमुखोऽनुज्ञावाक्यं दैवे प्रकल्पयेत् ।

याम्यास्यः कल्पयेद्वाक्यं पित्र्ये मातामहेऽपि च ।

तत्रादौ दैवपक्षे तु वाक्यं शृणु शुचिस्मिते ॥ २५ ॥

कालादीनि निमित्तानि समुल्लिख्य ततः परम् ।

तत्तत्कर्माभ्युदयार्थमुक्त्वा साधकमत्तमः ॥ २६ ॥

दक्षावर्त्तेनेत्यादि । दक्षिणावर्त्तेनोत्तरास्य उत्तरमुखः सन् दैवं कर्म समाचरेत् कुर्यात् । वामावर्त्तेन दक्षास्यो दक्षिणमुखः सन् पितृकर्माणि साधयेत् ॥ २३ ॥

सर्वमित्यादि । हे शिवे दैवादिक्रमत एव सर्वं कर्म प्रकुर्वीत । ननु पितृकर्मसाधनाय दक्षिणावर्त्तेनैव दक्षिणामुखं भवन् को दोषस्तत्राह लङ्घनादित्यादि । मातृमातृणां मातृमातादीनां लङ्घनान्च्छ्राद्धं विकलं भवेत् । मातृमातृणामिति मातुः पितादीनामप्युपलक्षणम् ॥ २४ ॥

कौबेरेत्यादि । कौबेराभिमुखो उत्तराभिमुखो भूत्वा दैवपक्षेऽनुज्ञावाक्यं कल्पयेत् गच्छेत् । याम्यास्यो दक्षिणमुखो भूत्वा पित्र्ये पक्षे मातामहे अपि पक्षे अनुज्ञावाक्यं कल्पयेत् ॥ २५ ॥

दैवपक्षे प्रकल्पनीयं यदनुज्ञावाक्यं तदेवाह कालादीर्नात्यादिभिः । प्रथमतः कालादीनि निमित्तानि समुल्लिख्य ततः परं तत्तत्कर्माभ्युदयार्थमुक्त्वा साधकमत्तमो गोत्रनामोच्चारणपूर्वकं पितादीनां त्रयाणां मातादीनामपि तिसृणां तथैव मातामहादीनां त्रयाणां मातामह्यादीनामपि तिसृणां पष्ठ्यन्तं नाम कीर्तयेत् । ततो विश्वेषां देवानां चेति पदमुदीरयेदुच्चारयेत् । ततः श्राद्धपदमुदीरयेत् ।

पित्रादीनां त्रयाणां तु मात्रादीनां तथैव च ।

मातामहानां च मातामह्यादीनामपि प्रिये ॥ २७ ॥

पष्ठ्यन्तं कीर्त्तयेद्भाम गोत्रोच्चारणपूर्वकम् ।

विश्वेषाञ्चैव देवानां श्राद्धं पदमुदीरयेत् ॥ २८ ॥

कुशनिर्मितयोः पश्चात् विप्रयोरहमित्यपि ।

करिष्ये परमेशानीत्यनुज्ञावाक्यमीरितम् ॥ २९ ॥

विश्वान् देवान् परित्यज्य पितृपक्षे तु पार्वति ।

तथा मातामहस्यापि पक्षेऽनुज्ञा प्रकीर्त्तिता ॥ ३० ॥

पश्चात् कुशनिर्मितयोर्विप्रयोरहमित्यप्युदीरयेत् । ततः करिष्ये इत्युदीरयेत् । मकलपदयोजनया विष्णुर्गेतन्मत् ओँ अद्यामुकमास्यमुकपक्षेऽमुकतिथावमुककर्माभ्युदयार्थममुकगोत्राणां नान्दीमुखानां पितृपितामहप्रपितामहानाममुकामुकासुकदेवशर्मणाममुकगोत्राणां नान्दीमुखीनां मातृपितामहीप्रपितामहीनाममुक्यमुख्यमुकीनां देवीनां च अमुकगोत्राणां नान्दीमुखानां मातामहप्रमातामहवृद्धप्रमातामहानाममुकामुकामुकदेवशर्मणां च अमुकगोत्राणां नान्दीमुखीनां मातामहप्रमातामहवृद्धप्रमातामहानाममुक्यमुख्यमुकीनां देवीनां च विश्वेषां देवानामाभ्युदयिकं श्राद्धं कुशनिर्मितयोर्विप्रयोरहं करिष्ये इति वाक्यं जातम् । हे परमेशानि देवपक्षे इत्येतदेवानुज्ञावाक्यमीरितं कथितम् ॥ २६-२९ ॥

पितृपक्षे मातामहपक्षे च यदनुज्ञावाक्यं प्रकल्पनीयं तदाह विश्वानित्यादिना । हे पार्वति पितृपक्षे तथा मातामहस्यापि पक्षे विश्वान् देवान् परित्यज्यानुज्ञा प्रकीर्त्तिताऽनुज्ञावाक्यं कथितम् । पितृपक्षेऽनुज्ञावाक्यं यथा ओँ अद्य अमुके मास्यमुकपक्षेऽमुकतिथावमुककर्माभ्युदयार्थममुकगोत्राणां नान्दीमुखानां पितृपितामहप्रपितामहानाममुकामुकामुकदेवशर्मणां अमुकगोत्राणां नान्दीमुखीनां मातृपितामहीप्रपितामहीनाममुक्यमुख्यमुकीनां देवीनां चाप्याभ्युदयिकं श्राद्धं कुशनिर्मितयोर्विप्रयोरहं करिष्ये इति । मातामहपक्षेऽप्येवमेवानुज्ञावाक्यं प्रकल्पनीयम् ॥ ३० ॥



ततो जपेद्ब्रह्मविद्यां गायत्रीं दशधा शिवे ॥ ३१ ॥  
 देवताभ्यः पितृभ्यश्च महायोगिभ्य एव च ।  
 नमोऽस्तु पुष्ट्यै स्वाहायै नित्यमेव भवन्त्विति ॥ ३२ ॥  
 पठित्वैनं त्रिधा हस्ते जलमादाय सत्तमः ।  
 वै हूं फडिति मन्त्रेण श्राद्धद्रव्याणि शोधयेत् ॥ ३३ ॥  
 आग्नेय्यां पात्रमेकन्तु संस्थाप्य कुलनायिके ।  
 रक्षोघ्नममृतं प्राच्य यज्ञरक्षां कुरुष्व मे ।  
 इत्युक्त्वा भाजने तस्मिन्तुलसीदलसंयुतम् ॥ ३४ ॥  
 निधाय सलिलं देवि देवादिक्रमतः सुधीः  
 विप्रेभ्यो जलगण्डपं दत्त्वा दद्यान् कुशामनम ॥ ३५ ॥

ततः अनुज्ञावाक्यकल्पनादनन्तरम् ॥ ३१ ॥ ३२ ॥

पठित्वैनमित्यादि । एनं देवताभ्य इत्याद्यं भवन्त्वित्याद्यन्तं मन्त्रं त्रिधा त्रिधा पठित्वा ततः सत्तमः श्राद्धकर्ता हस्ते जलमादाय वै हूं फडिति मन्त्रेण श्राद्धद्रव्याणि शोधयेत् ॥ ३३ ॥

आग्नेय्यामित्यादि । तत आग्नेय्यां दिक्षेकं पात्रं संस्थाप्य प्रथमतो रक्षोघ्नममृतं प्राच्य ततो मे यज्ञरक्षां कुरुष्वेति वदेत् । योजनया रक्षोघ्नममृतमग्निमम यज्ञरक्षां कुरुष्वेति मन्त्रो जातः । इतीमं मन्त्रमुक्त्वा तस्मिन्नाग्नेय्यां दिशि संस्थापिते भाजने तुलसीयवसंयुतं सलिलं जलं निधाय संस्थाप्य ततः सुधीः श्राद्धकर्ता देवादिक्रमतः कुशमग्नेभ्यो विप्रेभ्यो जलगण्डपं दत्त्वा विश्वेदेवा इदमामनं वो नम इति वाक्येन विश्वेभ्यो देवेभ्योऽमुकगोत्र नान्दीमुख्य पितरमुख्य देवशर्मन् अमुकगोत्र नान्दीमुख्य पितामहामुकदेवशर्मन्नामुकगोत्र नान्दीमुख्य प्रपितामहामुकदेवशर्मन्निदमामनं वः स्वधेति वाक्येन पित्रादिभ्योऽमुकगोत्रे नान्दीमुख्य मातरमुकि देवि अमुकगोत्रे नान्दीमुख्य पितामहि अमुकि देवि

तत आवाहयेद्विद्वान् विश्वान् देवान् पितृस्तथा ।

मातृर्मातामहांश्चापि तथा मातामहीः शिवे ॥ ३६ ॥

आवाह्य पूजयेदादौ विश्वान् देवांस्ततो यजेत् ।

पितृत्रयं तथा मातृत्रयं मातामहत्रयम् ॥ ३७ ॥

अमुकगोत्रे नान्दीमुखि प्रपितामहि अमुकि देवि इदमामनं वः स्वधेति वाक्येन मात्रादिभ्योऽमुकगोत्र नान्दीमुख मातामहामुकदेवशर्मन्नमुकगोत्र नान्दीमुख प्रमातामहामुकदेवशर्मन्नमुकगोत्र नान्दीमुख वृद्धप्रमातामहामुकदेवशर्मन्निदमासनं वः स्वधेति वाक्येन मातामहादिभ्योऽमुकगोत्रे नान्दीमुखि मातामह्यमुकि देवि अमुकगोत्रे नान्दीमुखि प्रमातामह्यमुकि देवि अमुकगोत्रे नान्दीमुखि वृद्धप्रमातामह्यमुकि देवि इदमामनं वः स्वधेति वाक्येन मातामहादिभ्योऽपि कुशासनं दद्यात् ॥ ३४ ॥ ३५ ॥

तत इत्यादि । ततो विद्वान् श्राद्धकर्त्ता विश्वेदेवा इहागच्छतेह तिष्ठतेह सन्निधत्त मम पूजां गृह्णीतेति वाक्येन विश्वान् देवान् अमुकगोत्रा नान्दीमुखाः पितृपितामहप्रपितामहा अमुकामुकामुकदेवशर्माणः इहागच्छतेह तिष्ठतेह सन्निधत्त मम पूजां गृह्णीतेति वाक्येन पितृन् पितादीन् तथा अमुकगोत्रा नान्दीमुख्यो मातृपितामहप्रापितामह्योऽमुक्यमुक्यमुख्यो देव्य इहागच्छतेह तिष्ठतेह सन्निधत्त मम पूजां गृह्णीतेति वाक्येन मातृर्मातादीरपि अमुकगोत्रा नान्दीमुखा मातामहप्रमातामहवृद्धप्रमातामहा अमुकामुकामुकदेवशर्माण इहागच्छतेह तिष्ठतेह सन्निधत्त मम पूजां गृह्णीतेति वाक्येन मातामहान् मातामहादीनपि अमुकगोत्रा नान्दीमुख्यो मातामहीप्रमातामहीवृद्धप्रमातामह्योऽमुक्यमुक्यमुख्यो देव्य इहागच्छतेह तिष्ठतेह सन्निधत्त मम पूजां गृह्णीतेति वाक्येन मातामहीर्मातामहादीश्चापि कुशासने आवाहयेत् ॥ ३६ ॥

आवाहेत्यादि । एवं विश्वेदेवादीनावाह्य विश्वेदेवा एतानि पाद्यार्घ्याचमनादीनि वो नम इति वाक्येन पाद्यार्घ्याचमनादिभिर्धूपैर्द्वैर्वासोभिश्चाप्यादौ

मातामहीत्रयं चापि पाद्यार्घ्याचमनादिभिः ।

धूपैर्दीपैश्च वासोभिः पूजयित्वा वरानने ।

पात्राणां पातनप्रश्नं कुर्याद्देवक्रमात् शिवे ॥ ३८ ॥

मण्डलं रचयेदेकं मायया चतुरस्रकम् ।

द्वे द्वे च मण्डले कुर्यात् तद्वत्पक्षद्वयोरपि ॥ ३९ ॥

वारुणप्रोक्षितेष्वेपु पात्राण्यासाद्य साधकः ।

तेन क्षालितपात्रेषु सर्वोपकरणैः सह ।

पानार्थपाथमान्नानि क्रमेण परिवेशयेत् ॥ ४० ॥

विश्वान् देवान् पूजयेत् । ततः ओँ अद्यामुकगोवा नान्दीमुख्याः पितृपितामह-  
प्रपितामहा अमुकामुकामुकदेवशर्माण एतानि गन्धपुष्पधूपदीपादीनि वः स्वयेति  
वाक्येन पितृवयं तथैवामुकगोवा नान्दीमुख्यो मातृपितामहाप्रपितामहोऽमुख्य-  
मुख्यमुख्यो देव्य एतानि पाद्यादीनि वः स्वयेति वाक्येन मातृवयं तथैव  
प्रकल्पितेन वाक्येन मातामहवयं तथैव कल्पितवाक्येन मातामहीवयं चापि  
क्रमतः पाद्यादिभिर्यजेत् पूजयेत् । द्वे वरानने शिवे एवं विश्वदेवादीन्  
पूजयित्वा ततो देवक्रमात् देवपक्षादिक्रमतः पात्राणि पातयिष्ये इति पात्राणां  
पातनप्रश्नं ब्राह्मणं प्रति कुर्यात् ॥ ३७ ॥ ३८ ॥

मण्डलमित्यादि । ततः ओँ पातयेति ब्राह्मणात्तदुत्तरं प्राप्य देवपक्षे  
मायया ह्रीँ बीजेन चतुर्मुखकं चतुष्कोणमेकं मण्डलं रचयेत् । पक्षद्वयोरपि  
पितृपक्षमातामहपक्षयोरपि तद्वत् ह्रीँ बीजेन चतुष्कोणे द्वे द्वे मण्डले  
कुर्यात् ॥ ३९ ॥

वारुणेत्यादि । ततः साधको जनो वारुणप्रोक्षितेषु वमिति बीजेनाभि-  
पिक्तेष्वेपु मण्डलेषु क्रमतः पात्राण्यासाद्य संस्थाप्य तेन वमिति बीजेन क्षालितेषु  
पात्रेषु सर्वैरुपकरणैः पानार्थपाथमा पानार्थेन जलेन च महान्नानि क्रमेण देवादि-  
क्रमतः परिवेशयेत् ॥ ४० ॥

ततो मधुयवान् दत्त्वा हौं ह्रौं फडिति मन्त्रकैः ।

संप्रोक्ष्यान्नानि सर्वाणि विश्वान् देवांस्तथा पितॄन् ॥ ४१ ॥

मातृर्मातामहान् मातामही ~~पितृन्~~ तत्त्ववित् ।

निवेद्य देवीं गायत्रीं देवताभ्यस्त्रिधा पठेत् ॥ ४२ ॥

शेषान्नपिण्डयोः प्रश्नौ कुर्यादाद्ये ततः परम् ॥ ४३ ॥

तत इत्यादि । ततः परमन्त्रपु मधुयवान् दत्त्वा हौं ह्रौं फडिति मन्त्रकैः  
सर्वाण्यन्नानि संप्रोक्ष्याभिषिच्य तत्त्ववित् जनो विश्वान् देवान् तथा पितॄन्  
पित्रादीन् तथा मातृर्मात्रादींस्तथा मातामहान्मातामहादीन् तथा मातामहीर्माता-  
मह्यार्दीरप्युल्लिख्योच्चार्य विश्वदेवादिभ्यः सर्वाण्यन्नानि निवेद्य विश्वेदेवाः  
पानार्थोदकमधुयवसर्वोपकरणसहितमेतदन्नं वो नम इति वाक्येन विश्वेभ्यो  
देवेभ्योऽमुकगोत्रा नान्दीमुखाः पितृपितामहप्रपितामहा अमुकामुकामुकदेवशर्माणः  
पानार्थोदकमधुयवसर्वोपकरणान्वितमेतदन्नं वःस्ववेति वाक्येन पित्रादिभ्योऽमुक-  
गोत्रा नान्दीमुख्यो मातृपितामहीप्रपितामहोऽमुक्यमुक्यमुक्यो देव्यः पानार्थो-  
दकमधुयवसर्वोपकरणान्वितमेतदन्नं वःस्ववेति वाक्येन मात्रादिभ्योऽमुकगोत्रा  
नान्दीमुखा मातामहप्रमातामहवृद्धप्रमातामहा अमुकामुकामुकदेवशर्माण एतत्  
पानार्थोदकमधुयवसर्वोपकरणान्वितमन्नं वःस्ववेति वाक्येन मात्रादिभ्योऽमुकगोत्रा  
नान्दीमुख्यो मातामहीप्रमातामहीवृद्धप्रमातामहोऽमुक्यमुक्यमुक्यो देव्यः पानार्थो-  
दकमधुयवसर्वोपकरणान्वितमेतदन्नं वःस्ववेति वाक्येन मातामह्यादिभ्योऽपि-  
सोपकरणान्यन्नानि क्रमेण दत्त्वा गायत्रीं देवीं दशधा पठेत् । ततो देवताभ्य  
इत्याद्यं भवन्निर्वर्तीत्यन्तं मन्त्रं त्रिधा पठेत् हे आद्ये ततः परं शेषान्नमस्ति क  
देयमिति पिण्डदानं करिष्ये इति च शेषान्नपिण्डयोः प्रश्नौ विप्रं प्रति  
कुर्यात् ॥ ४१—४३ ॥

दत्तशेषैर्क्षताद्यैर्मालूरफलसन्निभान् ।

द्विजात् प्राप्तोत्तरः पिण्डान् रचयेद्द्वादश प्रिये ॥ ४४ ॥

अन्यं तु कल्पयेदेकं पिण्डं तत्सममम्बिके ।

आस्तरेनैर्ऋते दर्भान् मण्डले यवसंयुतान् ॥ ४५ ॥

ये मे कुले लुप्तपिण्डाः पुत्रदारविवर्जिताः ।

अग्निदग्धाश्च ये केऽपि व्यालव्याघ्रहताश्च ये ॥ ४६ ॥

ये बान्धवाबान्धवा वा येऽन्यजन्मनि बान्धवाः ।

मदत्तपिण्डतोयाभ्यां ते यान्तु तृप्तिमक्षयाम् ॥ ४७ ॥

दत्त्वा पिण्डमपिण्डेभ्यो मन्वाभ्यां मुरवन्दिते ।

प्रक्षाल्य हस्तावाचान्तः सावित्रीं प्रजपन्ततः ।

देवताभ्यस्त्रिधा जप्त्वा मण्डलानि प्रकल्पयेत् ॥ ४८ ॥

दत्तशेषैर्मित्यादि । ततः परं द्विजात् इष्टेभ्यो दीयतामिति ओ३ कुरुष्वेति प्राप्तोत्तरः सन् दत्तशेषैर्दत्तेभ्योऽवशिष्टैर्क्षताद्यैर्मालूरफलसन्निभान् विल्वफलतुल्यान् द्वादश पिण्डान् रचयेत् ॥ ४४ ॥

अन्यन्त्वित्यादि । ततस्तेभ्योऽन्यमपि तत्समं विल्वफलतुल्यमेकं पिण्डं कल्पयेत् । ततो नैर्ऋते कोणे कल्पिते चतुष्कोणमण्डले यवसंयुतान् दर्भान् कुशानाम्स्तरेदाच्छादयेत् ॥ ४५ ॥

दत्त्वेत्यादि । हे मुरवन्दिते ये मे कुले इत्यादिभ्यां ते यान्तु तृप्तिमक्षया-मित्यन्ताभ्यां द्वाभ्यां मन्वाभ्यामपिण्डेभ्यः पिण्डहीनेभ्यो नैर्ऋतकोणे कल्पिते चतुष्कोणे मण्डले आच्छादितेषु दर्भेषु पूर्वगचितद्वादशपिण्डातिरिक्तं पश्चाद्रचितं त्रयोदशं पिण्डं दत्त्वा हस्तौ प्रक्षाल्य तत आचान्तः कृताचमनः सन् सावित्रीं गायत्रीं द्वादशधा प्रजपन् देवताभ्य इति मन्त्रं त्रिधा जप्त्वा मण्डलानि प्रकल्पयेत् ॥ ४६-४८ ॥

उच्छिष्टपात्रपुरतः पूर्वोक्तविधिना बुधः ।

द्वे द्वे च मण्डले देवि रचयेत् पितृतः क्रमात् ॥ ४९ ॥

पूर्वमन्त्रेण संप्रोक्ष्य कुशांस्तेष्व्वास्तरेत् कृती ।

अभ्युक्ष्य वायुना दर्भान् पितृदर्भक्रमात् शिवे ।

ऊर्ध्वं मूले च मध्ये च त्रींस्त्रीन् पिण्डान्निवेदयेत् ॥ ५० ॥

आमन्त्रणेन प्रत्येकं नामोच्चार्य महेश्वरि ।

स्वधया वितरेत् पिण्डं यवमाध्वीकसंयुतम् ॥ ५१ ॥

ननु केन विधिना कुत्र स्थाने कियन्ति वा मण्डलानि कल्पयितव्या-  
नीत्याकाङ्क्षायामाह उच्छिष्टेत्यादि । हे देवि बुधः प्राज्ञः श्राद्धकर्त्ता पूर्वोक्तं  
विधिना पितृतः क्रमादुच्छिष्टपात्राणां पुरतो द्वे द्वे चतुष्कोणे मण्डले  
रचयेत् ॥ ४९ ॥

पूर्वमन्त्रेणेत्यादि । हे शिवे ततो यमिति बीजरूपेण पूर्वमन्त्रेण मण्डलानि  
सम्प्रोक्ष्याऽभिषिच्य कृती विचक्षणः श्राद्धकर्त्ता तेषु मण्डलेषु कुशांस्तेष्व्वास्तरेत् ।  
ततो वायुना यमिति बीजेन दर्भान् अभ्युक्ष्याऽभिषिच्य पितृदर्भक्रमात् दर्भाणां मूले  
मध्ये चोर्ध्वं च पित्रादिभ्यो मात्रादिभ्यो मातामहादिभ्यो मातामहादिभ्यश्च  
क्रमेणैव त्रींस्त्रीन् पिण्डान्निवेदयेत् दद्यात् ॥ ५० ॥

ननु केन केन वाक्येन पित्रादिभ्यः पिण्डा निवेदयितव्या इत्यपेक्षायामाह  
आमन्त्रणेनेत्यादि । हे महेश्वरि आमन्त्रणेन सम्बोधनविभक्त्या विशिष्टं पित्रादीनां  
प्रत्येकं नामोच्चार्य स्वधया यवमाध्वीकसंयुतं मधुयवाभ्यां संयुक्तं पिण्डं वितरेत् ।  
अमुकगोत्र नान्दीमुख पितरमुकदेवशर्मन्नेष मधुयवयुतः पिण्डस्ते स्वधेति वाक्येन  
दर्भमूले पित्रे अमुकगोत्र नान्दीमुख पितामह अमुकदेवशर्मन्नेष मधुयवयुतः पिण्डस्ते  
स्वधेति वाक्येन दर्भमध्ये पितामहाय अमुकगोत्र नान्दीमुख प्रपितामह अमुकदेव-  
शर्मन्नेष मधुयवयुतः पिण्डस्ते स्वधेति वाक्येन दर्भोर्ध्वं भागे प्रपितामहायाऽमुक-

पिण्डान्ते पिण्डशेषञ्च विकीर्य लेपभाजिनः ।

प्रीणयेत् करलेपेन नैकोद्दिष्टेष्वयं विधिः ॥ ५२ ॥

देवतापितृतृप्त्यर्थं सावित्रीं दशधा जपेत् ।

देवताभ्यस्त्रिधा जप्त्वा पिण्डान् सम्पूजयेत्ततः ॥ ५३ ॥

गोत्रे नान्दीमुखि मातृमुकि देवि मधुयवयुत एष पिण्डस्ते स्वधेति वाक्येन दर्भमूले मात्रे अमुकगोत्रे नान्दीमुखि पितामह्यमुकि देवि मधुयवयुत एष पिण्डस्ते स्वधेति वाक्येन दर्भमध्ये पितामह्यै अमुकगोत्रे नान्दीमुखि प्रपितामह्यमुकि देवि मधुयवयुत एष पिण्डस्ते स्वधेति वाक्येन दर्भाग्रे प्रपितामह्यै अमुकगोत्रे नान्दीमुखि मातामह्यमुकि देवशर्मन्नेष मधुयवयुतः पिण्डस्ते स्वधेत्यनेन वाक्येन दर्भमूले मातामहाय अमुकगोत्रे नान्दीमुखि प्रमातामह्यमुकि देवि मधुयवयुतः पिण्डस्ते स्वधेत्यनेन वाक्येन दर्भमध्ये प्रमातामहाय अमुकगोत्रे नान्दीमुखि वृद्धप्रमातामह्यमुकि देवि मधुयवयुतः पिण्डस्ते स्वधेत्यनेन दर्भाग्रे वृद्धप्रमातामहाय अमुकगोत्रे नान्दीमुखि मातामह्यमुकि देवि मधुयवयुत एष पिण्डस्ते स्वधेत्यनेन दर्भमूले मातामह्यै अमुकगोत्रे नान्दीमुखि प्रमातामह्यमुकि देवि मधुयवयुत एष पिण्डस्ते स्वधेत्यनेन दर्भमध्ये प्रमातामह्यै अमुकगोत्रे नान्दीमुखि वृद्धप्रमातामह्यमुकि देवि मधुयवयुत एष पिण्डस्ते स्वधेति वाक्येन दर्भाग्रे वृद्धप्रमातामह्यै च पिण्डं दद्यादित्यर्थः ॥ ५१ ॥

पिण्डान्ते इत्यादि । पिण्डान्ते पिण्डप्रदानान्ते पिण्डानभितः पिण्डशेषं विकीर्य विक्षिप्य ओँ लेपभुजः पितरः प्रीयन्तामिति वाक्येन करलेपेन हस्तलग्ने-  
नान्नेन लेपभाजिनश्चतुर्थाद्यान् पितृन् प्रीणयेत् । एकोद्दिष्टेष्वयं विधिर्लेपभाजिपि-  
तृप्रीणनविधिर्नास्ति ॥ ५२ ॥

देवतेत्यादि । ततो देवतापितृतृप्त्यर्थं सावित्रीं गायत्रीं दशधा जपेत् ।  
ततो देवताभ्य इति मन्त्रं त्रिधा जप्त्वा ततो गन्धपुष्पाभ्यां पिण्डान्  
सम्पूजयेत् ॥ ५३ ॥

प्रज्वाल्य धूपं दीपं च निमील्य नयनद्वयम् ।  
 दिव्यदेहधरान् पितृनक्षतः कव्यमध्वरे ।  
 विभाव्य प्रणमेद्धीमानिमं मन्त्रमुदीरयन् ॥ ५४ ॥  
 पिता मे परमो धर्मः पिता मे परमं तपः ।  
 स्वर्गः पिता मे तत्तृप्तौ तृप्तमस्त्यखिलं जगत् ॥ ५५ ॥  
 ततो निर्माल्यमादाय प्रार्थयेदाशिषः पितृन् ॥ ५६ ॥  
 आशिषो मे प्रदीयन्तां पितरः करुणामयाः ।  
 वेदाः मन्ततयो नित्यं वर्द्धन्तां बान्धवा मम ॥ ५७ ॥  
 पातारो मे विवर्द्धन्तां बहून्यन्नानि सन्तु मे ।  
 याचितारः मदा सन्तु मा च याचामि कञ्चन ॥ ५८ ॥  
 दैवादितो द्विजान् पिण्डान् विमृजेत्तदनन्तरम् ।  
 तथैव दक्षिणां कुर्यात् पक्षेषु त्रिषु तत्त्ववित् ॥ ५९ ॥

प्रज्वालयेत्यादि । ततो धूपं दीपं च प्रज्वाल्य नयनद्वयं निमील्य  
 दिव्यदेहधरान् अध्वरे यजे कव्यं पित्र्यमन्नं अक्षतः स्वादतः पितृन् विभाव्य  
 विचिन्त्येमं वक्ष्यमाणं मन्त्रमुदीरयन् कीर्तयन् धीमान् जनस्तान् प्रणमेत् ॥ ५४ ॥

तमेव मन्त्रमाह पिता मे इत्याद्यम् ॥ ५५ ॥

तत इत्यादि । ततः परं निर्माल्यं पुष्पाद्यादाय गृहीत्वा आशिषो मे  
 प्रदीयन्तामित्याद्यं मा च याचामि कञ्चनेत्यन्तं मन्त्रद्वयमुदीरयन् कर्मसाधकः  
 पितृनाशिषः कामान् प्रार्थयेत् याचेत् ॥ ५६-५८ ॥

दैवादित इत्यादि । तदनन्तरं दैवादितो दैवपक्षादिकमतो ब्रह्मन्  
 क्षमस्येति पिण्ड गयां गच्छेति च वाक्यमुच्चरन् तत्त्ववित् साधको दर्भमयान्  
 द्विजान् पिण्डांश्च विमृजेत् । तथैव दैवादिकमेणैव त्रिष्वपि पक्षेषु ओ३ तत्सत्



गायत्रीं दशधा जप्त्वा देवताभ्याऽपि पञ्चधा ।

दृष्ट्वा वह्निं रविं विप्रमिदं पृच्छेत् कृताञ्जलिः ॥ ६० ॥

इदं श्राद्धं समुच्चार्य साङ्गं जातमुदीरयेत् ।

द्विजो वदेत् सम्यगेव साङ्गं जातं विधानतः ॥ ६१ ॥

अङ्गत्रैगुण्यशान्त्यर्थं प्रणवं दशधा जपन् ।

अच्छिद्राभिविधानेन कुर्यात् कर्मसमापनम् ।

पात्रीयान्नानि पिण्डांश्च ब्राह्मणाय निवेदयेत् ॥ ६२ ॥

विप्राभावे गवाजेभ्यः सलिले वा विनिःक्षिपेत् ।

वृद्धिश्राद्धमिदं प्रोक्तं नित्यसंस्कारकर्मणि ॥ ६३ ॥

श्राद्धे पर्वणि कर्त्तव्ये पार्वणत्वेन कीर्त्तयेत् ॥ ६४ ॥

अथेत्यादि कृतैतदाभ्युदयिकश्राद्धप्रतिष्ठार्थं हिर्ण्यादिकममुकगोत्रायामुकदेवशर्मणे ब्राह्मणाय दक्षिणां दातुमहमुत्सृजे इति वाक्येन यथाशक्ति हिर्ण्यादिकं दक्षिणां कुर्यात् ॥ ५९ ॥

गायत्रीमित्यादि । ततो गायत्रीं दशधा जप्त्वा देवताभ्य इति मन्त्रमपि पञ्चधा जप्त्वा वह्निं रविं च दृष्ट्वा कृताञ्जलिः सन् विप्रमिदं पृच्छेत् ॥ ६० ॥

विप्रं प्रति किं पृच्छेदित्यपेक्षायामाह इदमित्यादि । इदं श्राद्धं समुच्चार्य साङ्गं जातमित्युदीरयेत् । योजनया इदं श्राद्धं साङ्गं जातमित्येव विप्रं पृच्छेत् । ततो विधानतः सम्यगेव साङ्गं जातमिति द्विजो वदेत् ॥ ६१ ॥

अच्छिद्राभिविधानेन कृतमेतच्छ्राद्धकर्माच्छिद्रमस्त्विति वाक्येन ॥ ६२ ॥ ६३ ॥

एवमाभ्युदयिकश्राद्धविधिमुत्तवेदानीं सविशेषेण तेनैव विधिना पार्वणादिकमपि श्राद्धं विधातव्यमित्याह श्राद्धे इत्यादिभिः । पर्वण्यमावास्यादौ कर्त्तव्ये श्राद्धे कल्पनीयेष्वनुज्ञावाक्येषु पार्वणत्वेन श्राद्धं कीर्त्तयंदृष्टव्ये ॥ ६४ ॥

देवतादिप्रतिष्ठासु तीर्थयात्राप्रवेशयोः ।  
 पार्वणेन विधानेन श्राद्धमेतदुदीरयेत् ॥ ६५ ॥  
 नैतेषु श्राद्धकृत्येषु पितृन्नान्दीमुखान् वदेत् ।  
 नमोऽन्तपुष्ट्यायित्यत्र स्वधायै पदमुच्चेत् ॥ ६६ ॥  
 पित्रादित्रयमध्ये तु यो जीवति वरानने ।  
 तस्योर्द्ध्वतनमुल्लिख्य श्राद्धं कुर्याद्विचक्षणः ॥ ६७ ॥  
 जनकादिषु जीवत्सु त्रिषु श्राद्धं विवर्जयेत् ।  
 तेषु प्रीतेषु देवेशि श्राद्धयज्ञफलं लभेत् ॥ ६८ ॥  
 जीवत्पितरि कल्याणि नान्यश्राद्धाधिकारिता ।  
 मातुः श्राद्धं विना पत्न्यास्तथा नान्दीमुखं विना ॥ ६९ ॥  
 एकोद्दिष्टे तु कौलेशि विश्वदेवान्न पूजयेत् ।  
 एकमेव समुद्दिश्याऽनुज्ञावाक्यं प्रकल्पयेत् ॥ ७० ॥  
 दक्षिणाभिमुखो दद्यादन्नं पिण्डं च मानवः ।  
 यवस्थाने तिला देयाः सर्वमन्यच्च पूर्ववत् ॥ ७१ ॥

देवतादीत्यादि । देवतादिप्रतिष्ठारु तीर्थयात्राप्रवेशयोश्च कर्त्तव्ये श्राद्धे  
 कल्पनीयेष्वनुज्ञावाक्येषु पार्वणेन विधानेनैतच्छ्राद्धमित्युदीरयेत् ॥ ६५ ॥

नैतेष्वित्यादि । एतेषु श्राद्धकृत्येषु पितृन्नान्दीमुखान्न वदेत् किं च  
 देवताभ्यः पितृभ्यश्चेति मन्त्रेण नमोऽन्ते पुष्ट्यै इत्यत्र स्वधायै इति पदमुच्चेत् ।  
 अन्यत् सर्वं पूर्ववदेव विधेयम् ॥ ६६ ॥

ऊर्द्ध्वतनम् ऊर्द्ध्वभवम् ॥ ६७ ॥ ६८ ॥

जीवदित्यादि । हे कल्याणि पितरि जीवति सति पुत्रस्य मातुः पत्न्याश्च  
 श्राद्धं विना तथा नान्दीमुखमाभ्युदयिकमपि श्राद्धं विना अन्यश्राद्धाधिकारिता  
 नास्त्युच्यते ॥ ६९ ॥

एकोद्दिष्टे श्राद्धे ॥ ७० ॥ ७१ ॥

प्रेतश्राद्धे विशेषोऽयं गङ्गाद्यर्चा विवर्जयेत् ।

मृतं समुल्लिखेत् प्रेतं वाक्ये दानेऽन्नपिण्डयोः ॥ ७२ ॥

एकमुद्दिश्य यत् श्राद्धमेकोद्दिष्टं तदुच्यते ।

प्रेतस्यान्ने च पिण्डे च मत्स्यं मांसं नियोजयेत् ॥ ७३ ॥

अशौचान्तात् द्वितीयेऽह्नि श्राद्धं यत् कुरुते नरः ।

प्रेतश्राद्धं विजानीहि तदेव कुलनायिकं ॥ ७४ ॥

गर्भस्त्रावाज्जातमृतादन्यत्र मृतजातयोः ।

कुलाचारानुसारेण मानवोऽशौचमाचरेत् ॥ ७५ ॥

द्विजातीनां दशाहेन द्वादशाहेन पक्षतः ।

शूद्रसामान्ययोर्देवि मासेनाशौचकल्पना ॥ ७६ ॥

प्रेतश्राद्ध इत्यादि । प्रेतश्राद्धे गङ्गाद्यर्चा विवर्जयेत् न कुर्यात् । अनुज्ञावाक्येऽन्नपिण्डयोर्दाने च मृतं जनं प्रेतं समुल्लिखेदुच्चारयेत् । प्रेतश्राद्धेऽयं विशेषो विज्ञेयः ॥ ७२ ॥

ननु किन्नाम एकोद्दिष्टं श्राद्धं तत्राह एकमुद्दिश्येत्यादि । नियोजयेत् समर्पयेत् ॥ ७३ ॥

ननु प्रेतश्राद्धं किन्नाम तत्राह अशौचान्नादित्यादि । अशौचान्तात् अशौचस्थान्तो यत्रास्ति तदशौचान्तं तस्मात् ॥ ७४ ॥

अथ प्रसङ्गादशौचादिव्यवस्थामाह गर्भस्त्रावादित्यादिभिः । गर्भस्त्रावाद्गर्भपातात् जातमृतात् जातः सन्नेव मृतो जातमृतस्त्वस्माच्चान्यत्रान्ययोर्मृतजातयोः मतोर्मानवः स्वस्वकुलाचारानुसारेणाशौचमशुचिक्रियामाचरेत् कुर्यात् ॥ ७५ ॥

द्विजातीनामित्यादि । उपनीतमपिण्डमरणे शिशुजनने च द्विजातीनां ब्राह्मणक्षत्रियवैश्यानां क्रमतो दशाहेन द्वादशाहेन पक्षतः पक्षेणाशौचकल्पना विज्ञेया । शूद्रसामान्ययोस्तु मासेनाशौचकल्पना विज्ञेया । शूद्रसामान्यवर्णयोरुपनयनस्थाने विवाहो ज्ञेयः ॥ ७६ ॥

असपिण्डमृतज्ञातौ त्रिरात्राशौचमिष्यते ।  
 शृण्वतोऽपि गताशौचे सपिण्डस्य मृतिं शिवे ॥ ७७ ॥  
 अशुचिर्नाधिकारी स्याद्देवे पित्र्ये च कर्मणि ।  
 ऋतु कुलार्चनादाद्ये तथा प्रारब्धकर्मणः ॥ ७८ ॥  
 पञ्चवर्षाधिकान् मर्त्यान् दाहयेत् पितृकानने ।  
 भर्त्रा सह कुलेशानि न दहेत् कुलकामिनीम् ॥ ७९ ॥  
 तत्र स्वरूपा रमणी जगत्याच्छन्नविग्रहा ।  
 मोहाद्भर्तुश्चितारोहात् भवेन्नृकगामिनी ॥ ८० ॥  
 ब्रह्ममन्त्रोपासकांस्तु तेषामाज्ञानुसारतः ।  
 प्रदाहयेद्वा निखनेद्वाहयेद्वापि कालिके ॥ ८१ ॥  
 पुण्यक्षेत्रे च तीर्थे वा देव्याः पार्श्वे विशेषतः ।  
 कुलीनानां समीपे वा मरणं शम्भुमन्त्रिके ॥ ८२ ॥  
 विभावयन् सत्यमेकं विस्मरन् जगतां त्रयम् ।  
 परित्यजति यः प्राणान् स स्वरूपे प्रतिष्ठति ॥ ८३ ॥

असपिण्डेत्यादि । असपिण्डमृतज्ञातौ सपिण्डभिन्ने गोत्रजे मृते सति  
 त्रिरात्रमशौचमिष्यते । गताशौचेऽशौचे गते सति सपिण्डस्य मृतिं मरणं  
 शृण्वतोऽपि जनस्य त्रिरात्राशौचमिष्यते ॥ ७७ ॥

अशुचिरित्यादि । हे आद्ये कुलार्चनात्तथा प्रारब्धकर्मणश्च ऋते  
 कुलार्चनं प्रारब्धकर्मभ्यामन्यस्मिन् देवे पित्र्ये च कर्मण्यशुचिर्जनोऽधिकारी  
 न स्यात् ॥ ७८ ॥

पितृकानने श्मशाने ॥ ७९-८२ ॥

विभावयन्निति । विभावयन् विचिन्तयन् । स्वरूपे परमात्मनि ॥ ८३ ॥

प्रेतभूमौ शवं नीत्वा स्नापयित्वा घृतोक्षितम् ।

उत्तराभिमुखं कृत्वा शाययेत्तं चितोपरि ॥ ८४ ॥

सम्बोधनान्तं तद्गोत्रं प्रेताख्यानं समुच्चरन् ।

दत्त्वा पिण्डं प्रेतमुखे दहेद्बहिमनुं स्मरन् ॥ ८५ ॥

पिण्डन्तु रचयेत्तत्र सिद्धान्नैस्तण्डुलैश्च वा ।

यवगोधूमचूर्णैर्वा धात्री ~~स्तण्डुलैः~~ प्रिये ॥ ८६ ॥

स्थितेषु प्रेतपुत्रेषु ज्येष्ठे श्राद्धाधिकारिता ।

तदभावेऽन्यपुत्रादौ ज्येष्ठानुक्रमतो भवेत् ॥ ८७ ॥

अशौचान्तान्तदिवसे कृतस्नानो नरः शुचिः ।

मृतप्रेतत्वमुक्त्यर्थमुत्सृजेत्तिलकाञ्चनम् ॥ ८८ ॥

प्रेतभूमावित्यादि । प्रेतभूमौ शवं नीत्वा घृतोक्षितं घृताभ्यक्तं तं स्नापयित्वा उत्तराभिमुखं कृत्वा चितोपरि तं शवं शाययेत् ॥ ८४ ॥

सम्बोधनान्तमित्यादि । सम्बोधनान्तं सम्बोधनविभक्त्यन्तं प्रेताख्यानं प्रेतनाम तद्गोत्रञ्च समुच्चरन् ओँ अद्यामुकगोत्र प्रेत पितरमुकदेवशर्मन्नेष पिण्डस्ते स्वधेति वाक्यमुदीरयन् प्रेतमुखे पिण्डं दत्त्वा बहिमनुं गमिति मन्त्रं स्मरन् सन् शवं दहेत् ॥ ज्येष्ठे पुत्रे ॥ ८५-८७ ॥

अशौचान्तेत्यादि । अशौचान्तान्तदिवसे अशौचान्ताद्वासरतः पश्मिन् वामरे । कृतस्नानः शुचिश्च मन्त्रः ओँ अद्येत्यादि अमुकगोत्रस्य प्रेतस्य पितरमुकदेवशर्मणः प्रेतत्वविमुक्त्यर्थममुकगोत्रायामुकदेवशर्मणे ब्राह्मणाय दातुं काञ्चनसहितां स्निलानहमुत्सृजे इति वाक्येन मृतप्रेतत्वविमुक्त्यर्थं तिलकाञ्चनमुत्सृजेत् ॥ ८८ ॥

गां भूमिं वसनं यानं पात्रं धातुविनिर्मितम् ।  
 भोज्यं बहुविधं दद्यात् प्रेतस्वर्गाय सत्सुतः ॥ ८९ ॥  
 गन्धं माल्यं फलं तोयं शय्यां प्रियकरिं तथा ।  
 यद् यत् प्रेतप्रियं द्रव्यं तत् स्वर्गाय समुत्सृजेत् ॥ ९० ॥  
 ततस्तु वृषभञ्चैकं त्रिशूलाङ्गेन लाञ्छितम् ।  
 स्वर्णेनालङ्कृतं कृत्वा त्यजेत् तत्स्वरवाप्तये ॥ ९१ ॥  
 प्रेतश्राद्धोक्तविधिना श्राद्धं कृत्वाऽतिभक्तितः ।  
 ब्रह्मज्ञान् ब्राह्मणान् कौल्यान् क्षुधितानपि भोजयेत् ॥ ९२ ॥  
 दानेष्वशक्तो मनुजः कुर्वन् श्राद्धं स्वशक्तितः ।  
 बुभुक्षितान् भोजयित्वा प्रेतत्वं मोचयेत् पितुः ॥ ९३ ॥  
 आद्यैकोद्दिष्टमेतत्तु प्रेतत्वान्मुक्तिकारणम् ।  
 वर्षे वर्षे मृततिथौ दद्यादन्नं गतासवे ॥ ९४ ॥  
 बहुभिर्विधिभिः किं वा कर्मभिर्बहुभिश्च किम् ।  
 सर्वसिद्धिमवाप्नोति मानवः कौलिकार्चनात् ॥ ९५ ॥  
 विना होमाज्जपात् श्राद्धान् संस्कारेषु च कर्मसु ।  
 सम्पूर्णकार्यसिद्धिः स्यादेकया कौलिकार्चया ॥ ९६ ॥

गामित्यादि । ओ० अद्यामुकगोत्रस्य प्रेतस्य पितुरमुकदेवशर्मणः स्वर्गार्थ-  
 ममुकगोत्रायामुकदेवशर्मणे ब्राह्मणाय गामिमामहं सम्प्रददे इति वाक्येन सत्सुतः  
 प्रेतस्वर्गाय गां दद्यात् । इत्थमेव कल्पितेन तत्तद्वाक्येन भूम्यादिकमपि प्रेतस्वर्गाय  
 दद्यात् ॥ ८९ ॥ ९० ॥

तत्स्वरवाप्तये प्रेतस्वर्गावाप्तये ॥ ९१ ॥ ९२ ॥

बुभुक्षितान् क्षुधितान् ॥ ९३ ॥

आद्येत्यादि । एतदाद्यमेकोद्दिष्टं तु मृतस्य प्रेतत्वान्मुक्तेः कारणं भवति ।  
 अतः परं वर्षे वर्षे मृततिथौ करिष्यमाणे एकोद्दिष्टश्राद्धे मृतं प्रेतं नोच्चारयेदित्यव-  
 गन्तव्यम् । गतासवे विगतप्राणाय ॥ ९४—९६ ॥

शुक्लां चतुर्थीमारभ्य शुभकर्माणि साधयेत् ।

असितां पञ्चमीं यावत् विधिरेष शिवोदितः ॥ ९७ ॥

अन्यत्रापि विरुद्धेऽहिं गुर्वत्तिकौलिकाज्ञया ।

कर्माण्यपरिहार्याणि कर्मार्थी कर्तुमर्हति ॥ ९८ ॥

गृहारम्भः प्रवेशश्च यात्रा रत्नादिधारणम् ।

सम्पूज्याऽऽद्यां पञ्चतत्त्वैः कुर्यादेतानि कौलिकः ॥ ९९ ॥

संक्षेपयात्रामथवा कुर्यात् साधकसत्तमः ।

ध्यायन् देवीं स्मरन्मन्त्रं नत्वा गच्छेद् यथामति ॥ १०० ॥

सर्वासु देवतार्चसु शारदीयोत्सवादिषु ।

तत्तत्कल्पोक्तविधिना ध्यानपूजां समाचरेत् ॥ १०१ ॥

आद्यापूजां तत्तत्विधिना बलिहोमं प्रयोजयेत् ।

कौलार्चनं दक्षिणाञ्च कृत्वा कर्म समापयेत् ॥ १०२ ॥

गङ्गां विष्णुं शिवं सूर्यं ब्रह्माणं परिपूज्य च ।

उद्देश्यमर्चयेद्देवं सामान्यो विधिरीरितः ॥ १०३ ॥

कौलिकः परमो धर्मः कौलिकः परदेवता ।

कौलिकः परमं तीर्थं तस्मात् कौलं मदार्चयेत् ॥ १०४ ॥

सार्द्धत्रिकोटितीर्थानि ब्रह्माद्याः सर्वदेवताः ।

व्रमन्ति कौलिके देहे किन्न म्यात् कौलिकार्चनात् ॥ १०५ ॥

पूर्णाभिषिक्तः सत्कौलो यस्मिन् देशे विराजते ।

धन्यो मान्यः पुण्यतमः स देशः प्रार्थते सुरैः ॥ १०६ ॥

कृतपूर्णाभिषेकस्य साधकस्य शिवात्मनः ।

पुण्यपापविहीनस्य प्रभावं वेत्ति को भुवि ॥ १०७ ॥

शुक्लामित्यादि । असितां कृष्णाम् । यावदित्यवधौ ॥ ९७-१०८ ॥

केवलं नररूपेण तारयन्नखिलं जगत् ।

शिक्षयन् लोकयात्राञ्च कौलो विहरति क्षितौ ॥ १०८ ॥

श्रीदेव्युवाच ।

पूर्णाभिषिक्तकौलस्य माहात्म्यं कथितं प्रभो ।

विधानमभिषेकस्य कृपया श्रावयन्व माम् ॥ १०९ ॥

श्रीसदाशिव उवाच ।

विधानमेतत् परमं गुप्तमासीद् युगत्रये ।

गुप्तभावेन कुर्वन्तो नरा मोक्षं ययुः पुरा ॥ ११० ॥

प्रवले कलिकाले तु प्रकाशे कुलवर्त्मनः ।

नक्तं वा दिवसे कुर्यात् सप्रकाशाभिषेचनम् ॥ १११ ॥

नाऽभिषेकं विना कौलः केवलं मद्यसेवनात् ।

पूर्णाभिषेकात् कौलः स्यात् चक्राधीशः कुलार्चकः ॥ ११२ ॥

तत्राभिषेकपूर्वेऽह्नि सर्वविघ्नोपशान्तये ।

यथाशक्त्युपचारेण विघ्नेशं पूजयेद्गुरुः ॥ ११३ ॥

पूर्णाभिषेकविधिं श्रोतुमिच्छन्ती श्रीदेव्युवाच । पूर्णाभिषिक्तकौलस्येत्यादि ॥ १०९ ॥

एवं प्रार्थितः सन् श्रीसदाशिव उवाच । विधानमित्यादि ॥ ११० ॥

नक्तं रात्रौ ॥ १११ ॥ ११२ ॥

अथ पूर्णाभिषेकस्य विधानमाह तत्तेत्यादिभिः । विघ्नेशम् गणपतिम् ॥ ११३ ॥



गुरुश्चेन्नाधिकारी स्यात् शुभपूर्णाभिषेचने ।

तदाऽभिषिक्तकौलेन संस्कारं साधयेत् प्रिये ॥ ११४ ॥

खान्तार्णं बिन्दुसंयुक्तं बीजमस्य प्रकीर्तितम् ॥ ११५ ॥

गणकोऽस्य ऋषिश्छन्दो निबृत् विघ्नस्तु देवता ।

कर्त्तव्यकर्मणो विघ्नशान्त्यर्थे विनियोगिता ॥ ११६ ॥

षड्दीर्घयुक्तमूलेन षडङ्गानि समाचरेत् ।

प्राणायामं ततः कृत्वा ध्यायेद् गणपतिं शिवे ॥ ११७ ॥

गुरुरित्यादि । चेत् यद्यनभिषिक्तत्वात् शुभपूर्णाभिषेचने गुरुरधिकारी न स्यात्तदाभिषिक्तकौलेन पूर्णाभिषेचनं संस्कारं नरः साधयेत् ॥ ११४ ॥

अथ गणपतिपूजाया विधानमेवाह खान्तार्णमित्यादिभिः । बिन्दुसंयुक्त-मनुस्वारमहितं खान्तार्णं खस्यान्तिमं गकाररूपमक्षरम् अस्य विघ्नेशस्य बीजं प्रकीर्तितम् ॥ ११५ ॥

अथ ऋषिन्यासं विधातुं गणपतिबीजमन्त्रस्य ऋष्यादिकमाह गणक इत्यादिना । अस्य गणपतिबीजमन्त्रस्य गणक ऋषिनिबृच्छन्दो विघ्नो देवता कर्त्तव्यस्य शुभपूर्णाभिषेककर्मणो विघ्नशान्त्यर्थे विनियोगः । शिरमि गणकाय ऋषये नमः । मुखे निबृच्छन्दमे नमः । हृदये विघ्नाय देवतायै नमः । इति ऋषिन्यासं विदध्यात् ॥ ११६ ॥

षडित्यादि । ततः षड्दीर्घयुक्तेन मूलेन गणपतिबीजेनाङ्गुष्ठादीनि हृदयादीनि च षडङ्गानि प्रति न्यासं समाचरेत् । गां अङ्गुष्ठाभ्यां नमः । गीं तर्जनीभ्यां स्वाहा । गूं मध्यमाभ्यां वषट् । गैं अनामिकाभ्यां हुँ । गौं कनिष्ठाभ्यां वौषट् । गः करतलपृष्ठाभ्यां फट् । इत्युङ्गुष्ठादिषडङ्गन्यासम् । गां हृदयाय नमः । गीं शिरसे स्वाहा । गूं शिखायै वषट् । गौं कवचाय हुँ । गौं नेत्रत्रयाय वौषट् । गः करतलपृष्ठाभ्यां फट् । इति हृदयादिषडङ्गन्यासं च विदध्यादित्यर्थः । ततो गमिति मन्त्रेण प्राणायामं कृत्वा गणपतिं ध्यायेत् ॥ ११७ ॥

सिन्दूराभं त्रिनेत्रं पृथुतरजठरं हस्तपद्मैर्दधानं  
 खड्गं पाशाङ्कुशेष्टान्युरुकरविलसद्धारुणीपूर्णकुम्भम् ।  
 बालेन्दूद्दीप्तमौलिं करिपतिवदनं बीजपूराद्र्गण्डं  
 भोगीन्द्राबद्धभूषं भजत गणपतिं रक्तवस्त्राङ्गरागम् ॥ ११८ ॥  
 ध्यात्वैवं मानसैरिष्ट्वा पीठशक्तीः प्रपूजयेत् ।  
 तीव्रा च ज्वालिनी नन्दा भोगदा कामरूपिणी ॥ ११९ ॥  
 उग्रा तेजस्वती सत्या मध्ये विघ्नविनाशिनी ।  
 पूर्वादितोऽर्चयित्वैताः पूजयेत् कमलासनम् ॥ १२० ॥

गणपतिध्यानमेवाहैकेन सिन्दूराभमित्यादि । हे भक्ता गणपतिं गणेशानं  
 यूयं भजतेत्यन्वयः । कथम्भूतं गणपतिम् सिन्दूराभम् सिन्दूरेणाभां दीप्तिर्यस्य  
 यस्मिन् वा तथाभूतम् । पुनः कीदृशम् त्रिनेत्रम् त्रिलोचनम् । पुनः कीदृशम्  
 पृथुतरजठरम् अतिविशालकुक्षिम् । पुनः कीदृशम् हस्तपद्मैः पाणिकमलैः खड्गं  
 पाशाङ्कुशेष्टानि पाशमङ्कुशं वरं च दधानं दधतम् । पुनः कीदृशम् उरुकरविल-  
 सद्धारुणीपूर्णकुम्भम् उरौ विशाले करे शुण्डायां विलसन् भाममानो वारुण्या  
 मदिग्या पूर्णः कुम्भो यस्य तथाभूतम् । पुनः कीदृशम् बालेन्दूद्दीप्तमौलिम्  
 बालेन्दुनोद्दीप्तो मौलिः किरीटं यस्य तथाभूतम् । पुनः कीदृशम् करिपतिवदनम्  
 करिपतेर्गजराजस्येव वदनं मुखं यस्य तथाभूतम् । पुनः कीदृशम् बीजपूराद्र्ग-  
 ण्डम् बीजपूरेण मदप्रवाहेणाद्रौ गण्डो कपोलो यस्य तथाभूतम् । पुनः  
 कीदृशम् भोगीन्द्राबद्धभूषम् भोगीन्द्रेण सर्पराजेन बद्धा भूषा यस्य येन वा  
 तथाभूतम् । पुनः कीदृशम् रक्तवस्त्राङ्गरागम् रक्तवस्त्रेणाङ्गे रागो रक्तत्वं यस्य  
 तथाभूतम् ॥ ११८ ॥

ध्यात्वैवमित्यादि । एवं गणपतिं ध्यात्वा मानसैरुपचारैरिष्ट्वा पूजयित्वा च  
 प्रणवादिनमोऽन्तेन नाममन्त्रेण गन्धपुष्पादिभिः पीठशक्तीः प्रपूजयेत् । याः

पुनर्ध्यात्वा गणेशानं पञ्चतत्त्वोपचारकैः ।

अभ्यर्च्य तच्चतुर्दिक्षु गणेशं गणनायकम् ॥ १२१ ॥

गणनाथं गणक्रीडं यजेत् कौलिकसत्तमः ।

एकदन्तं रक्ततुण्डं लम्बोदरगजाननौ ॥ १२२ ॥

महोदरश्च विकटं धूम्राभं विघ्ननाशनम् ॥ १२३ ॥

ततो ब्राह्मीमुखाः शक्तीर्दिक्पालांश्च प्रपूजयन् ।

तेषामम्नाणि सम्पूज्य विघ्नराजं विसर्जयेत् ॥ १२४ ॥

एवं सम्पूज्य विघ्नेशमधिवासनमाचरेत् ।

भोजयेच्च पञ्चतत्त्वैर्ब्रह्मज्ञानं कुलमाधकान् ॥ १२५ ॥

पीठशक्तीः प्रपूजयेत्ता आह त्रीन् चेत्यादिनैकेन । पूर्वोक्तमन्त्राणां क्रमेणैतास्तीन्वाद्या  
अर्चयित्वा प्रणवादिनामोऽन्तेन नाममन्त्रेण गन्धपुष्पादिभिः कमलासनं पूज-  
येत् ॥ ११९ ॥ १२० ॥

पुनर्गत्यादि । कौलिकसत्तमः पुनर्गणेशानं ध्यात्वा पञ्चतत्त्वोपचारकैः  
पूर्वोक्तमन्त्रशोधितैर्मन्त्रादिभिः पञ्चतत्त्वैर्गन्धैश्च पाद्यार्घ्याचमनीयादिभिरुपचारै-  
रभ्यर्च्य च तच्चतुर्दिक्षु नमोऽन्तनाममन्त्रेण गन्धपुष्पादिभिर्गणेशादीन् क्रमतो  
यजेत् ॥ १२१—१२३ ॥

तत इत्यादि । ततः परं प्रणवादिनामोऽन्तनाममन्त्रेण गन्धपुष्पादिभि-  
र्ब्राह्मीमुखा ब्राह्मीप्रभृतीरष्टशक्तीरिन्द्रादीन् दिक्पालांश्च प्रपूजयन् तेषां दिक्पाला-  
नामम्नाणि च सम्पूज्य विघ्नराजं क्षमस्वेति वाक्येन विघ्नराजं विसर्जयेत् ॥ १२४ ॥

एवमित्यादि । एवं विघ्नेशं सम्पूज्य वक्ष्यमाणेन विधिना अधिवासन-  
माचरेत् कुर्यात् ॥ १२५ ॥

ततः परदिने स्नातः कृतनित्योदितक्रियः ।  
 आजन्मकृतपापानां क्षयार्थं तिलकाञ्चनम् ।  
 उत्सृजेत् कौलतृप्त्यर्थं भोज्यञ्चैकमपि प्रिये ॥ १२६ ॥  
 अर्घ्यं दत्त्वा दिनेशाय ब्रह्मविष्णुशिवग्रहान् ।  
 अर्चयित्वा मातृगणान् वसुधारां प्रकल्पयेत् ॥ १२७ ॥  
 कर्मणोऽभ्युदयार्थाय वृद्धिश्राद्धं समाचरेत् ।  
 ततो गत्वा गुरोः पार्श्वं प्रणम्य प्रार्थयेदिदम् ॥ १२८ ॥  
 त्राहि नाथ कुलाचारनलिनीकुलवल्लभ ।  
 त्वत्पादाम्भोरुहछायां देहि मूर्द्ध्नि कृपानिधे ॥ १२९ ॥  
 आज्ञां देहि महाभाग शुभपूर्णाभिषेचने ।  
 निर्विघ्नं कर्मणः सिद्धिमुपैमि त्वत्प्रसादतः ॥ १३० ॥  
 शिवशक्त्याज्ञया वत्स कुरु पूर्णाभिषेचनम् ।  
 मनोरथमयी सिद्धिर्जायतां शिवशासनात् ॥ १३१ ॥  
 इत्थमाज्ञां गुरोः प्राप्य सर्वोपद्रवशान्तये ।  
 आयुर्लक्ष्मीवलारोग्यावाप्त्यै सङ्कल्पमाचरेत् ॥ १३२ ॥

तत इत्यादि । ततो दिनात् परदिने स्नातः कृतनित्योदितक्रियश्च सन्  
 ओ० अद्यामुकगोत्रः श्रीमदमुकदेवशर्मा आजन्मकृताशेषदुष्कृतक्षयकामोऽमुक-  
 गोत्रायामुकदेवशर्मणे ब्राह्मणाय दातुं काञ्चनसहितं स्तिलानहमुत्सृजे इति  
 वाक्येनाजन्मकृतपापानां क्षयार्थं तिलकाञ्चनमुत्सृजेत् । तथैव कल्पितेन वाक्येन  
 कौलतृप्त्यर्थमेकं भोज्यमप्युत्सृजेत् ॥ १२६-१२८ ॥

यन् प्रार्थयेत्तदाह त्राहि नाथेत्यादिभ्यां द्वाभ्याम् ॥ १२९-१३१ ॥

इत्थमित्यादि । इत्थं गुरोराज्ञां प्राप्य सर्वोपद्रवशान्तये आयुर्लक्ष्मी-  
 वलारोग्यप्राप्त्यै च ओ० अद्यामुकगोत्रः श्रीमदमुकदेवशर्मा निःशेषोपद्रवध्वंसकाम

ततस्तु कृतसङ्कल्पो वस्त्रालङ्कारभूषणैः ।

कारणैः शुद्धिसहितैरभ्यर्च्य वृणुयाद् गुरुम् ॥ १३३ ॥

गुरुर्मनोहरे गेहे गैरिकादिविचित्रिते ।

चित्रध्वजपताकाभिः फलपल्लवशोभिते ॥ १३४ ॥

किङ्किणीजालमालाभिश्चन्द्रातपविभूषिते ।

घृतप्रदीपावलिभिस्तमोलेशविवर्जिते ॥ १३५ ॥

कर्पूरसहितैर्धूपैर्यक्षधूपैः सुवासिते ।

व्यजनैश्चापरैर्हैर्हर्षणाद्यैरलङ्कृते ॥ १३६ ॥

सार्धहस्तमितां वेदीमुच्चकैश्चतुरङ्गुलाम् ।

रचयेन्मृण्मयीं तत्र चूर्णैरक्षतसम्भवैः ॥ १३७ ॥

आयुर्लक्ष्मीवलारोग्यकामश्च शुभपूर्णाभिषेचनमहं करिष्ये इति सङ्कल्पमाचरेत् कुर्यात् ॥ २३२ ॥

ततस्त्वित्यादि । ततस्तु कृतसङ्कल्पः शिष्यो वस्त्रालङ्कारभूषणैः शुद्धि-  
सहितैर्मासादिसहितैः कारणैर्मन्त्रैश्च गुरुमभ्यर्च्य ओँ अद्यामुकगोत्रः श्री अमुक-  
देवशर्मा अमुकगोत्रं श्रीमन्तममुकानन्दनाथं गुरुत्वेन भवन्तं वस्त्रादिभिर्ग्रहं वृणे इति  
वाक्येन गुरुं वस्त्रादिभिर्वृणुयात् ॥ १३३ ॥

गुरुरित्यादि । ततो गुरुर्गेहे गृहे सार्धहस्तमितामुच्चकैरुच्चत्वे चतुरङ्गुलां  
चतुरङ्गुलिपरिमितां मृण्मयीं वेदीं रचयेत् कल्पयेत् इति चतुर्थश्लोकगतैः  
पदैरन्वयः । मनोहरेः इत्यादीनि सप्तम्यन्तानि पदानि गेहस्य विशेषणानि  
भवन्तीति ज्ञेयम् । चित्रध्वजपताकाभिश्च शोभिते ॥ १३४ ॥

किङ्किणीजालमालाभिः क्षुद्रघण्टिकासमूहमालाभिश्च भूषिते यक्षधूपैः  
शालवृक्षरसैः । वह्निः मयूरपक्षैः ॥ १३५ ॥ १३६ ॥

पीतरक्तासितश्वेतश्यामलैः सुमनोहरम् ।

मण्डलं सर्वतोभद्रं विदध्यात् श्रीगुरुस्ततः ॥ १३८ ॥

स्वस्वकल्पोक्तविधिना मनसार्चावधिक्रियाम् ।

कृत्वा पूर्वोक्तमन्त्रेण पञ्चतत्त्वानि शोधयेत् ॥ १३९ ॥

संशोध्य पञ्चतत्त्वानि पुरःकल्पितमण्डले ।

स्वार्णं वा राजतं ताम्रं मृण्मयं घटमेव वा ॥ १४० ॥

क्षालितञ्चाऽस्त्रबीजेन दध्यक्षतविचर्चितम् ।

स्थापयेद्ब्रह्मबीजेन सिन्दूरेणाऽङ्कयेत् श्रिया ॥ १४१ ॥

क्षकाराद्यैरकारान्तैर्वर्णैर्विन्दुद्विभूषितैः ।

मूलमन्त्रत्रिजापेन पूरयेत् कारणेन तम् ॥ १४२ ॥

अथवा तीर्थतोयेन शुद्धेन पाथसाऽपि वा ।

नवरत्नं सुवर्णं वा घटमध्ये विनिःक्षिपेत् ॥ १४३ ॥

ततः परं श्रीगुरुस्तत्र रक्षितायां वेद्यां पीतरक्ता-सितश्वेतश्यामलैरक्षतस-  
म्भवैश्चूर्णैः सुमनोहरं सर्वतोभद्रं मण्डलं विदध्यात् कुर्यात् । असितैर्नीलवर्णैः ।  
श्यामलैर्हृदिद्वर्णैः ॥ १३७ ॥ १३८ ॥

स्वस्वेत्यादि । ततः स्वस्वकल्पोक्तविधिना मानसार्चावधिक्रियां मानस-  
पूजापर्यन्तां क्रियां कृत्वा पूर्वोक्तमन्त्रेण मन्त्रार्दानि पञ्चतत्त्वानि शोधयेत् ॥ १३९ ॥

संशोध्येत्यादि । पूर्वोक्तेन मन्त्रेण पञ्चतत्त्वानि संशोध्य पुरःकल्पिते  
सर्वतोभद्रमण्डलेऽस्त्रबीजेन फटा मन्त्रेण क्षालितं धौतं दध्यक्षतविचर्चितं दध्यक्षतै-  
र्विलिप्तं स्वार्णं सुवर्णभवं राजतं रजतोद्भवं ताम्रोद्भवं मृण्मयमेव वा घटं ब्रह्मबीजेन  
प्रणवेन स्थापयेत् । श्रिया श्रीं बीजेन सिन्दूरेणाऽङ्कयेच्च ॥ १४० ॥ १४१ ॥

क्षकाराद्यैरित्यादि । ततो विन्दुविभूषितैरनुस्वारालङ्कृतैः क्षकाराद्यैरका-  
रान्तैर्वर्णैः सह मूलमन्त्रस्य त्रिजापेन कारणेन मन्त्रेणाऽथवा तीर्थतोयेन शुद्धेन

पनसोडुम्बराश्वत्थवकुलाम्रसमुद्भवम् ।

पल्लवं तन्मुखे दद्यात् वाग्भवेन कृपानिधिः ॥ १४४ ॥

शरावं गार्ज्जितं वापि फलाक्षतसमन्वितम् ।

रामां मायां समुच्चार्य स्थापयेत् पल्लवोपरि ॥ १४५ ॥

बध्नीयाद्वस्त्रयुग्मेन ग्रीवां तस्य वरानने ।

शक्तौ रक्तं शिवे विष्णौ श्वेतवासः प्रकीर्तितम् ॥ १४६ ॥

स्थां स्थीं मायां रमां स्मृत्वा स्थिरीकृत्य घटान्तरे ।

निःक्षिप्य पञ्चतत्त्वानि नवपात्राणि विन्यसेत् ॥ १४७ ॥

राजतं शक्तिपात्रं स्यात् गुरुपात्रं हिरण्मयम् ।

श्रीपात्रन्तु महाशङ्खं ताम्राण्यन्यानि कल्पयेत् ॥ १४८ ॥

पवित्रेणाऽन्येन पाथसा जलेनापि वा तं घटं पूरयेत् । ततो घटमध्ये नवगर्भं  
सुवर्णं वा विनिःक्षिपेत् ॥ १४२ ॥ १४३ ॥

तन्मुखे घटमुखे । वाग्भवेन णमिति मन्त्रेण ॥ १४४ ॥

शरावमित्यादि । ततः फलाक्षतसमन्वितं सुवर्णादिभवं मार्त्तिकं  
मृत्तिकोद्भवं वापि शरावं रमां श्रीमिति मायां द्वीमिति च बीजं समुच्चार्य  
पल्लवोपरि स्थापयेत् ॥ १४५ ॥

तस्य घटस्य । ननु किं वर्णेन वस्त्रयुग्मेन घटस्य ग्रीवां बध्नीयादित्यपेक्षा-  
यामाह शक्तौ रक्तमित्यादि ॥ १४६ ॥

स्थां स्थीमित्यादि । ततः स्थां स्थीं मायां रमां स्मृत्वा स्थां स्थीं द्वीं  
श्रीं स्थिरीभवेति मन्त्रं पठित्वा स्थिरीकृतघटान्तरे पञ्चतत्त्वानि निःक्षिप्य  
पूर्वोक्तविधिना नवपात्राणि विन्यसेत् स्थापयेत् ॥ १४७ ॥

ननु किं द्रव्योद्भवानि नवपात्राणि विन्यसेत्तत्राह राजतमित्यादि ।  
महाशङ्खं नैरकपालम् ॥ १४८ ॥ १४९ ॥

पाषाणदारुलोहानां पात्राणि परिवर्जयेत् ।  
 शक्त्या प्रवर्जयेत् पात्रं महादेव्याः प्रपूजने ॥ १४९ ॥  
 पात्राणां स्थापनं कृत्वा गुरुन् देवीं प्रतर्पयेत् ।  
 ततस्त्वमृतसम्पूर्णघटमभ्यर्चयेत् सुधीः ॥ १५० ॥  
 दर्शयित्वा धूपदीपौ सर्वभूतबलिं हरेत् ।  
 पीठदेवान् पूजयित्वा षडङ्गन्यासमाचरेत् ॥ १५१ ॥  
 प्राणायामं ततः कृत्वा ध्यात्वाऽऽवाह्य महेश्वरीम् ।  
 स्वशक्त्या पूजयेदिष्टां वित्तशाठ्यं विवर्जयेत् ॥ १५२ ॥  
 होमान्तकृत्यं निष्पाद्य कुमारीशक्तिसाधकान् ।  
 पुष्पचन्दनवासोभिरर्चयेत् सद्गुरुः शिवे ॥ १५३ ॥  
 अनुगृह्णन्तु कौल्या मे शिष्यं प्रति कुलव्रताः ।  
 पूर्णाभिषेकसंस्कारे भवद्भिरनुमन्यताम् ॥ १५४ ॥  
 एवं पृच्छति चक्रेशं तं ब्रूयुर्गुरुमादरात् ।  
 महामायाप्रसादेन प्रभावात् परमात्मनः ।  
 शिष्यो भवतु पूर्णस्ते परतत्त्वपरायणः ॥ १५५ ॥

गुरुन् देवीमिति आनन्दभैरवादीनामप्युपलक्षणम् । प्रतर्पयेत् पूर्वोक्तेन  
 तत्तन्मन्त्रेण ॥ १५० ॥

दर्शयित्वेत्यादि । ततो घटं प्रति धूपदीपौ दर्शयित्वा पूर्वोक्तमन्त्रेण  
 सर्वभूतबलिं हरेत् दद्यात् ॥ १५१ ॥ १५२ ॥

होमान्तकृत्यं होमपर्यन्तं कर्तव्यं कर्म निष्पाद्य साधयित्वा ॥ १५३ ॥  
 ॥ १५४ ॥

परतत्त्वपरायणः परंब्रह्मतत्परः ॥ १५५ ॥



शिष्येण च गुरुर्देवीमर्चयित्वाऽर्चिते घटे ।

कामं मायां रमां जप्त्वा चालयेद्विमलं घटम् ॥ १५६ ॥

उत्तिष्ठ ब्रह्मकलश देवतात्मक सिद्धिद ।

त्वत्तोयपल्लवैः सिक्तः शिष्यो ब्रह्मरतोऽस्तु मे ॥ १५७ ॥

इत्थं सञ्चाल्य कलशमुत्तराभिमुखं गुरुः ।

मन्त्रैरेतैर्वक्ष्यमाणैरभिषिञ्चेत् कृपान्वितः ॥ १५८ ॥

शुभपूर्णाभिषेकस्य सदाशिव ऋषिः स्मृतः ।

छन्दोऽनुष्टुब्देवताऽऽद्या प्रणवं बीजमीरितम् ।

शुभपूर्णाभिषेकार्थं विनियोगः प्रकीर्तितः ॥ १५९ ॥

शिष्येणेत्यादि । ततो गुरुः शिष्येण देवीमर्चयित्वाऽर्चिते पूजिते घटे कामं मायां रमां क्लीं ह्रीं श्रीमिति मन्त्रं जप्त्वा वक्ष्यमाणमन्त्रेण विमलं घटं चालयेत् ॥ १५६ ॥

घटचालनमन्त्रमेवाह उत्तिष्ठेत्याद्यम् ॥ १५७ ॥

इत्थमित्यादि । इत्थं कलशं घटं सञ्चाल्य कृपान्वितो गुरुरुत्तराभिमुखं शिष्यं वक्ष्यमाणैरेतैर्मन्त्रैरभिषिञ्चेत् ॥ १५८ ॥

अथ शुभपूर्णाभिषेकमन्त्राणामृष्यादिकमाह शुभपूर्णाभिषेकस्येत्यादिना सार्धेन । एषां शुभपूर्णाभिषेकमन्त्राणां सदाशिव ऋषिरनुष्टुप्छन्दः आद्या काली देवता प्रणवो बीजं शुभपूर्णाभिषेकार्थं विनियोगः । शिरसि सदाशिवाय ऋषये नमः । मुखेऽनुष्टुप्छन्दसे नमः । हृदये आद्यायै कालिकायै देवतायै नमः । गुह्ये प्रणवाय बीजाय नमः । शुभपूर्णाभिषेकार्थं विनियोगः इति ऋषिन्यासो विधातव्यः ॥ १५९ ॥

गुरवस्त्वाऽभिषिञ्चन्तु ब्रह्मविष्णुमहेश्वराः ।  
 दुर्गालक्ष्मीभवान्यस्त्वामभिषिञ्चन्तु मातरः ॥ १६० ॥  
 षोडशी तारिणी नित्या स्वाहा महिषमर्दिनी ।  
 एतास्त्वामभिषिञ्चन्तु मन्त्रपूतेन वारिणा ॥ १६१ ॥  
 जयदुर्गा विशालाक्षी ब्रह्माणी च सरस्वती ।  
 एतास्त्वामभिषिञ्चन्तु वगला वरदा शिवा ॥ १६२ ॥  
 नारसिंही च वाराही वैष्णवी वनमालिनी ।  
 इन्द्राणी वारुणी रौद्री त्वाऽभिषिञ्चन्तु शक्तयः ॥ १६३ ॥  
 भैरवी भद्रकाली च तुष्टिः पुष्टिरुमा क्षमा ।  
 श्रद्धा कान्तिर्दया शान्तिरभिषिञ्चन्तु ते सदा ॥ १६४ ॥  
 महाकाली महालक्ष्मीर्महानीलसरस्वती ।  
 उग्रचण्डा प्रचण्डा त्वामभिषिञ्चन्तु सर्वदा ॥ १६५ ॥  
 मत्स्यः कूर्मो वराहश्च नृसिंहो वामनस्तथा ।  
 रामो भार्गवरामस्त्वामभिषिञ्चन्तु वारिणा ॥ १६६ ॥  
 असिताङ्गो रुरुश्चण्डः क्रोधोन्मत्तो भयङ्करः ।  
 कपाली भीषणश्च त्वामभिषिञ्चन्तु वारिणा ॥ १६७ ॥  
 काली कपालिनी कुल्ला कुरुकुल्ला विरोधिनी ।  
 विप्रचित्ता महोग्रा त्वामभिषिञ्चन्तु सर्वदा ॥ १६८ ॥

अथ गुरवस्त्वाभिषिञ्चन्त्वित्यादीनभिषेकमन्त्रानेवाह त्वा त्वाम्  
 १६०-१६२ ॥

त्वा त्वाम् ॥ १६३ ॥

ते इति कर्मणः शेषत्वेन विवक्षितत्वात् षष्ठी ॥ १६४-१६९ ॥

इन्द्रोऽग्निः शमनो रक्षो वरुणः पवनस्तथा ।  
 धनदश्च महेशानः सिञ्चन्तु त्वां दिगीश्वराः ॥ १६९ ॥  
 रविः सोमो मङ्गलश्च बुधो जीवः सितः शनिः ।  
 राहुः केतुः सनक्षत्रा अभिषिञ्चन्तु ते ग्रहाः ॥ १७० ॥  
 नक्षत्रं करणं योगो वाराः पक्षौ दिनानि च ।  
 ऋतुर्मासो हायनस्त्वामभिषिञ्चन्तु सर्वदा ॥ १७१ ॥  
 लवणेशुसुरासर्पिर्दधिदुग्धजलान्तकाः ।  
 समुद्रास्त्वाऽभिषिञ्चन्तु मन्वपूतेन वारिणा ॥ १७२ ॥  
 गङ्गा सूर्यमुता रेवा चन्द्रभागा सरस्वती ।  
 सरयुर्गण्डकी कुन्ती श्वेतगङ्गा च कौशिकी ।  
 एतास्त्वामभिषिञ्चन्तु मन्वपूतेन वारिणा ॥ १७३ ॥  
 अनन्ताद्याः सुपर्णाद्याः पतत्रिणः ।  
 तरवः कल्पवृक्षाद्याः सिञ्चन्तु त्वां महीधराः ॥ १७४ ॥  
 पातालभृतलव्योमचारिणः क्षेमकारिणः ।  
 पूर्णाभिपेकसन्तुष्टास्त्वाऽभिषिञ्चन्तु पाथसा ॥ १७५ ॥  
 दोर्भाग्यं दुर्यशो रोगा दौर्मनस्यं तथा शुचः ।  
 विनश्यन्त्वभिपेकेन परमब्रह्मतेजसा ॥ १७६ ॥

जीवो बृहस्पतिः । सितः शुक्रः ॥ १७०--१७२ ॥

सूर्यमुता सूर्यपुत्री यमुना ॥ १७३ ॥

\* अनन्ताद्याः शेषप्रभृतयः । सुपर्णाद्याः गरुडादयः । पतत्रिणः पक्षिणः  
 ॥ १७४ ॥ १७५ ॥

अलक्ष्मीः कालकर्णी च डाकिन्यो योगिनीगणाः ।  
 विनश्यन्त्वभिषेकेण कालीबीजेन ताडिताः ॥ १७७ ॥  
 भूताः प्रेताः पिशाचाश्च ग्रहा येऽरिष्टकारकाः ।  
 विद्रुतास्ते विनश्यन्तु रमाबीजेन ताडिताः ॥ १७८ ॥  
 अभिचारकृता दोषा वैरिमन्वोद्भवाश्च ये ।  
 मनोवाक्कायजा दोषाः विनश्यन्त्वभिषेचनान् ॥ १७९ ॥  
 नश्यन्तु विपदः सर्वाः सम्पदः सन्तु सुस्थिराः ।  
 अभिषेकेण पूर्णेन पूर्णाः सन्तु मनोरथाः ॥ १८० ॥  
 इत्येकाधिकविंशत्या मन्त्रैः संसिक्तसाधकम् ।  
 पशोर्मुखाल्लब्धमन्त्रं पुनः संश्रावयेद् गुरुः ॥ १८१ ॥  
 पूर्वोक्तनाम्नां सम्बोध्य ज्ञापयन् शक्तिसाधकान् ।  
 दद्यादानन्दनाथान्तमाख्यानं कौलिको गुरुः ॥ १८२ ॥  
 श्रुतमन्त्रो गुरोर्यन्त्रे सम्पूज्य निजदेवताम् ।  
 पञ्चतत्त्वोपचारेण गुरुमभ्यर्चयेत्ततः ॥ १८३ ॥  
 गोभूहिरण्यवासांसि पानालङ्करणानि च ।  
 गुरवे दक्षिणां दत्त्वा यजेत् कौलान् शिवात्मकान् ॥ १८४ ॥

शुचः शोकाः ॥ १७६ ॥ १७७ ॥

अरिष्टकारकाः अशुभोत्पादकाः ॥ १७८-१८१ ॥

पूर्वोक्त्यादि । ततः कौलिको गुरुः शक्तिसाधकान् ज्ञापयन् सन्  
 पूर्वोक्तनाम्ना शिष्यं सम्बोध्य तस्याऽऽनन्दनाथान्तमाख्यानं नाम दद्यात् । यथा  
 अमुकदेवशर्मन् त्वमेतद्दिनमागम्याऽमुकानन्दनाथाख्योऽसीति ॥ १८२ ॥ १८३ ॥

गोभूहिरण्येत्यादि । ओँ अद्येत्यादि कृतैतच्छुभपूर्णाभिषेककर्मणः  
 साङ्गत्वार्थं गोभूहिरण्यादिदक्षिणाममुकगोत्रायामुकानन्दनाथाय गुरवे तुभ्यमहं

कृतकौलार्चनो धीरः शान्तोऽतिविनयान्वितः ।  
 श्रीगुरोश्चरणौ स्पृष्ट्वा भक्त्या नत्वेदमर्थयेत् ॥ १८५ ॥  
 श्रीनाथ जगतां नाथ मन्नाथ करुणानिधे ।  
 परामृतप्रदानेन पूरयाऽस्मन्मनोरथम् ॥ १८६ ॥  
 आज्ञां मे दीयतां कौलाः प्रत्यक्षशिवरूपिणः ।  
 सच्छिष्याय विनीताय ददामि परमामृतम् ॥ १८७ ॥  
 चक्रेश परमेशान कौलपङ्कजभास्कर ।  
 कृतार्थं कुरु सच्छिष्यं देह्यमुष्मै कुलामृतम् ॥ १८८ ॥  
 आज्ञामादाय कौलानां परमामृतपूरितम् ।  
 सशुद्धिकं पानपात्रं शिष्यहन्ते समर्पयेत् ॥ १८९ ॥  
 हृद्याकृत्य गुरुर्देवीं सुवसंलग्नभस्मना ।  
 स्वस्य शिष्यस्य कौलानां कर्चे च तिलकं न्यसेत् ॥ १९० ॥  
 ततः प्रसादतत्त्वानि कौलेभ्यः परिवेशयन् ।  
 चक्रानुष्ठानविधिना विदध्यात् पानभोजनम् ॥ १९१ ॥  
 इति ते कथितं देवि शुभपूर्णाभिषेचनम् ।  
 ब्रह्मज्ञानैकजननं शिवत्वफलसाधनम् ॥ १९२ ॥  
 नवरात्रं सप्तरात्रं पञ्चरात्रं विरात्रकम् ।  
 अथ वाप्येकरात्रञ्च कुर्यात् पूर्णाभिषेचनम् ॥ १९३ ॥

सप्रदं इति वाक्येन यथाशक्ति गोभृद्दिग्ग्यादीनि दक्षिणां गुरवे दत्त्वा  
 शिवात्मकान् शिवस्वरूपान् कौलान् यजेत् ॥ १८४ ॥

अर्थयेत् याचेत् ॥ १८५ ॥

यत् प्रार्थयेत्तदाह श्रीनाथेत्याद्येकेन ॥ १८६-१९० ॥

संस्कारेऽस्मिन् कुलेशानि पञ्चकल्पाः प्रकीर्त्तिताः ।  
 नवरात्रे विधातव्यं सर्वतोभद्रमण्डलम् ॥ १९४ ॥  
 नवनाभं सप्तरात्रे पञ्चाब्जं पञ्चरात्रके ।  
 त्रिरात्रे चैकरात्रे च पद्ममष्टदलं प्रिये ॥ १९५ ॥  
 मण्डले सर्वतोभद्रे नवनाभेऽपि साधकैः ।  
 स्थापनीया नव घटाः पञ्चाब्जे पञ्चसङ्ख्यकाः ॥ १९६ ॥  
 नलिनेऽष्टदले देवि घटस्त्वंकः प्रकीर्त्तितः ।  
 अङ्गावरणदेवांश्च केसरादिषु पृजयेत् ॥ १९७ ॥  
 पूर्णाभिषेकसिद्धानां कौलानां निर्मलात्मनाम् ।  
 दर्शनात् स्पर्शनाद् घ्राणाद् द्रव्यशुद्धिर्विधीयते ॥ १९८ ॥  
 शाक्तैर्वा वैष्णवैः शैवैः सौरैर्गाणपतैरपि ।  
 कौलधर्माश्रितः साधुः पूजनीयोऽतियत्नतः ॥ १९९ ॥  
 शाक्ते शाक्तो गुरुः शक्तः शैवे शैवो गुरुर्मतः ।  
 वैष्णवे वैष्णवः सौरे सौरो गुरुर्दाहतः ॥ २०० ॥  
 गाणपं गाणपश्चैव कौलः सर्वत्र सद्गुरुः ।  
 अतः सर्वात्मना धीमान् कौलाद् दीक्षां समाचरेत् ॥ २०१ ॥  
 पञ्चतत्त्वेन यत्नेन भक्त्या कौलान् यजन्ति ये ।  
 उद्धृत्य पुरुषान् सर्वास्ते यान्ति परमां गतिम् ॥ २०२ ॥

तत इति । विदध्यात् कुर्यात् ॥ १९.१-१९.६ ॥

नलिने षष्ठे ॥ १९.७-२०० ॥

पशोर्वक्त्राल्लब्धमन्त्रः पशुरेव न संशयः ।

वीराल्लब्धमनुर्वीरः कौलाद्भवति ब्रह्मवित् ॥ २०३ ॥

शाक्ताभिषेकी वीरः स्यात् पञ्च तत्त्वानि शोधयेत् ।

स्वेष्टपूजाविधावेव न तु चक्रेश्वरो भवेत् ॥ २०४ ॥

वीरघाती वृथापायी वीराणां स्त्रीगमस्तथा ।

स्तेयी महापातकिनस्तत्संसर्गी च पञ्चमः ॥ २०५ ॥

कुलवर्त्म कुलद्रव्यं कुलसाधकमेव च ।

ये निन्दन्ति दुरात्मानस्ते गच्छन्त्यधमां गतिम् ॥ २०६ ॥

नृत्यन्ति रुद्रडाकिन्यो नृत्यन्ति रुद्रभैरवाः ।

मांसास्थिचर्वणानन्दाः सुराकौलद्विपां नृणाम् ॥ २०७ ॥

दयालवः सत्यशीलाः सदा परहितैषिणः ।

तान् गर्हयन्तो नरकान्निष्कृतिं यान्ति न क्वचित् ॥ २०८ ॥

उक्ता प्रयोगा बहवः कर्माणि विविधानि च ।

ब्रह्मैकनिष्ठकौलस्य त्यागानुष्ठानयोः समम् ॥ २०९ ॥

एकमेव परं ब्रह्म जगदावृत्य तिष्ठति ।

विश्वार्चया तदर्चा स्यात् यतः सर्वं तदन्वितम् ॥ २१० ॥

सर्वात्मना सर्वप्रयत्नेन ॥ २०१—२०४ ॥

अथ पञ्चमहापातकिन आह वीरघातीत्याद्येकेन ॥ २०५—२०७

गर्हयन्तः निन्दन्तः ॥ २०८ ॥ २०९ ॥

एकेति । तदर्चा परब्रह्मार्चनम् । तदन्वितम् परब्रह्मान्वितम् ॥ २१०

फलासक्ताः कामपराः कर्मजालरताः प्रिये ।

पृथक्त्वेन यजन्तोऽपि तत् प्रयान्ति विशन्ति च ॥ २११ ॥

सर्वं ब्रह्मणि सर्वत्र बह्वैव परिपश्यति ।

ज्ञेयः स एव सत्कौलो जीवन्मुक्तो न संशयः ॥ २१२ ॥

इति श्रीमहानिर्वाणतन्त्रे सर्वतन्त्रोत्तमोत्तमे सर्ववर्गनिर्णयनारे श्रीमदाद्यासदाशिवसंवादे

बुद्धिश्चाद्वादिमृतक्रियापूर्णाभिषेककथनं नाम दशमोऽष्टासः ।

फलासक्ता इत्यादि । अत इति शेषः । कर्मजालरताः कर्मसमूहानुरक्ताः ।

तत् परं ब्रह्म ॥ २११ ॥ २१२ ॥

इति श्रीमहानिर्वाणतन्त्रटीकायां दशमोऽष्टासः ।



# एकादशोह्वासः

श्रुत्वा शाम्भवधर्माणि वर्णाश्रमविभेदतः ।

अपर्णा परया प्रीत्या पप्रच्छ शङ्करं प्रति ॥ १ ॥

श्रीदेव्युवाच ।

वर्णाश्रमाचारधर्माः संस्कारा लोकसिद्धये ।

कथिताः कृपया मह्यं सर्वज्ञेन त्वया प्रभो ॥ २ ॥

ओ३ नमो ब्रह्मणे ।

कलौ लोकानां प्रायशो नास्तिकत्वात् संशयापन्नमानसत्वात् कामक्रोधाद्यभि-  
भूतत्वात् सर्वदेन्द्रियमुखाकांक्षित्वाच्च सदाशिवप्रोक्तसन्मार्गाननुष्ठानात्तन्निषिद्ध-  
दुर्वर्त्मनः मेवनाच्चानेकविधं पापमुत्पद्यते । ततश्च तेषां कथं विमुक्तिरित्याशयवती  
पार्वती शङ्करं पृच्छति स्मेत्याह श्रुत्वेत्यादिना । वर्णा ब्राह्मणादयश्चाश्रमौ गार्हस्थ्य-  
भैक्षुकौ च तेषां विभेदतः शाम्भवधर्माणि शम्भुप्रोक्तधर्माणि श्रुत्वा अपर्णा  
व्रतत्यक्तपत्रा पार्वती परयोत्तमया प्रीत्या शङ्करं कल्याणकर्तारं महादेवं प्रति  
पप्रच्छ ॥ १ ॥

किं प्रपच्छेत्याकाङ्क्षायां प्रष्टव्यमेवाभिधातुमुपक्रमते वर्णाश्रमेत्यादि  
वक्तुमर्हसीत्यन्तं श्लोकत्रयम् । प्रभो हे स्वामिन् यद्यपि लोकसिद्धये लोकनिर्वाह-  
निष्पत्तये वर्णानामाश्रमाणां चाचारा धर्माः संस्काराश्च सर्वज्ञेन सर्वं जानता त्वया  
कृपया मह्यं मामुद्दिश्य कथिता उक्ताः ॥ २ ॥

कलौ दुर्वृत्तयो लोकाः कामक्रोधान्धचेतसः ।  
 नास्तिकाः संशयात्मानः सदेन्द्रियसुखैषिणः ॥ ३ ॥  
 भवद्विषाद्विद्वं वर्त्म नानुष्ठास्यन्ति दुर्धियः ।  
 तेषां का गतिरीशान विशेषाद्वक्तुमर्हसि ॥ ४ ॥

श्रीसदाशिव उवाच ।

साधु पृष्टं त्वया देवि लोकानां हितकारिणि ।  
 त्वं जगज्जननी दुर्गा जन्मसंसारमोचनी ॥ ५ ॥

तथापि कलौ लोका जना भवन्निगदितं भवता कथितं वर्त्म मार्गे  
 नानुष्ठास्यन्ति नानुचरिष्यन्तीति द्वितीयेनान्वयः । शिवोक्तवर्त्माननुष्ठाने हेतुं  
 दर्शयन् लोकान् विशिनष्टि कलौ दुर्वृत्तय इत्यादिना । कथम्भूताः लोकाः  
 दुर्वृत्तयः दुष्टे कर्मणि वृत्तिर्दुष्टा वा वृत्तिर्येषां ते । दुष्टे कर्मणि वर्त्तमाना  
 इत्यर्थः । पुनः कामक्रोधान्धचेतसः कामक्रोधाभ्यामन्धञ्चेतो येषां तथाभूताः ।  
 नास्तिका परलोकादिकं नास्तीति बुद्धिशालिनः । संशयात्मानः परलोकादिकमस्ति  
 नास्ति वेति सन्देहापन्नमानसाः । सदेन्द्रियसुखैषिणः सर्वदा रसनादीन्द्रिय-  
 सुखाकाङ्क्षिणः ॥ ३ ॥

दुर्धियः दुर्बुद्धयः । ईशान हे ऐश्वर्यशालिन् तेषां लोकानां का गतिः  
 को विमुक्तेरुपायः म्यादिति विशेषाद्वक्तुं कथयितुमर्हसि त्व योग्यो भवसि ।  
 गतिर्ज्ञाने दशायां च मार्गे यात्राभ्युपाययोरिति कोषः ॥ ४ ॥

शम्भुरिदानीमपणांप्रश्नं स्तोति साधु पृष्टमित्यदिना । देवि हे द्युतिमति  
 त्वया साधु मनोरमं पृष्टम् । साधुप्रश्ने हेतुं दर्शयन्नाह लोकानामिति । कीदृशि  
 देवि लोकानां हितकारिणि जनानामभीष्टोत्पादयित्रि । लोकानां हितकारिणीत्वे  
 बीजं दर्शयन्नाह त्वमित्यादि । त्वं जगज्जननी जगतां जनयित्री जगज्जननीत्वा-  
 ल्लोकानां हितकारिणी लोकानां हितकारिणीत्वाच्च साधु पृष्टमिति योज्यम् ।

त्वमाद्या जगतां धात्री पालयित्री परात्परा ।

त्वयैव धार्यते देवि विश्वमेतच्चराचरम् ॥ ६ ॥

त्वमेव पृथ्वी त्वं वारि त्वं वायुस्त्वं हुताशनः ।

त्वं वियत्त्वमहङ्कारस्त्वं महत्तत्त्वरूपिणी ॥ ७ ॥

त्वमेव जीवो लोकेऽस्मिन्स्त्वं विद्या परदेवता ।

इन्द्रियाणि मनोबुद्धिर्विश्वेषां त्वं गतिः स्थितिः ॥ ८ ॥

त्वमेव वेदाः प्रणवः स्मृतयस्त्वं हि संहिताः ।

निगमागमतन्वाणि सर्वशास्त्रमयी शिवा ॥ ९ ॥

जन्मसंसारमोचनी जन्मनः उत्पत्तेः संसारात् पुनःपुनर्यातायातकर्तुः कलत्रपुत्रादेश्च मुक्तिकर्त्री त्वम् । अत एव दुःखेन गम्यते ज्ञायते या सा दुर्गा दुर्ज्ञेया च त्वम् ॥ ५ ॥

त्वमिति । त्वं जगतामाद्या आदिभृताऽमि । जगतां धात्री पोष्ट्री च त्वम् । पालयित्री जगतां रक्षिका च त्वमेव । परात् श्रेष्ठादपि परा श्रेष्ठा च त्वम् । हे देवि कान्तिमति चराचरं जङ्गमस्थावरमेतद्विश्वं त्वयैव धार्यते ॥ ६ ॥

त्वमेवेति । त्वमेव पृथ्वी भूमिः त्वं वारि जलं त्वमेव वायुः पवनः त्वं च हुताशनोऽग्निः त्वं वियदाकाशं त्वं चाहङ्कारः । महत्तत्त्वरूपिणी च त्वमेव ॥ ७ ॥

त्वमेवेति । अस्मिन्लोके यो जीवस्तद्रूपा च त्वमेव । विद्या आत्म-ज्ञानरूपा च त्वमेव । परदेवता श्रेष्ठदेवता च त्वमेवामि । इन्द्रियाणि नेत्रादीनि मनो हृदयं बुद्धिः शास्त्रादितत्त्वज्ञानम् तत्तद्रूपा च त्वमेवासि । विश्वेषां या गतिः स्थितिश्च तद्रूपा च त्वमेव ॥ ८ ॥

त्वमेवेति । वेदा यजुर्गादयः तद्रूपा च त्वमेवासि । प्रणव ओङ्काररूपा च त्वम् । स्मृतयो मन्वादिकथितधर्मशास्त्राणि तद्रूपा च

महाकाली महालक्ष्मीर्महानीलसरस्वती ।

महोदरी महामाया महारौद्री महेश्वरी ॥ १० ॥

सर्वज्ञा त्वं ज्ञानमयी नास्त्यवेद्यं तवाऽन्तिके ।

तथापि पृच्छसि प्राज्ञे प्रीतये कथयामि ते ॥ ११ ॥

सत्यमुक्तं त्वया देवि मनुजानां विचेष्टितम् ।

जानन्तोऽपि हितं मत्ताः पापैराशु सुखप्रदैः ॥ १२ ॥

त्वम् । संहिता महाभारतादयस्तद्रूपा च त्वमेवासि । निगमः शम्भुप्रश्नतः पार्वतीमुखजातः पद्यरूपो ग्रन्थविशेषः । आगमश्च शिवमुखागतगिरिजाननया-तवागुदेवमतपद्यरूपग्रन्थविशेष एव । तन्त्रं चाऽम्बिकामुद्दिश्य शिवोक्तो गणेशलिङ्गितो ग्रन्थविशेष एव । तत्तद्रूपा च त्वमेव । सर्वशास्त्रमयी वेदान्ता-दिसकलशास्त्ररूपा च त्वम् । शिवा कल्याणैकनिलयभृता च त्वमसि ॥ ९ ॥

महेति । जगत्संहर्त्रीत्वान्महाकाली त्वम् । सम्पत्तिवृद्धिहेतुत्वान्महालक्ष्मीश्च त्वमेव । विद्याप्रदात्रीत्वान्महानीलसरस्वती च त्वमेवासि । प्रलये अशेष-जगत्कुक्षित्वान्महोदरी त्वम् । जगन्मोहयित्रीत्वान्महामाया च त्वम् । महारौद्री अत्युग्रा च त्वम् । महेश्वरी महैश्वर्यविशिष्टा च त्वम् ॥ १० ॥

सर्वज्ञेति । सर्वज्ञा अशेषपदार्थज्ञात्री ज्ञानमयी मोक्षविषयप्रज्ञास्वरूपा च त्वमसि । अतस्तवाऽन्तिके त्वन्निकटे अवेद्यमप्रज्ञेयं किञ्चिदपि नास्ति । ननु किञ्चिदपि ममावेद्यं नास्ति चेत् कथं पृच्छामीत्याशङ्कमानां प्रत्याह तथापीति । यद्यप्येवं तथापि प्राज्ञे हे प्रकृष्टज्ञानवति प्रीतये पृच्छसि ममेति शेषः अहमपि ते तव प्रीतये कथयामि । ते तवाग्रतः ते तुभ्यमिति वा । काकाक्षिगोल-कन्यायेन प्रीतये इति पूर्वोत्तराभ्यां क्रियाभ्यां सम्बध्यते ॥ ११ ॥

अधुना पूर्वोक्तमेवानुवदन्नुत्तरं दातुं प्रक्रमते सत्यमुक्तमित्यादि । हे देवि मनुजानां मानवानां विचेष्टितं विरुद्धं चेष्टितं त्वया सत्यमुक्तम् । विचेष्टितमेवाह जानन्त इत्यादिना । आत्मनो हितं जानन्तोऽपि मनुजाः सद्बर्त्म

नाऽऽचरिष्यन्ति सद्वर्त्म हिताहितबहिष्कृताः ।

तेषां निःश्रेयसार्थाय कर्त्तव्यं यत्तदुच्यते ॥ १३ ॥

अनुष्ठानं निषिद्धस्य त्यागो विहितकर्मणः ।

नृणां जनयतः पापं क्लेशशोकामयप्रदम् ॥ १४ ॥

स्वानिष्टमात्रजननात् परानिष्टोपपादनात् ।

तदेव पापं द्विविधं जानीहि कुलनायिके ॥ १५ ॥

परानिष्टकरात् पापात् मुच्यते राजशासनात् ।

अन्यस्मान्मुच्यते मर्त्यः प्रायश्चित्त्या समाधिना ॥ १६ ॥

साधुमार्गं नाचरिष्यन्ति नानुष्ठास्यन्ति । सद्वर्त्मानाचरणे हेतुं वदन्मनुजान् विशिनष्टि । कथम्भूता मनुजाः आशु मुखप्रदैर्झटिति मुखप्रापकैरवैधस्त्रीगमनसुरापानादिभिः पापैः कर्मभिर्मत्ताः अत एव हिताहिताभ्यां बहिष्कृताः अतो नाचरिष्यन्तीति भावः । तेषां मनुजानां निःश्रेयसार्थाय मुक्तये यत् कर्त्तव्यं विधेयं तदुच्यते ॥ १२ ॥ १३ ॥

प्रथमतो निषिद्धकर्मानुष्ठानविहितकर्मानुष्ठानाभ्यां पापोत्पत्तिरिति ब्रूते अनुष्ठानमित्यादिना । निषिद्धस्य कर्मणोऽनुष्ठानमाचरणं विहितस्य कर्मणस्त्यागोऽनाचरणं नृणां क्लेशशोकामयप्रदं दुःखशोकव्याधिप्रदायकं पापं जनयतः उत्पादयतः ॥ १४ ॥

अथ पूर्वोक्तपापस्य सहेतुकं द्वैविध्यं सम्पादयति स्वानिष्टेत्यादिना । कुलनायिके हे कुलेश्वरि स्वानिष्टमात्रजननात् आत्मन एवानीप्सितम्योत्पादनात् तथा परानिष्टोपपादनादन्यानाकांक्षितस्यापि जननात् तदेव पूर्वोक्तं पापं द्विविधं द्विप्रकारकं जानीहि प्रतीहि ॥ १५ ॥

एवं द्विविधपापोत्पत्तिं प्रदर्शयदानीं तस्माद्विमुक्तेरुपायं वदति परानिष्टेत्यादिना । परानिष्टकरादन्यस्याप्यनाकांक्षितोत्पादकात् पापात् राजशासनात्

प्रायश्चित्त्वाऽथवा दण्डैर्न पूता य कृतांहसः ।  
 नरकान्न निवर्तन्ते इहामुत्र विगर्हिताः ॥ १७ ॥  
 तत्रादौ कथयाम्याद्ये नृपशासननिर्णयम् ।  
 यल्लङ्घनान्महेशानि राजा यात्यधर्मां गतिम् ॥ १८ ॥  
 भृत्यान् पुत्रानुदासीनान् प्रियानपि तथाऽप्रियान् ।  
 शासने च तथा न्याये समदृष्ट्याऽवलोकयेत् ॥ १९ ॥  
 स्वयं चेत् कृतपापः स्यात् पीडयेदकृतांहसः ।  
 उपवासैश्च दानैस्तान् परितोष्य विशुध्यति ॥ २० ॥

राजदण्डात् मर्त्यो जनो मुच्यते मुक्तो भवति । कर्मकर्त्तरि लट् । अन्यस्मात्  
 स्वानिष्टमात्रजनकात् तु पापात् प्रायश्चित्त्वा प्रायश्चित्तेन समाधिना चित्तवृत्तिनिरो-  
 धेन च मुच्यते ॥ १६ ॥

जातद्विविधपापानां प्रायश्चित्तदण्डाभ्यां पूतत्वाभावे सर्वदा नरकस्थायित्वं  
 दर्शयितुमाह प्रायश्चित्त्येति । ये कृतांहसः कृतपापा जनाः प्रायश्चित्त्वा  
 दण्डैर्वा पूताः पवित्रा न बभूवुः इह लोके परलोके च विगर्हिता विनिन्दिताः  
 सन्तस्ते नरकान्न निवर्तन्ते तत्रैव तिष्ठन्तीत्यर्थः ॥ १७ ॥

अथ राजशासननिर्णयं वदंस्तमुलङ्घयतो भूपतेर्नरकगामित्वमाह तत्रादा-  
 वित्यादिना । हे आद्ये हे महेशानि तत्र प्रायश्चित्तनृपशासनयोर्मध्ये आदौ प्रथमतो  
 नृपशासननिर्णयं कथयामि । यस्य लङ्घनात् राजाऽधर्मां गतिं याति ॥ १८ ॥

नृपशासननिर्णयमेवाह भृत्यानित्यादिना । भृत्यान् भर्त्तव्यानमात्यादीन्  
 पुत्रानात्मजान् उदासीनान् शत्रुमित्रभिन्नान् प्रियान् हितान् तथा अप्रियान्  
 अहितांश्च शासने तथा न्याये च राजा समदृष्ट्या तुल्यदृष्ट्याऽवलोकयेत्  
 पश्येत् ॥ १९ ॥

नन्वकृतकिल्बिषान् पुरुषान् दण्डयतः स्वयं कृतकल्मषस्य नृपस्य कथं  
 गुद्धिस्तत्राह स्वयं चेदित्यादिना । चेद्यदि राजा स्वयं कृतपापः स्यात् तदा

वधार्हं मन्यमानः स्वं कृतपापो नराधिपः ।

त्यक्त्वा राज्यं वनं प्राप्य तपसाऽऽत्मानमुद्धरेत् ॥ २१ ॥

गुरुदण्डं नैव राजा विदध्याल्लघुपापिपु ।

न लघुं गुह्याप्रेष्टुं विना हेतुं विपर्यये ॥ २२ ॥

तस्मिन् यच्छासने शास्या अनेकोन्मार्गवर्त्तिनः ।

पापेभ्यो निर्भये शस्तो लघुपापे गुरुदमः ॥ २३ ॥

सकृत्कृतापराधेन सत्रपे बहुमानिनि ।

पापाङ्गीरो प्रशस्तः स्याद् गुरुपापे लघुदमः ॥ २४ ॥

उपवासदानैश्च विशुध्यति । चेद्यदि अकृतांहमोऽकृतपापान् अन्यान् पीडयेद्दण्डयेत् तदा दानैस्तानकृतांहमः परितोष्य उपवासदानैश्च विशुध्यति । अत्र पापताग्नभ्यादुपवासदानयोस्तारतम्यं बोद्धव्यम् ॥ २० ॥

अथात्मानं वधार्हं मन्यमानस्य कृतदुष्कृतस्य भूपतेः प्रायश्चित्तमाह वधार्हमित्यादिना । स्वमात्मानं वधार्हं वधयोग्यं मन्यमानः कृतपापो नराधिपो राज्यं त्यक्त्वा वनं प्राप्य तपसाऽऽत्मानमुद्धरेत् शोधयेत् ॥ २१ ॥

अथ दण्डवैपरीत्ये हेतावसति लघुपापे गुरुदण्डं गुरुपापे च लघुदण्डं निषेधति गुर्वित्यादिना । विपर्यये दण्डवैपरीत्ये हेतुं विना लघुपापिपु जनेषु गुरुदण्डं राजा नैव विदध्यान्न कुर्यात् । गुरुपापेषु जनेषु लघुदण्डं न विदध्यात् ॥ २२ ॥

विना हेतुं विपर्यये इत्यनेन वैपरीत्ये कारणमत्त्वे विपरीतदण्डं विदध्या-  
देवेति ध्वनितमतो हेतुदर्शनपूर्वकं विपरीतदण्डं विदधाति तस्मिन्नित्यादिना  
श्लोकद्वयेन । यच्छासने यस्यान्मार्गवर्त्तिनो जनस्य शासनं अनेकोन्मार्गवर्त्तिनो  
बहवोऽमद्वर्त्मसु वर्त्तमाना जनाः शास्या भवन्ति तस्मिन् पापेभ्यो बहुभ्योऽपि  
दुग्तिभ्यो निर्भये भयहीनेऽपि जने लघुपापेऽपि गुरुदमः शस्तः ॥ २३ ॥

सकृदिति । सकृत्कृतापराधेन सत्रपे मलज्जे बहुमानिनि मबहुमाने  
पापादेकस्मादपि भीरो भयशीले जने गुरुपापेऽपि लघुदमः प्रशस्तः ॥ २४ ॥

स्वल्पापराधी कौलश्चेत् ब्राह्मणो लघुपापकृत् ।  
 बहुमान्योऽपि दण्ड्यः स्याद्वचोभिरवनीभृता ॥ २५ ॥  
 न्यायं दण्डं प्रसादं च विचार्य सचिवैः सह ।  
 यो न कुर्यान्महीपालः स महापातकी भवेत् ॥ २६ ॥  
 न त्यजेत् पितरौ पुत्रो न त्यजेयुर्नृपं प्रजाः ।  
 न त्यजेत् स्वामिनं भार्या विना तानतिपापिनः ॥ २७ ॥  
 राज्यं धनं जीवनं च धार्मिकस्य महीपतेः ।  
 संरक्षेयुः प्रजा यत्नैरन्यथा यान्त्यधोगतिम् ॥ २८ ॥  
 मातरं भगिनीञ्चापि तथा दुहितरं शिवे ।  
 गन्तारो ज्ञानतो ये च महागुरुनिघातकाः ॥ २९ ॥

अथ कृताल्पापराधयोर्बहुमान्ययोरपि कौलब्राह्मणयोर्दण्डमाह स्वल्पापरा-  
 धीत्यादिना । बहुमान्योऽपि कौलः स्वल्पापराधी चेत् स्यात् तादृग् ब्राह्मणोऽपि  
 लघुपापकृच्चैतदाऽवनीभृता राज्ञा वचोभिर्दण्ड्यः स्यात् ॥ २५ ॥

अथ महामात्यैर्विचारमकृत्वैव दण्डादिकं विदधतो महीपालस्य महापात-  
 क्तिवमाह न्यायमित्यादिना । सचिवैर्मन्त्रिभिः सह विचार्य न्यायं दण्डं प्रसादं  
 च यो महीपालो न कुर्यात् स महापातकी भवेत् ॥ २६ ॥

अथ स्त्रीपुत्रप्रजानां धर्ममाह न त्यजेत्त्यादिना । पुत्रः पितरौ  
 मातापितरौ न त्यजेत् । प्रजाः नृपं राजानं न त्यजेयुः । भार्या स्वामिनं  
 पतिं न त्यजेत् । नन्वतिपातकिनोऽपि पित्रादयो न हातव्यास्तत्राह विनेति ।  
 अतिपापिनस्तान् पित्रादीन्विना । अतिपातकिनस्तं त्याज्या एवेत्यर्थः ॥ २७ ॥

धार्मिकभूपते राज्यादिकमरक्षन्तीनां प्रजानां दोषमाह राज्यमित्यादिना ।  
 धार्मिकस्य महीपते राज्यं धनं जीवनं च प्रजा यत्नैः संरक्षेयुः । अन्यथा  
 राज्यादिकमरक्षन्त्यस्ता अधोगतिं यान्ति ॥ २८ ॥



कुलधर्मं समाश्रित्य पुनस्त्यक्तकुलक्रियाः ।

विश्वासघातिनो लोका अतिपातकिनः स्मृताः ॥ ३० ॥

मातरं भगिनीं कन्यां गच्छतो निधनं दमः ।

तासामपि सकामानां तदेव विहितं शिवे ॥ ३१ ॥

मातापितृस्वसुस्तल्पं स्नुषां श्वश्रूं गुरुस्त्रियम् ।

पितामहस्य वनितां तथा मातामहस्य च ॥ ३२ ॥

पित्रोर्भ्रातुः सुतां जायां भ्रातुः पत्नीं सुतामपि ।

भागिनेयीं प्रभोः पत्नीं तनयाञ्च कुमारिकाम् ॥ ३३ ॥

पित्रादयोऽतिपातकिनश्चेत्याज्या इत्युक्तं ते च के इत्याकाङ्क्षायामति-  
पातकिनो निरूपयति मातरमित्यादिना श्लोकद्वयेन । हे शिवे मातरं जननीं  
भगिनीं स्वसारं तथा दुहितरं पुत्रीं चापि जानतो ये गन्तारो भवन्ति तथा  
जानतो महागुरूणां मात्रादीनां निघातकाः हन्तारो ये । कुलधर्मं समाश्रित्य  
पुनस्त्यक्तकुलक्रिया ये । ये च विश्वासघातिनो लोकाः तेऽतिपातकिनः  
स्मृताः ॥ ३० ॥ ३० ॥

अथ मात्रादिगामिनः पुरुषस्य सकामानां नामां च दण्डमाह मातरमिति ।  
हे शिवे मातरं जनयित्रीं तथा भगिनीं तथा कन्यां पुत्रीं च गच्छतः पुंसो  
निधनं मरणमेव दमो दण्डः । सकामानां तासामपि तदेव मरणमेव दमनं  
विहितम् ॥ ३१ ॥

अथ मातृस्वन्नादिगामिनां पुंसां तासामपि सकामानां दण्डमाह  
मातापित्रित्यादिना पापादस्माद्विमुक्तय इत्यन्तेन मार्यत्रयेण । मातापित्रोः  
स्वमुत्तल्यं शय्यां मैथुनेच्छया गच्छतां तथा स्नुषां पुत्रवधूं तथा श्वश्रूं श्वश्रुपत्नीं  
तथा गुरुस्त्रियं तथा पितामहस्य मातामहस्य च वनितां स्त्रियं तथा पित्रोर्भ्रातुः  
सुतां मातुलपितृव्ययोः पुत्रीम् तयोरेव जायां भार्या च तथा भ्रातुः पत्नीं

गच्छतां पापिनां लिङ्गच्छेदो दण्डो विधीयते ।

आसामपि सकामानां दमो नासानिऋन्तनम् ।

गृहान्निर्यापणं चैव पापादस्माद्विमुक्तये ॥ ३४ ॥

सपिण्डदारतनयाः स्त्रियं विश्वासिनामपि ।

सर्वस्वहरणं केशवपनं गच्छतो दमः ॥ ३५ ॥

स्त्रीभिरेताभिरज्ञानाद् भवेत् परिणयो यदि ।

ब्राह्मेण वापि शैवेन ज्ञात्वा तास्तत्क्षणं त्यजेत् ॥ ३६ ॥

सवर्णदारान् यो गच्छेत् अनुलोमपरस्त्रियम् ।

दमस्तस्य धनादानं मासैकं कणभोजनम् ॥ ३७ ॥

तस्यैव मुतामपि तथा भागिनेर्यां स्वसृतनयाम् तथा प्रभोः पत्नीं तस्यैव तनयां पुत्रीं च तथा कुमारिकामविवाहितां स्त्रियं गच्छतां पापिनां लिङ्गच्छेदः शिश्वकर्तनं दण्डो विधीयते । सकामानामासामप्यस्मात् पापात् विमुक्तये नासानिऋन्तनं नासिकाच्छेदनं गृहान्निर्यापणं च दमो दण्डो विधीयते ॥ ३२—३४ ॥

अथ सपिण्डपत्नीतनयागामिनो विश्वसितस्त्रीगामिनश्च दण्डमाह सपिण्डेत्यादिना । सपिण्डानां दारांस्तनयाश्च विश्वासिनामपि स्त्रियं गच्छतो जनस्य सर्वस्वहरणं सर्वधनादानं केशवपनं केशमुण्डनं च दमो भवेत् ॥ ३५ ॥

अथाज्ञानतो वेदोक्तशिवोक्तविधिभ्यां सपिण्डादितनयादिभिर्जातविवाहस्य यद्विधेयं तदाह स्त्रीभिरेत्यादिना । एताभिः सपिण्डादितनयादिभिः स्त्रीभिर्ब्राह्मेण वेदोक्तविधिना शैवेन शिवोक्तविधिना वा यद्यज्ञानात् परिणयो विवाहो भवेत् तदा ज्ञात्वा ताः स्त्रीस्तत्क्षणमेव त्यजेत् ॥ ३६ ॥

ननु सवर्णदारान् सवर्णान्तरवर्णदारांश्च गच्छतः कथं विगृह्णिस्तत्राह सवर्णेत्यादिना । यः पुमान् सवर्णदारान् गच्छेत् तथाऽनुलोमपरस्त्रियं च यो गच्छेत् । यथा ब्राह्मणः क्षत्रियां क्षत्रियो वैश्यामेवम् । तस्य धनादानं मासैकं कणभोजनं च दमो ज्ञेयः ॥ ३७ ॥

राजन्यवैश्यशूद्राणां सामान्यानां वरानने ।

ब्राह्मणीं गच्छतां ज्ञानाल्लिङ्गच्छेदो दमः स्मृतः ॥ ३८ ॥

ब्राह्मणीं विकृतां कृत्वा देशान्निर्यापयेन्नृपः ।

वीरस्त्रीगामिनां तासामेवमेव दमो विधिः ॥ ३९ ॥

दुरात्मा यस्तु रमते प्रतिलोमपरस्त्रिया ।

दण्डस्तस्य धनादानं त्रिमासं कणभोजनम् ॥ ४० ॥

सकामायाः स्त्रियाश्चापि दण्डस्तद्विधीयते ।

बलात्कारगता भार्या त्याज्या पाल्या भवेत् शिवे ॥ ४१ ॥

अथ ज्ञानपूर्वकब्राह्मणीगमने क्षत्रियादीनां सकामायास्तस्याश्च दण्डमाह राजन्येत्यादिना । वरानने श्रेष्ठवदने ज्ञानाद्ब्राह्मणीं गच्छतां राजन्यवैश्यशूद्राणां सामान्यानामन्यजानां च लिङ्गच्छेदो दमो दण्डः स्मृतः ॥ ३८ ॥

सकामां ब्राह्मणीमपि विकृतां एकाङ्गहीनां कृत्वा नृपो देशान्निर्यापयेन्निर्यापयेत् । अथ वीरस्त्रियो गच्छतां तासां च दण्डमाह वीरिति । वीरस्त्रीगामिनां सकामानां तासां चैवमेव पूर्ववदेव दमो विधिर्विधातव्य इत्यर्थः । विधिरिति वि-पूर्वकाद्वाजः उपसर्गं धोः किरिति कर्मणि किः ॥ ३९ ॥

अथ सवर्णोत्तमवर्णस्त्रीगामिनां पुंसां तस्याश्च सकामाया दण्डमाह दुरात्मेत्यादिना । यो दुरात्मा दुष्टचित्तो दुर्वृद्धिर्दुस्वभावो वा प्रतिलोमपरस्त्रिया सह रमते । यथा शूद्रो वैश्येत्येवम् । तस्य पुंसो धनादानं त्रिमासं कणभोजनं च दण्डो भवति ॥ ४० ॥

सकामायाः स्त्रियाश्च तद्वत् पूर्ववदण्डो विधीयते । अथ बलात्कारेण परपुरुषरमिताया अवलायास्त्यागः पालनं च पुंसा विधेयमित्याह बलादित्यादिना । हे शिवे बलात्कारेण परपुंसा गता या भार्या सा त्याज्या ग्रामादिभिः सा पाल्या च भवेत् ॥ ४१ ॥

ब्राह्मी भार्याऽथवा शैवी कामतो वाप्यकामतः ।

सर्वथा हि परित्याज्या स्याच्चेत् परगता सकृत् ॥ ४२ ॥

गच्छतां वारनारीषु गवादिपशुयोनिषु ।

शुद्धिर्भवति देवेशि त्रिरात्रं कणभोजनात् ॥ ४३ ॥

गच्छतां कामतः पुंसः स्त्रियाः पायुं दुरात्मनाम् ।

वध एव विधातव्यो भूभृता शम्भुशासनात् ॥ ४४ ॥

बलात्कारेण यो गच्छेदपि चाण्डालरोषितम् ।

वधस्तस्य विधातव्यो न क्षन्तव्यः कदापि सः ॥ ४५ ॥

अथ कामाकामाभ्यां परगतयोब्राह्मीशैव्योर्भार्ययोस्त्याग एवोचित इत्याह ब्राह्मीत्यादिना । ब्राह्मी वेदोक्तविधिना परिणीता अथवा शैवी शिवोक्तविधानेन परिणीता भार्या सकृदेकवारमपि परगता चेत्तदा सर्वथा सर्वप्रकारेण परित्याज्या स्यात् ॥ ४२ ॥

अथ वेश्यागामिनां पशुयोगिगामिनां च प्रायश्चित्तमाह गच्छतामित्यादिना । हे देवेशि वारनारीषु वेश्यासु तथा गवादिपशुयोनिषु गच्छतां जनानां त्रिरात्रं कणभोजनाच्छुद्धिर्भवति ॥ ४३ ॥

अथ स्त्रीपुंसयोः पायुं गच्छतां प्रायश्चित्तमाह गच्छतामित्यादिना । पुंसः पुरुषस्य स्त्रियाश्च पायुं गुदं कामतो गच्छतां दुरात्मनां भूभृता राज्ञा शम्भुशासनाद्वध एव विधातव्यः ॥ ४४ ॥

बलात्कारेण परस्त्रीगामिनामपि वध एव दण्ड इत्याह बलादित्यादिना । बलात्कारेण चाण्डालरोषितमपि यो गच्छेत्तस्यापि वधो विधातव्यः । कदापि स न क्षन्तव्यः । अपि शब्देन ब्राह्मण्यादिगामिनां तु सुतरामेव वधो विधातव्य इति ध्वनितम् ॥ ४५ ॥

परिणीतास्तु या नार्यो ब्राह्मैर्वा शैववर्त्मभिः ।

ता एव दारा विज्ञेया अन्याः सर्वाः परस्त्रियः ॥ ४६ ॥

कामात् परस्त्रियं पश्यन् रहः सम्भाषयन् स्पृशन् ।

परिष्वज्योपवासेन विशुध्येद् द्विगुणक्रमात् ॥ ४७ ॥

कुर्वत्येवं सकामा या परपुंसा कुलाङ्गना ।

उक्तोपवासविधिना स्वात्मानं परिशोधयेत् ॥ ४८ ॥

ब्रुवन्निन्द्यं वचः स्त्रीषु पश्यन् गुह्यं परस्त्रियाः ।

हसन गुरुतरं मर्त्यः शुध्येद् द्विरुपवामतः ॥ ४९ ॥

अथोक्तवक्ष्यमाणेषु तत्तच्छ्लोकेष्वाकाङ्क्षितत्वात् स्वस्त्रीः परस्त्रीश्च निरूपयति परिणीता इत्यादिना । ब्राह्मैर्वंदोक्तवर्त्मभिः शिवोक्तवर्त्मभिर्वा यास्तु नार्यः परिणीता उद्धाहितास्ता एव दाराः स्वस्त्रियो विज्ञेया अन्यास्तद्विन्नाः सर्वाः परस्त्रियो विज्ञेयाः ॥ ४६ ॥

अथ कामतः परस्त्रीदर्शनादिकं कुर्वतः प्रायश्चित्तमाह कामादित्यादिना । कामात् परस्त्रियं पश्यन् तथा रह एकान्ते सम्भाषयन् तथा महाऽऽलापं कुर्वन् तथा स्पृशन्श्च परिष्वज्य तामालिङ्ग्य च द्विगुणक्रमादुपवासेन जनो विशुध्येत् । यथा कामतः परस्त्रीदर्शने एकोपवासेन सम्भाषणे उपवामद्वयेन स्पर्शने उपवाम-चतुष्टयेन आलिङ्गने अष्टभिस्तैः शुद्धिः ॥ ४७ ॥

अथ सह परपुंसा सम्भाषणादिकं कुर्वत्याः सकामायाः स्त्रिया अपि तदेव प्रायश्चित्तमित्याह कुर्वतीत्यादिना । या कुलाङ्गना कुलपालिका स्त्री सकामा मर्त्या परपुंसा सह एवं सम्भाषणादिकं कुर्वती बभूव सा पूर्वोक्तोपवासविधिना आत्मानं परिशोधयेत् ॥ ४८ ॥

ननु स्त्रीषु दुर्वचो वदतः परस्त्रीगुह्यं पश्यतो गुरुतरान हसनश्च कथं शुद्ध्यति तद्वाह ब्रुवन्निन्द्यादिना । स्त्रीषु निन्द्यमव्यक्तं वचो ब्रुवन् तथा परस्त्रिया गुह्यं गोप्यप्रदेशं पश्यन् तथा गुरुतरं हसन्मर्त्यो द्विरुपवामतः शुध्येत् ॥ ४९ ॥

दर्शयन्नग्नमात्मानं कुर्वन्नग्नं तथा परम् ।

त्रिरात्रमशनं त्यक्त्वा शुद्धो भवति मानवः ॥ ५० ॥

पत्न्याः पराभिगमनं प्रमाणयति चेत् पतिः ।

नृपस्तदा तां तज्जारं शास्यात् शास्त्रानुसारतः ॥ ५१ ॥

प्रमाणे यद्यशक्तः स्यात् दयितोपपत्तेः पतिः ।

त्यक्त्वा तां पोषयेद् ग्रामैस्तिष्ठेच्चेत् पतिशासने ॥ ५२ ॥

रममाणामुपपत्तौ पश्यन् पत्नीं पतिस्तदा ।

निघ्नन् वनितया जारं वधार्हो नैव भृभृतः ॥ ५३ ॥

नन्वात्मानं नग्नं दर्शयतः परञ्च तादृशं कुर्वतः कथं शुद्धिस्तत्वाह दर्शयन्नित्यादिना । आत्मानं नग्नं दर्शयन् तथा परं नग्नं कुर्वन्मानवो द्विरात्रमशनं भोजनं त्यक्त्वा शुद्धो भवति । " आत्मा देहमनोब्रह्मस्वभावधृतिबुद्धिष्वि " ति कोषः ॥ ५० ॥

अथ स्वपतिप्रमाणितान्यपुरुषगमनायाः स्त्रियाः तज्जारस्य च दण्ड-  
माह पत्न्या इत्यादिना । पतिश्चेदादि पत्न्याः पराभिगमनं प्रमाणयति तदा  
नृपस्तां तस्या जारं च शास्त्रानुसारतः पूर्वोक्तविधानतः शास्यात् ॥ ५१ ॥

अथोपपतिप्रमाणाशक्तपतिकायाः शङ्कितव्यभिचारायाः स्त्रियास्त्यागपोषणे  
विधानव्ये इत्याह प्रमाणेत्यादिना । दयितोपपत्तेः पत्न्या जारस्य प्रमाणे यदि  
पतिरशक्तः स्यात्तर्हि तां दयितां त्यक्त्वा चेद् यदि पतिशासने तिष्ठेत् भर्तुराज्ञां  
न लङ्घेत तदा ग्रामैः कवलैः पोषयेत् ॥ ५२ ॥

ननु सहोपपतिना रममाणां पत्नीमवलोक्य सजारां तां घ्नतस्तद्भर्तुर्व-  
धार्हत्वं स्यान्न वेति सन्दिहानां गिरिजां प्रति ब्रूते रममाणामित्यादिना ।  
पतिर्भर्ता यदोपपत्तौ रममाणां पत्नीं पश्यन्नासीत्तदा वनितया सह जारं निघ्नन्  
पतिर्भूभृतो राज्ञो वधार्हो नैव भवेत् । तदा निघ्नन्नित्यनेनाऽन्यकाले निघ्नतो  
वधार्हत्वं स्यादेवेति ध्वनितम् ॥ ५३ ॥

भर्तुर्निवारणं यत्र गमने येन भाषणे ।

प्रयाणाद्भाषणात्तत्र त्यागार्हा स्यात् कुलाङ्गना ॥ ५४ ॥

मृते पत्यौ स्वधर्मेण पतिबन्धुवशे स्थिता ।

अभावे पितृबन्धूनां तिष्ठन्ती दायमर्हति ॥ ५५ ॥

द्विर्भोजनं परान्नं च मैथुनामिषभूषणम् ।

पर्यङ्कं रक्तवासश्च विधवा परिवर्जयेत् ॥ ५६ ॥

नाङ्गमुद्वर्त्तयेद्वासैर्ग्राम्यालापमपि त्यजेत् ।

देवव्रता नयेत् कालं वैधव्यं धर्ममाश्रिता ॥ ५७ ॥

अथ भर्तृनिषिद्धस्थाने गच्छन्त्यास्तन्निषिद्धमन्यपुरुषेण सह भाषणं च कुर्वत्याः स्त्रियास्त्यागार्हत्वं विदधाति भर्तुरित्यादिना । यत्र स्थाने गमने येन पुंसा सह भाषणे च भर्तुर्निवारणं जातं तत्र प्रयाणाद्भाषणाच्च कुलाङ्गनापि त्यागार्हा स्यात् ॥ ५४ ॥

अथ प्रसङ्गात् पतिबान्धवादिवशे स्वधर्मेण तिष्ठन्त्या मृतपतिकाया दायभाक्त्वमाह मृत इत्यादिना । पत्यौ मृते सति पतिबन्धुवशे स्वधर्मेण स्थिता पतिबन्धूनामभावे पितृबन्धूनां वशे तिष्ठन्ती मती स्त्री दायमर्हति ॥ ५५ ॥

अनन्तरोक्तश्लोके विधवा धर्माणामाकाङ्क्षितान्तात्तान्निरूपयति द्विर्भोजनमित्यादिश्लोकद्वयेन । विधवा स्त्री द्विर्भोजनं परम्यान्नं मैथुनं रतिम आमिषं मांमादिकं भूषणमलङ्कारं पर्यङ्कं खट्वां रक्तवामो रक्तं वस्त्रं च परिवर्जयेत् ॥ ५६ ॥

नाङ्गमिति । वैधव्यं धर्ममाश्रिता विधवा वामैः पिष्टैर्घृष्टैर्वा मुगन्धिद्रव्यैः अङ्गं नोद्वर्त्तयेत् नोत्सादयेत् । वास्यते यस्मिन् वामाः करणेऽच् । ग्राम्यमालापमपि त्यजेत् । ननु ग्राम्यालापाभावे कथं कालं क्षिपेत्तत्राह देवेत्यादिना । देवव्रता सर्वा कालं नयेत् स्पष्टनामादिकीर्तनादिना कालं क्षिपेदित्यर्थः ॥ ५७ ॥

न विद्यते पिता यस्य शिशोर्माता पितामहः ।  
नियतं पालने तस्य मातृबन्धुः प्रशस्यते ॥ ५८ ॥  
मातुर्माता पिता भ्राता मातुर्भ्रातुः सुतास्तथा ।  
मातुः पितुः सोदराश्च विज्ञेयाः मातृबान्धवाः ॥ ५९ ॥  
पितुर्माता पिता भ्राता पितुर्भ्रातुः स्वसुः सुताः ।  
पितुः पितुः सोदराश्च विज्ञेयाः पितृबान्धवाः ॥ ६० ॥  
पत्युर्माता पिता भ्राता पत्युर्भ्रातुः स्वसुः सुताः ।  
पत्युः पितुः सोदराश्च विज्ञेयाः पतिबान्धवाः ॥ ६१ ॥  
पित्रे मात्रे पितुः पित्रे पितामहौ तथा स्त्रियै ।  
अयोग्यसूनवे पुत्रहीनमातामहाय च ॥ ६२ ॥

ननु मृतमातापितृपितामहस्य शिशोः पालने पितृबन्धुमातृबन्ध्वोर्मध्ये कतरस्य प्राशस्यमिति पृच्छन्तीं देवीं प्रत्याह न विद्यत इत्यादिना । यस्य शिशोः पिता माता पितामहश्च न विद्यते तस्य पालने नियतं निश्चितं मातृबन्धुः प्रशस्यते ॥ ५८ ॥

ननु के ते मातृबन्धवादय इत्याह मातुर्गित्यादिना । मातुर्माता मातामही मातुः पिता मातामहः मातुर्भ्राता मातुलः तथा मातुर्भ्रातुः सुताः मातुलपुत्राः मातुः पितुर्मातामहस्य सोदराश्च मातृबान्धवा विज्ञेयाः ॥ ५९ ॥

अथ पितृबान्धवानाह पितुर्गित्यादिना । पितुर्माता पितामही पितुःपिता पितामहः पितुर्भ्राता पितृव्यः पितुर्भ्रातुः सोदरस्य सुताः पितुःस्वसुर्भगिन्याश्च सुताः पितुःपितुः पितामहस्य सोदराश्च पितृबान्धवा विज्ञेयाः ॥ ६० ॥

अथ पतिबान्धवानाह पत्युर्गित्यादिना । पत्युर्माता श्वश्रूः पत्युः पिता श्वशुरः पत्युर्भ्राता सोदरः पत्युर्भ्रातुः सुताः पुत्राः पत्युःस्वसुर्भगिन्याश्च सुताः पत्युःपितुः श्वशुरस्य सोदराश्च पतिबान्धवा विज्ञेयाः ॥ ६१ ॥

अथ दरिद्रेभ्यः पित्रादिभ्यो भोजनादिकं पुरुषेण नरपतिर्दापयेदित्याह पित्रे इत्यादिद्वयेन । हे अम्बिके जगज्जननि पित्रे तथा मात्रे तथा



मातामह्यै दरिद्रेभ्य एभ्यो वासस्तथाऽशनम् ।

दापयेन्नृपतिः पुंसा यथाविभवमम्बिके ॥ ६३ ॥

दुर्वाच्यं कथयन् पत्नीमेकाहमशनं त्यजेत् ।

तद्यहं सन्ताडयन् रक्तं पातयन् सप्त वासरान् ॥ ६४ ॥

क्रोधाद्वा मोहतो भार्या मातरं भगिनीं सुताम् ।

वदन्नुपोष्य सप्ताहं विशुध्येच्छिवशासनात् ॥ ६५ ॥

शण्डेनोद्धाहितां कन्यां कालार्तीतेऽपि पार्थिवः ।

जानन्नुद्धाहयेत् भृत्यो विधिरेषः शिवोदितः ॥ ६६ ॥

पितुःपित्रे पितामहाय पितामह्यै च तथा अयोग्यमूनवे अयोग्यपुत्रायै स्त्रियै पुत्रहीनमातामहाय च तादृश्यै मातामह्यै च दरिद्रेभ्य एभ्यः पित्रादिभ्यो यथाविभवं विभवमनतिक्रम्य वामो वस्त्रं तथाऽशनं भोज्यं नृपतिः पुंसा दापयेत् ॥ ६२ ॥ ६३ ॥

अथ पत्न्यै दुर्वाच्यं कथयतस्तां ताडयतस्तस्या रक्तं च पातयतः क्रमतः प्रायश्चित्तमाह दुर्वाच्यमित्यादिना । पत्नीं प्रति दुर्वाच्यमवक्तव्यं वचः कथयन् जन एकाहमशनं भोजनं त्यजेत् तां सन्ताडयन्त्रयहमशनं त्यजेत् । तस्या रक्तं पातयन् सप्त वासरानशनं त्यजेत् ॥ ६४ ॥

अथ क्रोधादितः स्वभार्यायां मातृत्वादि वदतः प्रायश्चित्तमाह क्रोधादित्यादिना । क्रोधादमर्षान्मोहतोऽविवेकाद्वा भार्या मातरं भगिनीं सुतां पुत्रीं वा वदन् पुमान् शिवशासनात् सप्ताहमुपोष्य विशुध्येत् ॥ ६५ ॥

नपुंसकपर्णिताया नार्याः पुनरुद्धाहो राज्ञा विधापयितव्य इत्याह शण्डेनेत्यादिना । कालेऽर्तीतेऽपि जानन् पार्थिवो भूपः शण्डेन नपुंसकेनोद्धाहितां कन्यां भृत्यः पुनरुद्धाहयेत् । ननु वेदाद्यसम्मतत्वान्नेदं मान्यं तत आह विधिरिति । एषः शिवोदितः शिवभाषितो विधिः । शण्ड इति शमेर्द इति दः ॥ ६६ ॥

परिणीता न रमिता कन्यका विधवा भवेत् ।  
 साप्युद्वाह्या पुनः पित्रा शैवधर्मेष्वयं विधिः ॥ ६७ ॥  
 उद्वाहाद् द्वादशे पक्षे पत्यन्तात् गतहायने ।  
 प्रसूते तनयं योग्यं न सा पत्नी न सः सुतः ॥ ६८ ॥  
 आगर्भात् पञ्चमासान्तर्गर्भं या स्त्रावयेद्विया ।  
 तदुपायकृतं ताञ्च यातयेत्तीव्रताङ्गनैः ॥ ६९ ॥  
 पञ्चमात् परतो मासात् या स्त्री भ्रूणं प्रपातयेत् ।  
 तत्प्रयोक्तुश्च तस्याश्च पातकं स्याद्वधोऽवमम् ॥ ७० ॥

अथ पत्यरमिताया मृतभर्तृकायाः कन्यायाः पुनरुद्वाहः पित्रा कार्य इत्याह परिणीतित्यादिना । या परिणीता विवाहिता कन्या भर्ता न रमिता मती विधवा भवेत् सा परिणीतापि कन्या पित्रा पुनरुद्वाह्या भवेत् । अत्र प्रमाणं दर्शयति शैवेति । विधिरयं शैवधर्मेषु निरूपितः ॥ ६७ ॥

अथोद्वाहात् पष्ठे मासि प्रसूतपुष्टतनयाया भर्तृमरणात् वर्षे याने प्रसूत-  
 तनयायाश्च स्त्रियास्तत्पत्नीत्वं बालस्य तत्सुतत्वञ्च व्यावर्तयति उद्वाहादित्यादिना ।  
 उद्वाहाद् द्वादशे पक्षे पष्ठे मासि योग्यं पुष्टं यं तनयं या प्रसूते उत्पादयति  
 पत्यन्तात् गतहायने पतिमरणात् याने वर्षे यं तनयं या प्रसूते सा पत्नी न  
 स्यात् स च सुतो न स्यात् । तां पुंश्चलीन्तं च जाग्रजातं विदित्वा तयोस्त्यागं  
 कुर्यादिति भावः ॥ ६८ ॥

अथ गर्भाशयमारभ्य पञ्चमासाभ्यन्तर एव गर्भं स्त्रावयन्त्याः स्त्रियास्त-  
 दुपायकर्तुश्च दण्डमाह आगर्भादित्यादिना । आगर्भाद्गर्भमारभ्य पञ्चमासान्तः  
 पञ्चमासाभ्यन्तरे गर्भं धिया बुद्ध्या या स्त्रावयेत्ताम् तदुपायकृतं गर्भस्त्रावोपाय-  
 कर्त्तारं च तीव्रताङ्गनैर्भूपो यातयेत् पीडयेत् ॥ ६९ ॥

अथ पञ्चममामादूर्ध्वं गर्भं स्त्रावयन्त्याः स्त्रियास्तत्प्रयोक्तुश्च नृवधजन्यं  
 पातकमाह पञ्चमादित्यादिना । पञ्चमान्मासात् परतो या स्त्री भ्रूणं गर्भं प्रपातयेत्  
 तस्यास्तत्प्रयोक्तृजनस्य च वधोऽवमं मनुष्यवधजन्यं पातकं स्यात् ॥ ७० ॥

यो हन्ति ज्ञानतो मर्त्यं मानवः क्रूरचेष्टितः ।

वधस्तस्य विधातव्यः सर्वथा धरणीभृता ॥ ७१ ॥

प्रमादाद् भ्रमतोऽज्ञानात् घ्नन्तन्नरमरिन्दमः ।

द्रविणादानतस्तीव्रताङ्गनैस्तं विशोधयेत् ॥ ७२ ॥

स्वतो वा परतो वापि वधोपायं प्रकुर्वतः ।

अज्ञानवधिनां दण्डो विहितस्तस्य पापिनः ॥ ७३ ॥

मिथः संग्रामयोद्धारमाततायिनमागतम् ।

निहत्य परमेशानि न पापार्हो भवेन्नरः ॥ ७४ ॥

ततश्च कथं विमुक्तिः स्यादिति पृच्छन्तीं पार्वतीं प्रत्याह य इत्यादिना ।  
यः क्रूरचेष्टितो मानवो ज्ञानतो मर्त्यं मनुष्यं हन्ति तस्य सर्वथा सर्वप्रकारेण  
धरणीभृता राज्ञा वधो विधातव्यः । तत एव तस्य शुद्धिर्नान्यथेति भावः ॥ ७१ ॥

अथ प्रमादादिभिर्मानवं मारयतो विशुद्धिं दर्शयति प्रमादादित्यादिना ।  
प्रमादादनवधानतया भ्रमतोऽज्ञानाद्वा यो नरं हन्ति तं घ्नन्तं जनमरिन्दमो  
विपक्षदमनकर्त्ता राजा द्रविणादानतो द्रव्यहणतस्तीव्रताङ्गनैश्च विशोधयेत् ॥ ७२ ॥

अथ स्वतः परतो वा नरवधोपायं कुर्वतो दण्डमाह स्वत इत्यादिना ।  
स्वतः परतो वा यो वधोपायं करोति तस्य वधोपायं प्रकुर्वतः पापिनः अज्ञान-  
वधिनामज्ञानतो नरहन्तृणां यो दण्डः स विहितः ॥ ७३ ॥

ननु संग्रामहतयोद्धकस्य निहतागताततायिनश्च वधार्हत्वं स्यान्न वेत्या-  
शङ्कायामाह मिथ इत्यादिना । हे परमेशानि मिथः परस्परं संग्रामे योद्धारं  
निहत्य तथाऽऽगतमाततायिनं च निहत्य नरः पापार्हः पापभाक् न भवेत् ।  
आततायिनो यथा- —

• अग्निदो गरदश्चैव शम्भुपाणिर्धनापहः ।

• श्वेतदारापहारी च पङ्केतं आततायिनः ॥ इति ॥ ७४ ॥

अङ्गच्छेदे विधातव्यं भृभृताऽङ्गनिकृन्तनम् ।

प्रहारे च प्रहरणं नृषु पापं चिकीर्षुषु ॥ ७५ ॥

विप्रान् गुरुन्वगुरेत् प्रहरेद् यो दुरासदः ।

धनादानाद्धस्तदाह्वानं क्रमतस्तं विशोधयेत् ॥ ७६ ॥

शस्त्रादिक्षतकायस्य षण्मासान् परतो मृतो ।

प्रहर्त्ता दण्डनीयः स्याद् वधार्हो न हि भृभृतः ॥ ७७ ॥

राष्ट्रविप्राविनो राज्यं जिहीर्षून् नृपवैरिणाम् ।

रहो हितैषिणो भृत्यान् भेदकमनृपैरन्यथैः ॥ ७८ ॥

अथाङ्गच्छेदादिकं कुर्वता दण्डमाह अङ्गत्यादिना । पापं चिकीर्षुषु कर्तुमिच्छुषु नृषु भृभृता भृपेनाऽङ्गच्छेदे सत्यङ्गनिकृन्तनमङ्गच्छेदनं प्रहारे च प्रहरणं विधातव्यम् ॥ ७५ ॥

अथ ब्राह्मणगुरुहननार्थं दण्डादिकमुद्यच्छतस्तान् प्रहर्तृश्च क्रमतः प्रायश्चित्तमाह विप्रानित्यादिना । यो दुरासदो दुष्टो जनो विप्रान् गुरुंश्च हन्तुमिति शेषः । अवगुरेत् दण्डादिकमुत्क्षिपेत् तान् प्रहरेद्वा तं क्रमतो धनादानात् हस्तदाहाद्राजा विशोधयेत् ॥ ७६ ॥

अथ शस्त्रादिक्षतशरीरस्य षण्मासान् परतो मरणे सति प्रहर्तृदण्डनीयत्वं वधानर्हत्वं चाह शस्त्रादीत्यादिना । शस्त्रादिना क्षतः कायो यस्य तस्य पुंसः षण्मासान् परतो मृतो सत्यां प्रहर्त्ता भृभृतो राज्ञो दण्डनीयः स्यात् वधार्हो नैव स्यात् ॥ ७७ ॥

अथ देशोपद्राविणः राज्यहरणेच्छून् नृपतिविपक्षाणां रहो हिताकाङ्क्षिणो नृपसैन्यभेदकभृत्यान् राज्ञा सह योद्धुमिच्छुः प्रजाः पान्थपीडकशस्त्रिणश्च मृतो महीपतेः पातकभागित्वं नेत्याह राष्ट्रेत्यादिश्लोकद्वयेन । राष्ट्रविप्राविनो देशोपद्रावकान् राज्यं जिहीर्षून् राज्यहरणेच्छून् नृपवैरिणां राज्ञः शत्रूणां रहो

योद्धुमिच्छूः प्रजा राज्ञा शस्त्रिणः पान्थपीडकान् ।  
 हत्वा नरपतिस्त्वेतान् नैव कित्विषभाग् भवेत् ॥ ७९ ॥  
 यो हन्यान्मानवं भर्तुराज्ञयापरिहार्यया ।  
 भर्तुरेव वधस्तत्र प्रहर्तुर्न शिवाज्ञया ॥ ८० ॥  
 अयन्नपुंसः पशुना शस्त्रैर्वा म्रियते नरः ।  
 धनदण्डेन वा कायदमेनाऽस्य विशोधनम् ॥ ८१ ॥  
 बहिर्मुखान् नृपाज्ञासु नृपाग्रे प्रौढवादिनः ।  
 दूषकान् कुलधर्माणां शाम्याद्राजा विगर्हितान् ॥ ८२ ॥

तैषिणो गृहसि हितकाङ्क्षिणो नृपमैन्ययोर्भेदकान् नृपस्य सैन्यस्य च भेदं  
 कुर्वतो भृत्यान् अमात्यादीन् तथा राज्ञा सह योद्धुमिच्छूः प्रजाः तथा  
 पान्थपीडकान् शस्त्रिणश्चैतान् हत्वा नरपतिः कित्विषभाक् नैव भवेत् ॥ ७८ ॥ ७९ ॥

अथाऽपरिहार्यप्रभ्वाज्ञालङ्घनाशक्तेन भृत्येन मानुषं घातयतो भर्तुर्गव वधो  
 विधातव्यो न भृत्यस्येत्याह य इत्यादिना । भर्तुर्गपरिहार्ययाऽनुलङ्घनीययाऽऽज्ञया  
 यो मानवं हन्यात् तस्य प्रहर्तुस्तत्र हनने न वधः किन्तु शिवाज्ञया भर्तुर्गव वधो  
 विहितः । अपरिहार्ययेत्यनेन भर्त्राज्ञालङ्घनशक्तो भृत्यो यदि मानवं हन्यात्  
 तदा तस्यैव वध इति सूचितम् ॥ ८० ॥

नन्वनवधानस्य यस्य पुंसः शस्त्रादिभिर्मनुष्यैः म्रियते तस्य विशुद्धिः  
 कथं स्यात्तत्राह अयन्नेत्यादिना । अयन्नपुंसो यन्नहीनस्य यस्य पुरुषस्य पशुना  
 गवाश्वादिना शस्त्रैः खड्गादिभिर्वा नरो म्रियते अस्य पुंसो धनदण्डेन कायदण्डेन  
 वा विशोधनं भवेत् ॥ ८१ ॥

अथ राजाज्ञालङ्घिनस्मदग्रे प्रौढवादिनः कुलधर्मदूषकांश्च राजा  
 दण्डयेदित्याह बहिर्गित्यादिना । नृपाज्ञासु बहिर्मुखान् राजाज्ञालङ्घिनो नृपाग्रे  
 प्रौढवादिनः प्रौढं वदतः तथा कुलधर्माणां दूषकांश्च विगर्हितान्निन्दितानेतान्  
 राजा शास्यीत् ॥ ८२ ॥

स्थाप्यापहारिणं क्रूरं वञ्चकं भेदकारिणम् ।

विवादयन्तं लोकांश्च देशान्निर्यापयेन्नृपः ॥ ८३ ॥

शुल्केन कन्यां दातृंश्च पुत्रं शण्डे प्रयच्छतः ।

देशान्निर्यापयेद्वा पतितान् दुष्कृतात्मनः ॥ ८४ ॥

मिथ्यापवादव्याजेन परानिष्टं चिकीर्षवः ।

यथापवादं ते शास्या धर्मज्ञेन महीभृता ॥ ८५ ॥

यो यत्परिमितानिष्टं कुर्यात्तत्सम्मितं धनम् ।

नृपतिर्दापयेत्तेन जनायाऽनिष्टभागिने ॥ ८६ ॥

अथ न्यामापहारकादिकान्निजदेशतो नृपो निष्काशयेदित्याह स्थाप्ये-  
त्यादिना । स्थाप्यापहारिणं न्यामस्याऽपहर्त्तां क्रूरं कठिनं निर्दयं वा तथा  
वञ्चकं तथा भेदकारिणं तथा लोकान् विवादयन्तं च जनं नृपो देशान्निर्यापये-  
न्निष्काशयेत् ॥ ८३ ॥

अथ शुल्कग्रहणपूर्वकं कन्यां पुत्रं च ददतो जनान् भूपो देशान्निः-  
सारयेदित्याज्ञापयति शुल्केनेत्यादिना । शुल्केन दाननिमित्तकधनेन हेतुना  
कर्मचिज्जनाय विशेषतः शण्डे क्लीबे कन्यां दातृन् तथा शुल्केनैव कस्मिन्  
विशेषतः शण्डे पुत्रं च प्रयच्छतो ददतो दुष्कृतात्मनः पापहृदयान् पापबुद्धीन्  
वा पतितान् जनान् राजा देशान्निर्यापयेत् । शण्डे इति सम्प्रदानस्याधि-  
करणत्वेन विवक्षितत्वात् सप्तम्यधिकरणे चेति सप्तमी ॥ ८४ ॥

अथ मिथ्यापवादच्छलेन परानिष्टजननाकाङ्क्षिणां दण्डमाह मिथ्येत्या-  
दिना । मिथ्यापवादव्याजेन असत्यापवादच्छलेन परानिष्टमन्यानाकाङ्क्षितं  
चिकीर्षवो ये मानवास्ते धर्मज्ञेन धर्मं जानता महीभृता राज्ञा यथापवादं  
शास्याः । गुर्वपवादे गुरुशासनं लघ्वपवादे च लघुशासनं विधेयमित्यर्थः ॥ ८५ ॥

ननु विनैवापराधं परानिष्टं कुर्वतः पुंसः को दण्डो विधातव्यस्तत्राह य  
इत्यादिना । यो नरो यस्य यत् परिमितमनिष्टं कुर्यात्तेन तस्मै अनिष्टभागिने  
जनाय तत्सम्मितं धनं नृपतिर्दापयेत् ॥ ८६ ॥

मणिमुक्ताहिरण्यादिधातूनां स्तेयकारिणः ।

करस्य बाह्वोश्छेदो वा कार्यो मूल्यं विचारयन् ॥ ८७ ॥

महिषाश्वगवादीनां रत्नादीनां तथा शिशोः ।

बलेनाऽपहृतां नृणां स्तेयिवद्विहितो दमः ॥ ८८ ॥

अन्नानामल्पमूल्यस्य वस्तुनस्तेयिनं नृपः ।

विशोधयेत्तं पक्षैकं समाहं वाऽऽशयन् कणम् ॥ ८९ ॥

विश्वासघातके पुंसि कृतघ्ने सुखन्दिते ।

यज्ञैर्व्रतैस्तपोदानैः प्रायश्चित्तैर्न निष्कृतिः ॥ ९० ॥

अथ मणिमुक्तादिधातुस्तेयिनां दण्डमाह मणीत्यादिना । मणिमुक्ता-  
हिरण्यादीनां धातूनां स्तेयकारिणो नरस्य करस्य बाह्वोर्वा छेदं मण्यादीनां मूल्यं  
विचारयन् नृपः कुर्यात् । अल्पमूल्यकमण्यादिस्तेये करच्छेदो बहुमूल्यक-  
मण्यादिस्तेये बाह्वोश्छेदः कार्य इत्यर्थः ॥ ८७ ॥

अथ बलात्कारेण महिषाश्वगवादीनामपहरकस्य दण्डमाह महिषेत्यादिना ।  
महिषाश्वगवादीनां पशूनां तथा रत्नादीनां तथा शिशोश्च बलेनाऽपहृतामपहृतां  
नृणां स्तेयिवद्दमो विहितः ॥ ८८ ॥

अथान्नस्य मण्यादिभिन्नाल्पमूल्यवस्तुनश्च स्तेयिनो विशुद्धिमाह अन्नाना-  
मित्यादिना । अन्नानां तथाऽल्पमूल्यस्य वस्तुनश्च स्तेयी यो नरस्ते पक्षैकं समाहं  
वा कणमाशयन् भोजयन् नृपो विशोधयेत् ॥ ८९ ॥

अथाऽनेकयज्ञव्रतादिकं कुर्वतापि विश्वासघातककृतघ्नयोगनिष्कृतित्वमाह  
विश्वासेत्यादिना । हे सुखन्दिने विश्वासघातके तथा कृतघ्ने उपकृतविनाशके च  
पुंसि यज्ञैश्चमेधादिभिर्व्रतैः कृच्छ्रचान्द्रायणादिभिस्तपोभिर्दानैश्च प्रायश्चित्तैः  
पापविनाशकैर्गैर्निष्कृतिर्दुष्कृतान् मुक्तिर्न म्यात् ॥ ९० ॥

ये कूटसाक्षिणो मर्त्या मध्यस्था पक्षपातिनः ।

शाम्यात्तांस्तीव्रदण्डेन देशान्निर्यापयेन्नृपः ॥ ९१ ॥

षट् साक्षिणः प्रमाणं स्युश्चत्वारस्त्रय एव वा ।

अभावे द्वावपि शिवे प्रसिद्धौ यदि धार्मिकौ ॥ ९२ ॥

देशतः कालतो वापि तथा विषयतः प्रिये ।

परम्परमयुक्तञ्चेद् अग्राह्यं साक्षिणां वचः ॥ ९३ ॥

अन्धानां वाक् प्रमाणं स्याद्बधिराणां तथा प्रिये ।

मूकानामेडमूकानां शिरसाऽङ्गीकृतिर्लिपिः ॥ ९४ ॥

अथ साक्षित्वे मिथ्याभिधायिनां पक्षपातिमध्यस्थानां च दण्डमाह ये इत्यादिना । कूटसाक्षिणः साध्ये मृषाभिधायिनो ये मर्त्यास्तथा पक्षपातिनो मध्यस्थाश्च ये तान् नृपस्तीव्रदण्डेन शाम्यात्तथा देशान्निर्यापयेन् ॥ ९१ ॥

ननु कति साक्षिणः प्रमाणं भवेयुरित्यपेक्षायामाह षडित्यादिना । षट्चत्वारस्त्रयो वा साक्षिणः प्रमाणं स्युः । हे शिवे अभावे त्रिचतुरादि-साध्यसत्त्वं यदि प्रसिद्धौ धार्मिकौ भवेतां तदा द्वावपि साक्षिणौ प्रमाणं स्याताम् ॥ ९२ ॥

स्थानादिभेदतः परम्परमसङ्गतं साक्षिणां वचो न प्रमाणमित्याह देशत इत्यादिना । हे प्रिये देशतः स्थानतः कालतो दिनप्रहरादितस्तथा विषयतो वस्तुतो वा चेद् यदि परम्परमयुक्तमसम्बन्धं साक्षिणां वचस्तदाऽग्राह्यं स्यात् ॥ ९३ ॥

ननु दर्शनाद्यशक्ता अन्धादयः साक्षिणो भवितुमर्हन्ति न वेत्या-शङ्कायामाह अन्धानामित्यादिना । हे प्रिये अन्धानामचक्षुषां तथा बधिराणां श्रोत्रहीनानां वाक् प्रमाणं स्यात् मूकानामवाचां तथा एडमूकानां श्रोत्रैवचोर-हितानां शिरसाऽङ्गीकृतिः स्वीकारो लिपिरक्षरं च प्रमाणं स्यात् ॥ ९४ ॥



लिपिः प्रमाणं सर्वेषां सर्वत्रैव प्रशस्यते ।

विशेषाद्व्यवहारेषु न विनश्येच्चिरं यतः ॥ ९५ ॥

स्वीयार्थमपरार्थञ्चेत् कुर्वतः कल्पितां लिपिम् ।

दण्डस्तस्य विधातव्यो द्विपाद्यं कूटसाक्षिणः ॥ ९६ ॥

अभ्रमस्याऽप्रमत्तस्य यदङ्गीकरणं सकृत् ।

स्वीयार्थे तत्प्रमाणं स्याद्वचसो बहुसाक्षिणाम् ॥ ९७ ॥

यथा तिष्ठन्ति पुण्यानि सत्यमाश्रित्य पार्वति ।

तथाऽनृतं समाश्रित्य पातकान्यखिलान्यपि ॥ ९८ ॥

अतः सत्यविहीनस्य सर्वपापाश्रयस्य च ।

ताडनादमनाद्राजा न पापार्हः शिवाज्ञया ॥ ९९ ॥

अथाऽन्यप्रमाणादलिपिप्रमाणस्य बहुकालस्थायित्वात् प्राशस्यमाह लिपि-  
रित्यादिना । सर्वत्रैव कर्मणि विशेषात् क्रयविक्रयादिरूपव्यवहारेषु सर्वेषां लिपिः  
प्रमाणं प्रशस्यते । प्राशस्ये हेतुं दर्शयन्नाह न विनश्येदित्यादिना । यतश्चिरं  
बहुकालं लिपिर्न विनश्येच्चिरं तिष्ठेदित्यर्थः ॥ ९५ ॥

अथाऽक्षरं कल्पयतो दण्डमाह स्वीयार्थमित्यादिना । स्वीयार्थमपरार्थं वा  
कल्पितां लिपिं यः करोति तस्य तादृशीं लिपिं कुर्वतो जनस्य कूटसाक्षिणः  
साक्ष्येऽनृतं वदतो द्विपाद्यं द्विगुणो दण्डो राजा विधातव्यः ॥ ९६ ॥

बहुसाक्षिवचोभ्योऽप्रमत्ताभ्रान्तजनः स्वयं कृतैकवाग्स्वीकाररूपप्रमाण-  
स्याऽतिप्राशस्यं दर्शयितुमाह अभ्रमस्येत्यादिना । अभ्रमस्य भ्रान्तिरहितस्या-  
प्रमत्तस्य सावधानस्य यत् सकृदेकवागमपि अङ्गीकरणं स्वीकारस्तत्र स्वीयार्थं  
बहुसाक्षिणामपि वचसो भाषणादधिकं प्रमाणं स्यात् ॥ ९७ ॥

‘अथाऽसत्यस्याऽखिलपातकाश्रयत्वं व्याहरंस्तदाश्रयान्मानवान् दण्डयतो  
राज्ञः पापानर्हत्वमाह यथेत्यादिना शिवाज्ञयेत्यन्तेन श्लोकद्वयेन । हे पार्वति

सत्यं ब्रवीमि सङ्कल्प्य स्पृष्ट्वा कौलं गुरुं द्विजम् ।

गङ्गातोयं देवमूर्तिं कुलशास्त्रं कुलामृतम् ॥ १०० ॥

देवीनिर्माल्यमथवा कथनं शपथो भवेत् ।

तवाऽनृतं वदन् मर्त्यः कल्पान्तं नरकं व्रजेत् ॥ १०१ ॥

अपापजनिकार्याणां त्यागे वा ग्रहणेऽपि वा ।

तत् कार्यं सर्वथा मर्त्यैः स्वीकृतं शपथेन यत् ॥ १०२ ॥

स्वीकारोलङ्घ्यनाच्छुष्येत् पक्षमेकमभोजनैः ।

भ्रमेणापि तमुलङ्घ्य द्वादशाहं कणाशनैः ॥ १०३ ॥

यथा मत्यमाश्रित्य पुण्यानि तिष्ठन्ति तथोऽनृतमसत्यं समाश्रित्याऽखिलान्यपि पातकान्यपि तिष्ठन्ति । अतः मत्यविहीनस्य सर्वपापाश्रयस्य च जनस्य ताडनादमनाद्धनदण्डाच्च राजा शिवाज्ञया पापार्हः पापभाक् न स्यात् ॥ ९८ ॥ ९९ ॥

अथ शपथस्वरूपं निरूपयन्तत्राऽनृतं ब्रुवतो मर्त्यस्य नरकगामित्वं विदधाति सत्यमित्यादिना श्लोकद्वयेन । मन्यमहं ब्रवीमि सङ्कल्प्य कौलं कुलीनं गुरुं निषेकादिकरं द्विजं ब्राह्मणं गङ्गातोयं गङ्गाजलं देवमूर्तिं देवताप्रतिमां कुलशास्त्रं तन्त्रादिकं कुलामृतमाम्रवम् देवीनिर्माल्यं वा स्पृष्ट्वा कथनं शपथो भवेत् तत्र शपथेऽनृतं मिथ्यां वदन् मर्त्यः कल्पान्तं कल्पपर्यन्तं नरकं व्रजेत् नरकान्नरकान्तरं गच्छेत् ॥ १०० ॥ १०१ ॥

अथ शपथपूर्वकस्वीकृतापापजनककार्याणामवश्यकृत्यत्वमाह अपापेत्यादिना । न पापस्य जनिरुत्पत्तिर्येभ्यस्तेषां कार्याणां त्यागे वा ग्रहणेऽपि वा शपथेन मर्त्यैर्यत् स्वीकृतं तत् सर्वथा कार्यं न लङ्घनीयमित्यर्थः । ग्रहणेऽपि वेत्यनेन पापजनककर्मणां त्यागे एव यत् स्वीकृतं तस्यैवाऽवश्यकृत्यत्वमिति ध्वनितम् ॥ १०२ ॥

ननुलङ्घितशपथपूर्वकस्वीकृतापापजनककार्यो मनुष्यः कथं शुष्येत् तत्राह स्वीकारेत्यादि । स्वीकारोलङ्घनादेकं पक्षमभोजनैर्जनः शुष्येत् । भ्रमेणापि तं स्वीकारमुलङ्घ्य द्वादशाहं कणाशनैः शुष्येत् ॥ १०३ ॥

कुलधर्मोऽपि सत्येन विधिना चेन्न सेवितः ।

मोक्षाय श्रेयसे न स्यात् कौले पापाय केवलम् ॥ १०४ ॥

सुरा द्रवमयी तारा जीवनिस्तारकारिणी ।

जननी भोगमोक्षाणां नाशिनी विपदां रुजाम् ॥ १०५ ॥

दाहिनी पापसङ्घानां पावनी जगतां प्रिये ।

सर्वसिद्धिप्रदा ज्ञानबुद्धिविद्याविवर्धिनी ॥ १०६ ॥

मुक्तैर्मुमुक्षुभिः सिद्धैः साधकैः क्षितिपालकैः ।

सेव्यते सर्वदा देवैराद्ये स्वाभीष्टसिद्धये ॥ १०७ ॥

सम्यग्विधिविधानेन सुसमाहितचेतसा ।

पिबन्ति मदिरां मर्त्या अमर्त्या एव ते क्षितौ ॥ १०८ ॥

अथाऽविधिसेवितस्य कुलधर्मस्यापि पापजनकत्वमाह कुलेत्यादिना । सत्येन विधिना चेद् यदि सेवितो न स्यात् तदा कुलधर्मोऽपि कौले कुलीने मोक्षाय अपवर्गाय तथा श्रेयसे भद्राय च न स्यात् केवलं पापायैव भवति । अतो विधिर्नैव सेव्यः कुलधर्म इति भावः ॥ १०४ ॥

अथ सुरेत्यादिभिस्त्रिभिः पदैर्मद्यं स्तोति । सुरा द्रवमयी द्रवरूपा तारा भवति । या जीवनिस्तारकारिणी जीवानां निस्तारकर्त्री या भोगमोक्षाणां जननी उत्पादयित्री या विपदां विपत्तीनां रुजां रोगाणां न्य नाशिनी ॥ १०५ ॥

या पापसङ्घानां पापसमूहानां दाहिनी दग्ध्री । हे प्रिये या जगतां पावनी शुद्धिकर्त्री या सर्वसिद्धिप्रदा सर्वासां सिद्धीनां प्रदात्री या ज्ञानबुद्धिविद्याविवर्धिनी । मोक्षे धीज्ञानम् गाम्नादितत्त्वज्ञानं बुद्धिः आत्मज्ञानं विद्या तेषां विवर्धयित्री ॥ हे आद्ये मुक्तैर्मुक्तिशालिभिः मुमुक्षुभिर्मोक्षेण्युभिः सिद्धैः साधकैः क्षितिपालकैः राजभिर्देवैश्च स्वाभीष्टसिद्धये सर्वदा या सेव्यते सा सुरा द्रवमयी तारा बोद्धव्येति पूर्वेणान्वयः । या सेव्यध्याहारलभ्ये ॥ १०६ ॥ १०७ ॥

सुरेत्यादिश्लोकत्रयेण मदिरां स्तुत्वेदानीं विधिपूर्वकतत्पानकर्तुः साक्षाद्देवत्वं प्रतिपादयति सम्यगित्यादिना । ये मर्त्याः सम्यग्विधिविधानेन सुसमाहित-

प्रत्येकतत्त्वस्वीकाराद्विधिना स्याच्छिवो नरः ।

न जाने पञ्चतत्त्वानां सेवनात् किं फलं भवेत् ॥ १०९ ॥

इयञ्चेत् वारुणी देवी निपीता विधिवर्जिता ।

नृणां विनाशयेत् सर्वं बुद्धिमायुर्यशो धनम् ॥ ११० ॥

अत्यन्तपानान्मद्यस्य चतुर्वर्गप्रसाधनी ।

बुद्धिर्विनश्यति प्रायो लोकानां मत्तचेतमाम् ॥ १११ ॥

विभ्रान्तबुद्धेर्मनुजात् कार्याकार्यमजानतः ।

स्वानिष्टं च परानिष्टं जायतेऽस्मात् पदे पदे ॥ ११२ ॥

अतो नृपो वा चक्रेशो मद्ये मादकवस्तुषु ।

अत्यामक्तजनान् कायधनदण्डेन शोधयेत् ॥ ११३ ॥

चेतमाऽतिमावधानमनमा मदिरां पिबन्ति ते क्षिप्तौ पृथिव्याममर्त्या देवा एव भवन्ति ॥ १०८ ॥

अथ विधिमेवितमद्यादिपञ्चतत्त्वानामनिर्वचनीयफलत्वं दर्शयति प्रत्येक-  
त्यादिना । विधिना प्रत्येकतत्त्वस्वीकारात् मद्याद्येकैकतत्त्वाङ्गीकाराच्चरः शिवः स्यात्  
पञ्चानामपि तत्त्वानां मद्यादीनां सेवनात् किं फलं भवेदिति तु न जाने ॥ १०९ ॥

अथ विधिवर्जितमृगपानस्य बुद्ध्यायुगादिमकल्पदार्थविनाशकत्वमाह  
इयमित्यादिना । चेद् यद्धि विधिवर्जितं वारुणी मदिरा देवी निपीता स्यात्तदा  
नृणां बुद्धिमायुर्यशोधनमित्यादि सर्वं विनाशयेत् ॥ ११० ॥

मृगत्यन्तपानस्य बुद्धिविनाशकत्वेऽतिपीतमद्यानां स्वपरानिष्टोत्पादकत्वस्य  
हेतुत्वात्तदत्यामक्तचेतसः पुमांसो नरेशचक्रेशाभ्यां दण्ड्या इत्याह अत्यन्तेत्यादिना  
शोधयेदित्यन्तेन श्लोकत्रयेण । मद्यस्याऽत्यन्तपानान्मत्तचेतसां लोकानां चतुर्वर्ग-  
प्रसाधनी धर्मार्थकाममोक्षाणां साधयित्री बुद्धिः प्रायो विनश्यति ॥ १११ ॥

कार्याकार्यमजानतोऽस्माद्विभ्रान्तबुद्धेर्मनुजात् स्वानिष्टं परानिष्टं च पदे  
पदे जायते । अतो मद्ये मादकवस्तुषु चाऽत्यामक्तान् जनान् नृपश्चक्रेशो वा  
कायधनदण्डेन शोधयेत् ॥ ११२ ॥ ११३ ॥

सुराभेदात् व्यक्तिभेदात् न्यूनेनाऽप्यधिकेन वा ।

देशकालविभेदेन बुद्धिभ्रंशो भवेन्नृणां ॥ ११४ ॥

अतएव सुरामानादतिपानं न लक्ष्यते ।

स्खलद्वाक्पाणिपाददृग्भिरतिपानं विचारयेत् ॥ ११५ ॥

नेन्द्रियाणि वशे यस्य मदविह्वलचेतसः ।

देवतागुह्यार्दोल्लङ्घिनो भयरूपिणः ॥ ११६ ॥

निखिलानर्थयोग्यस्य पापिनः शिवघातिनः ।

दहेज्जिह्वां हरेदर्थान् ताडयेत्तं च पार्थिवः ॥ ११७ ॥

विचलत्पादवाक्पाणिं भ्रान्तमुन्मत्तमुद्धतम् ।

तमुग्रं यातयेद्राजा द्रविणं चाहरेत्ततः ॥ ११८ ॥

मद्यादिविभेदतो न्यूनस्याऽधिकस्य च तस्य बुद्धिभ्रंशजनकत्वात्तन्माना-  
दत्यन्तपानस्य ज्ञातुमशक्यत्वात् स्खलद्वागादिभिस्तल्लक्षणीयमित्याह सुगत्यादिना  
विचारयेदित्यन्तेन श्लोकद्वयेन । सुराभेदात् व्यक्तिभेदाज्जनविशेषाद्देशकालयोर्वि-  
भेदेन च न्यूनेनापि अधिकेन वा मद्येन नृणां बुद्धिभ्रंशो भवेत् । अतएव  
सुराया मानादतिपानं न लक्ष्यते किन्तु स्खलद्वाक्पाणिपददृग्भिरतिपानं विचल-  
द्विर्वचोहस्तपादनेत्रैरतिपानं विचारयेत् विलक्षयेत् ॥ ११४ ॥ ११५ ॥

अथोल्लङ्घितदेवतागुरुमर्यादावशेन्द्रियमदिरामञ्जय दण्डमाह नेन्द्रि-  
याणीत्यादिश्लोकद्वयेन । यस्म्येन्द्रियाणि वशे न सन्ति तस्य मदविह्वलचेतसो  
मदिराविह्वलचित्तस्य देवतागुरुमर्यादोल्लङ्घिनो लङ्घितदेवनिषेकादिगुरुमर्यादस्य  
भयरूपिणो भीतिस्वरूपस्य निखिलानर्थयोग्यस्याऽतिपानार्थाहस्य पापिनः पानका-  
श्रयस्य शिवघातिनः शिवाज्ञालङ्घनात्तद्वन्तुर्निजमद्रहन्तुर्वा नरस्य जिह्वां पार्थिवो  
दहेत् अर्थान् हरेत् तं च ताडयेत् ॥ ११६ ॥ ११७ ॥

अथ विचलत्पादादिकस्य मद्यमत्तस्य दण्डमाह विचलदित्यादिना ।  
विचलत्पादवाक्पाणिं स्खलच्चरणवचोहस्तं भ्रान्तं भ्रमयुतमुन्मत्तमुन्मादवन्तमुद्धत-  
मविनीतं तमुग्रं गेद्रे राजा यातयेत् ततो द्रविणं च आहरेत् ॥ ११८ ॥

अपवाग्वादिनं मत्तं लज्जाभयविवर्जितम् ।

धनादानेन तं शाग्यात् प्रजाप्रीतिकरो नृपः ॥ ११९ ॥

शताभिषिक्तः कौलश्चेत् अतिपानात् कुलेश्वरि ।

पशुरेव स मन्तव्यः कुलधर्मबहिष्कृतः ॥ १२० ॥

पिबन्नतिशयं मद्यं शोधितं वाऽप्यशोधितम् ।

त्याज्यो भवति कौलानां दण्डनीयोऽपि भूभृतः ॥ १२१ ॥

ब्राह्मीं भार्यां सुरां मत्ताः पाययन्तो द्विजातयः ।

शुध्यंयुर्भार्यया सार्धं पञ्चाहं कणभोजनात् ॥ १२२ ॥

असंस्कृतमुरापानात् शुध्यदुपवसंस्त्रयहम् ।

भुक्त्वाऽप्यशोधितं मांसमुपवामद्वयं चरेत् ॥ १२३ ॥

अथाऽवाच्यवादिनो मत्तस्य दण्डमाह अपवागित्यादिना । अपवाग्वादिनं अवक्तव्यं वचो वदन्तं लज्जाभयविवर्जितं तं मत्तं प्रजाप्रीतिकरो नृपो धनादानेन शाग्यात् ॥ ११९ ॥

शताभिषिक्तकौलस्याऽप्यत्यन्तमद्यपानेन कुलधर्मबहिष्कृतत्वात् पशुत्वशालित्वमाह शतत्यादिना । चेच्छब्दोऽप्यर्थः । हे कुलेश्वरि शताभिषिक्तः कौलोऽप्यतिपानात् पशुरेव मन्तव्यः यतः स कुलधर्माद्बहिष्कृतः ॥ १२० ॥

अथ संस्कृतायंस्कृतातिशयितमद्यपायिनो नरस्य राज्ञा दण्डनीयत्वं कौलहेयत्वं चाह पिबन्नित्यादिना । शोधितमशोधितं वाऽतिशयं बहुलं मद्यं पिबन्मर्त्यः कौलानां त्याज्यो भूभृतो दण्डनीयोऽपि भवति ॥ १२१ ॥

ननु ब्राह्मीं भार्यां मद्यं पाययन्तो द्विजाः कथं शुध्यंयुस्तत्राह ब्राह्मीमित्यादिना । ब्राह्मीं वेदोक्तविधिना परिणीतां भार्यां सुरां पाययन्तो मत्ताः द्विजातयो भार्यया सार्धं पञ्चाहं कणभोजनाच्छुध्यंयुः ॥ १२२ ॥

नन्वशोधितमद्यपानात् तादृग्मांसभक्षणाच्च कथं शुध्येत्तत्राह असंस्कृतेत्यादिना । असंस्कृतमुरापानात् त्र्यहं त्रिंदिनमुपवसन् शुध्येत् । अशोधितं मांसमपि भुक्त्वा उपवासद्वयं चरेत् कुर्यात् ॥ १२३ ॥

असंस्कृते मीनमुद्रे खादन्नुपवसेदहः ।

अवैधं पञ्चमं कुर्वन् राज्ञो दण्डेन शुध्यति ॥ १२४ ॥

भुञ्जानो मानवं मांसं गोमांसं ज्ञानतः शिवे ।

उपोष्य पक्षं शुद्धः स्यात् प्रायश्चित्तमिदं स्मृतम् ॥ १२५ ॥

नराकृतिपशोर्मांसं मांसं मांसादनस्य च ।

अत्त्वा शुध्येन्नरः पापादुपवासैस्त्रिभिः प्रिये ॥ १२६ ॥

म्लेच्छानां श्वपचानां च पशूनां कुलवैरिणाम् ।

खादन्नन्नं विशुद्धः स्यात् पक्षमेकमुपोषितः ॥ १२७ ॥

उच्छिष्टं यदि भुञ्जीत ज्ञानादेषां कुलेश्वरि ।

शुध्येन्मांसोपवासैनाऽज्ञानात् पक्षोपवासतः ॥ १२८ ॥

अथाशोधितमत्स्यमुद्रयोर्भोक्तुगवैधमुरगकर्तृश्च प्रायश्चित्तमाह असंस्कृत इत्यादिना । असंस्कृते अशोधिते मीनमुद्रे खादन्नगोऽहर्दिनमेकमुपवसेत् । अवैधं विधिवर्जितं पञ्चमं मुरगं कुर्वन्नगो राज्ञो दण्डेन शुध्यति ॥ १२४ ॥

ननु ज्ञानतो नरमांसं गोमांसञ्च खादन् पुंसः कथं शुद्धिस्तत्राह भुञ्जान इत्यादिना । हे शिवे ज्ञानतो मानवं मानवमस्वन्धिमांसं गोमांसञ्च भुञ्जानो नरः पक्षमेकमुपोष्य शुद्धः स्यात् । इदं तयोर्भक्षणे प्रायश्चित्तं स्मृतम् ॥ १२५ ॥

ननु भुक्तमनुप्याकृतिपशुमांसो मांसादकमांसं भक्षकश्च पुमान् कथं शुध्येत्तत्राह नरेत्यादिना । हे प्रिये नराकृतिपशोर्वानरादंर्मांसादनस्य मांसभक्षकस्य व्याघ्रादंश्च मांसमत्त्वा भुक्त्वा नरस्त्रिभिरुपवासैः पापात् शुध्येत् ॥ १२६ ॥

अथ भुक्तम्लेच्छाद्यन्नस्य पुंसः प्रायश्चित्तमाह म्लेच्छानामित्यादिना । म्लेच्छानां यवनानां श्वपचानां चाण्डालानां कुलवैरिणां पशूनां चाऽन्नं खादन् जनः पक्षमेकमुपोषितः सन् विशुद्धः स्यात् ॥ १२७ ॥

ननु ज्ञानाज्ञानाभ्यां म्लेच्छाद्युच्छिष्टमन्नादिकं भुञ्जानः कथं शुध्येत्तत्राह उच्छिष्टमित्यादिना । हे कुलेश्वरि ज्ञानादेषां म्लेच्छादीनामुच्छिष्टमन्नादिकं

अनुलोमेन वर्णानामन्नं भुक्त्वा सकृत् प्रिये ।

दिनत्रयोपवासेन विशुद्धः स्यान्ममाज्ञया ॥ १२९ ॥

पशुश्चपचस्लेच्छानामन्नं चक्रार्पितं यदि ।

वीरहस्तार्पितं वापि तदश्नन्नैव पापभाक् ॥ १३० ॥

अन्नाभावे च दूर्भिक्ष्ये विपदि प्राणसङ्कटे ।

निषिद्धेनाऽदनेनापि रक्षन् प्राणान्न पातकी ॥ १३१ ॥

करिपृष्ठे तथाऽनेकांढ्राह्यपापाणदारुषु ।

अलक्षितेऽपि दुष्याणां भक्ष्यदोषो न विद्यते ॥ १३२ ॥

यदि भुञ्जीत तदा मासोपवासं नरः शुष्येत् । अज्ञानाद्यदि भुञ्जीत तदा पक्षोपवासतः शुष्येत् ॥ १२८ ॥

अथ क्रमनः क्षत्रियाद्यन्नमक्षतां ब्राह्मणादीनां प्रायश्चित्तमाह अनुलोमे-  
नेत्यादिना । हे प्रिये अनुलोमेन क्रमेण वर्णानां सकृदन्नं भुक्त्वा ब्राह्मणादि-  
दिनत्रयोपवासं समाजया विशुद्धः स्यात् । यथा ब्राह्मणः क्षत्रियान्नैवम् ॥ १२९ ॥

अथ चक्रार्पितस्य वीरहस्तार्पितस्य च पशुश्चपचस्लेच्छान्नस्य भोक्तुर-  
पानकित्यमाह पश्वित्यादिना । पशुश्चपचस्लेच्छानामन्नं यदि चक्रार्पितं चक्रदत्तं  
वीरहस्तार्पितं वा स्यात्तदा तदन्नमक्षतं खादन् नरः पापभाक् नैव भवेत् ॥ १३० ॥

ननु दुर्भिक्षादौ निषिद्धवस्तुभोजनेन प्राणान् रक्षतो जनस्य पानकं भवेन्न-  
वेत्याशङ्कमानां प्रत्याह अन्नेत्यादिना । दुर्लभा भिक्षा यत्र तत्र दुर्भिक्षे समये  
विपदि च देशोपद्रवपलायनादौ अन्नाभावे प्राणसङ्कटे सति निषिद्धेनाऽप्यदनेना-  
भोज्यस्यापि भोजनेन प्राणान् रक्षन् पातकी न भवेत् ॥ १३१ ॥

नौकादावन्नादिकमक्षतां न दोष इत्याह करीत्यादिना । करिपृष्ठे हस्तिनः  
पृष्ठे तथाऽनेकैरुद्धाह्येषु पापाणेषु दारुषु च तथा दुष्याणां यवनादीनामलक्षितेऽपि  
यवनादीनामिदं भवति यवनादयोऽत्र वर्तन्ते एवमविज्ञानेऽपि स्थाने यद्वा



पशूनभक्ष्यमांसांश्च व्याधियुक्तानपि प्रिये ।

न हन्याद्देवतार्थेऽपि हत्वा च पातकी भवेत् ॥ १३३ ॥

कृच्छ्रव्रतं नरः कुर्याद् गोवधे बुद्धिपूर्वके ।

अज्ञानादाचरेदर्धं व्रतं शङ्करशासनात् ॥ १३४ ॥

न केशवपनं कुर्यात् न नखच्छेदनं तथा ।

न क्षारयोगं वसने यावन्न व्रतमाचरेत् ॥ १३५ ॥

उपवासैर्नयेत् मासं मासमेकं कणाशनैः ।

मासं भैक्षान्नमश्नीयात् कृच्छ्रव्रतमिदं शिवे ॥ १३६ ॥

दुध्याणां मूलमूत्रादीनामलक्षितेऽपि सत्त्वपि तेषु तेषामविज्ञानेऽपि भक्ष्यदोषो न विद्यते ॥ १३२ ॥

अथ देवतार्थमभक्ष्यमांसात् व्याधियुतांश्च पशून्निव्रतः पातकित्वमाह पशून्वित्यादिना । हे प्रिये अभक्ष्यमांसात् व्याधियुक्तांश्च पशून् देवतार्थं न हन्यात् । अपाति निश्चितम् । ननु हननं को दोषस्तत्राह हत्वेति । हत्वा च जनः पातकी भवेत् ॥ १३३ ॥

अथ ज्ञानाज्ञानाकृतगोवधप्रायश्चित्तमाह कृच्छ्रेत्यादिना प्रिये इत्यन्तेन । ज्ञानपूर्वके गोवधे सति नरः कृच्छ्रव्रतं कुर्यात् । अज्ञानाद्गोवधे सति शङ्कर-शासनादर्धं व्रतमाचरेत् कुर्यात् ॥ १३४ ॥

न केशेति । यावद् व्रतं नाचरेत् तावत् केशवपनं केशानां मुण्डनं न कुर्यात् तथा नखच्छेदनं न कुर्यात् वसने वस्त्रे क्षारयोगं च न कुर्यात् ॥ १३५ ॥

ननु किं नाम कृच्छ्रव्रतमतस्त्रिरूपयति उपवासैर्गित्यादिना । हे शिवे उपवासैर्भासमेकं नयेत् यापयेत् । मासमेकं कणाशनैर्नयेत् । मासमेकं च भैक्षान्नं भिक्षामस्पन्नमन्नमश्नीयात् । इदं कृच्छ्रव्रतं ज्ञेयम् ॥ १३६ ॥

व्रतान्ते वापितशिराः कौलान् ज्ञातींश्च बान्धवान् ।

भोजयित्वा विमुक्तः स्याद् ज्ञानगोवधपातकात् ॥ १३७ ॥

अपालनवधाद्रोश्च शुध्येदष्टोपवासतः ।

बाहुजाद्या विशुध्येयुः पादन्यूनक्रमात् प्रिये ॥ १३८ ॥

गजोष्ट्रमहिषाश्वांश्च हत्वा कौलिनि कामतः ।

उपवासैस्त्रिभिः शुध्येन्मानवः कृतकिल्बिषः ॥ १३९ ॥

मृगमेघाजमार्जारान् निघ्नन्नुपवसेदहः ।

मयूरशुकहंसांश्च सज्योतिरशनं त्यजेत् ॥ १४० ॥

व्रतान्ते इति । व्रतान्ते व्रतसमाप्ते वापितशिः मुण्डितमुस्तकः सन् कौलान् ज्ञातीन् मगोत्रांश्च भोजयित्वा ज्ञानगोवधपातकाज्जनो विमुक्तः स्यात् ॥ १३७ ॥

अपालनेति । गोरपालनवधादृक्षणतो वधादष्टोपवासमेन शुध्येत् । हे प्रिये बाहुजाद्याः क्षत्रियादयः पादन्यूनक्रमाद्विशुध्येयुः । क्षत्रियादिभिः क्रमतः पादपादन्यूनं व्रतं करणीयमिति भावः ॥ १३८ ॥

अथ गजोष्ट्रादिवधप्रायश्चित्तमाह गजोष्ट्रेत्यादिना । हे कौलिनि गजोष्ट्रमहिषाश्वान् बृहत्कायान् कामतो हत्वा कृतकिल्बिषो मानवस्त्रिभिरुपवासैः शुध्येत् ॥ १३९ ॥

अथ मृगमेघादिवधप्रायश्चित्तमाह मृगेत्यादिना । मृगमेघाजमार्जारान् हर्गिणाविच्छागविडालान् निघ्नन्नगेऽहरेकदिनमुपवसेत् । मयूरशुकहंसांश्च निघ्नन्नरो ज्योतिषा सूर्येण सह वर्तमानं सज्योतिर्दिनमशनं त्यजेत् । दिवमेऽशनं त्यजन्नस्तं याते सूर्ये भुञ्जीतेत्यर्थः । " ज्योतिर्ना भास्करेऽमौ च क्लीवं भव्योत दृष्टिष्विति " रुद्रः ॥ १४० ॥

निहत्य सास्थिजन्तूँश्च नक्तमद्यात् निरामिषम् ।

निरस्थिजीविनो हत्वा मनस्तापेन शुद्ध्यति ॥ १४१ ॥

पशुमीनाण्डजान्निघ्नन् मृगयायां महीपतिः ।

न पापार्हो भवेदेवि राज्ञो धर्मः सनातनः ॥ १४२ ॥

देवोद्देशं विना भद्रे हिंसां सर्वत्र वर्जयेत् ।

कृतायां वैधहिंसायां नरः पापैर्न लिप्यते ॥ १४३ ॥

संकल्पितव्रतापूतौ देवनिर्माल्यलङ्घने ।

अशुचौ देवतास्पर्शं गायत्रीजपमाचरेत् ॥ १४४ ॥

अथ कृकलासाद्यस्थिमत्क्षुद्रजन्तून्निगस्थिजन्तूँश्च निघ्नतो नरस्य प्रायश्चित्त-  
माह निहन्येत्यादिना । निगस्थिमाहर्च्यात् सास्थिजन्तून्निगस्थिमनः कृकलासादीन्  
क्षुद्रान् शरीरिणो निहत्य नक्तं रात्रौ निरामिषमामिषवर्जितमद्यात् भुञ्जीत ।  
मयूरादिहननापेक्षया कृकलासादिहननं प्रवृत्तेर्गाधिक्रयात्तद्धनननिमित्तकदण्डतः  
कृकलासादिहनननिमित्तकदण्डस्य गुरुत्वमवगन्तव्यम् । निगस्थिजीविनोऽस्थि-  
रहितजन्तून् हत्वा मनस्तापेन शुद्ध्यति ॥ १४१ ॥

ननु मृगयायां मृगमीनादीन्निघ्नतो महीपालस्य मृगादिवधहेतुकं पापं  
भवेन्न वेति पृच्छन्तौ प्रत्याह पश्चित्यादिना । हे देवि पशुमीनाण्डजान्  
मृगव्याघ्रादिमत्स्यपक्षिणो मृगयायां निघ्नन् महीपतिः पापार्हो न भवेत् । यतोऽयं  
राज्ञः सनातनो नित्यो धर्मो भवति ॥ १४२ ॥

अथाऽवैधहिंसायाः पापजनकत्वादकर्तव्यत्वमाह देवेत्यर्थेन । हे भद्रे  
भद्रकागिणि देवोद्देश्यं कर्म विना सर्वत्र हिंसां वर्जयेत् । वैधहिंसायाः  
पापजनकत्वात् कर्तव्यतामाह कृतायामित्याद्यर्थेन । वैधहिंसायां कृतायां सत्यां  
नरः पापैर्न लिप्यते ॥ १४३ ॥

ननु सङ्कल्पितं व्रतमसमापयतो देवनिर्माल्यं लङ्घयतोऽशौचानपगमे  
देवताः स्पृशन्तश्च पुंसः कथं शुद्धिस्तत्राह सङ्कल्पितेत्यादिना । सङ्कल्पितव्रतापूतौ

माता पिता ब्रह्मदाता महान्तौ गुरवः स्मृताः ।

निन्दन्नेतान् वदन् क्रूरं शुष्येत् पञ्चोपवासतः ॥ १४५ ॥

एवमन्यान् गुरून् कौलान् विप्रान् गर्हन्नपि प्रिये ।

सार्धद्वयोपवासेन मुक्तो भवति पातकात् ॥ १४६ ॥

वित्तार्थी मानवो देशानखिलान् गन्तुमर्हति ।

निषिद्धकौलिकाचारं देशं शास्त्रमपि त्यजेत् ॥ १४७ ॥

गच्छन्तु स्वेच्छया देशे निषिद्धकुलवर्त्मनि ।

कुलधर्मात्पतेद्भूयः शुष्येत् पूर्णाभिषेकतः ॥ १४८ ॥

सङ्कल्पितस्य व्रतस्याऽऽसमाप्तौ देवनिर्मात्यलङ्घने सति अशुचावशौचं देवतास्पर्शं च गायत्रीजपमाचरेत् ॥ १४४ ॥

अथ महतो गुरुन्निरूपयंस्तान्निन्दतः क्रूरं ब्रुवतश्च पुंसः प्रायश्चित्तमाह मानंत्यादिना । माता जननी पिता जनको ब्रह्मदाता वेदाध्यापकश्चैने महान्तौ गुरवः स्मृताः । एतान् महागुरुन्निन्दन् क्रूरं वदंश्च नरः पञ्चोपवासतः शुष्येत् ॥ १४५ ॥

अथ मात्राद्यन्यगुरुकौलब्राह्मणनिन्दकानां प्रायश्चित्तमाह एवमित्यादिना । हे प्रिये एवमन्यान् मातादिभिन्नान् गुरून् कौलान् विप्रांश्च गर्हन्निन्दन् अपि वा क्रूरं वदंश्च नरः सार्धद्वयोपवासेन पातकात् मुक्तो भवति ॥ १४६ ॥

अथ वित्तोद्देश्यकसर्वदेशगमनार्हस्यापि मानवस्य कौलाचाररहितदेशाटना-  
नर्हत्वमाह वित्तार्थीत्यादिना । वित्तार्थी मानवोऽखिलान् सर्वान् देशान्  
गन्तुमर्हति । निषिद्धः कौलिकानामाचारो यत्र तं देशं तादृशं शास्त्रमपि  
मानवस्त्यजेत् ॥ १४७ ॥

अथ धनलोभेन निषिद्धकौलिकाचारं देशं गच्छतो नरस्य कुलधर्मात्  
पतितत्त्वं पुनः पूर्णाभिषेकतः पूतत्वञ्चाह गच्छन्नित्यादिना । निषिद्धकुलवर्त्मनि

तपनोदयमारभ्य यामाष्टकमभोजनम् ।

उपवासः स विज्ञेयः प्रायश्चित्ते विधीयते ॥ १४९ ॥

पिबंस्तोयाञ्जलिञ्चैकं भक्षन्नपि समीरणम् ।

मानवः प्राणरक्षार्थं न भ्रश्येदुपवासतः ॥ १५० ॥

उपवासासमर्थश्चेद्रुजा वा जरसाऽपि वा ।

तदा प्रत्युपवासञ्च भोजयेद्द्वादश द्विजान् ॥ १५१ ॥

परनिन्दां निजोत्कर्षं व्यसनायुक्तभाषणम् ।

अयुक्तं कर्म कुर्वाणो मनस्तापैर्विशुध्यति ॥ १५२ ॥

देशे स्वेच्छया गच्छन्तु नरः कुलधर्मात् पतेत् भूयः पुनः पूर्णाभिषेकतः  
शुध्यत् ॥ १४८ ॥

अथोक्ततत्तच्छ्लोकेष्वाकाङ्क्षितत्वादुपवासं निरूपयति तपनोदयमित्या-  
दिना । तपनोदयं सूर्योदयमारभ्य यामाष्टकं प्रहराष्टकं यदभोजनं स उपवासो  
विज्ञेयः । प्रायश्चित्ते स विधीयते क्रियते ॥ १४९ ॥

अथ एकाञ्जलितोयपानेनोपवासस्याऽविनाशित्वं कथयन्नाह पिबन्निति ।  
प्राणरक्षणार्थमेकं तोयाञ्जलिं पिबन् समीरणं वायुं चापि भक्षन्मानवः उपवासतो  
न भ्रश्येत् पतेत् । एकाञ्जलितोयपानादुपवासो न विनश्येदिति तत्त्वम् ॥ १५० ॥

अथ रोगादिनोपवासं कर्तुमशक्नुवता जनेन प्रत्युपवासं द्वादशब्राह्मणा  
भोजयितव्या इत्याह उपवामेत्यादिना । रुजा रोगेण वा जरसा जीर्णत्वेन वा  
चेद्यदि उपवाससमर्थो नरः स्यात् तदा प्रत्युपवासमुपवासं प्रति द्वादश द्विजान्  
ब्राह्मणान् भोजयेत् ॥ १५१ ॥

अथ परनिन्दानिजोत्कर्षादिकं कुर्वतः प्रायश्चित्तमाह परनिन्दा मित्यादिना ।  
परस्यान्यस्य निन्दां निजोत्कर्षमात्मोत्कृष्टतां व्यसनायुक्तभाषणं परीवादादिसम्बद्ध-  
कथनम् अयुक्तमनुचितं कर्म च कुर्वाणो नरो मनस्तापैर्विशुध्यति ॥ १५२ ॥

अन्यानि यानि पापानि ज्ञानाज्ञानकृतान्यपि ।

नश्यन्ति जपनादेव्याः सावित्र्याः कौलभोजनात् ॥ १५३ ॥

सामान्यनियमान् पुंसां स्त्रीषु षण्डेषु योजयेत् ।

योषितां तु विशेषोऽयं पतिरेको महागुरुः ॥ १५४ ॥

महारोगान्विता ये च ये नराश्चिररोगिणः ।

स्वर्णदानेन पूताः स्युर्देवे पैत्र्येऽधिकारिणः ॥ १५५ ॥

अपघातमृतेनापि दूषितं विद्युदग्निना ।

गृहं विशोधयेद्धोमैर्व्याहृत्या शतसंख्यकैः ॥ १५६ ॥

अथ ज्ञानाज्ञानकृतावशिष्टपापानां गायत्रीजपात् कौलानामशनाच्च विनाश इत्याह अन्यानीत्यादिना । ज्ञानाज्ञानाभ्यां कृतान्यन्यान्यपि यानि पापानि तानि सावित्र्याः सवित्रदेवताकाया गायत्र्या देव्या जपनात् कौलानां भोजनाच्च नश्यन्ति ॥ १५३ ॥

अथ पुरुषाणां साधारणनियमाः स्त्रीषु नपुंसकेष्वपि योजयितव्या इत्याह सामान्येत्यादिना । पुंसां पुरुषाणां सामान्यनियमान् स्त्रीषु षण्डेषु नपुंसकेषु च योजयेत् । योषितां स्त्रीणान्तु पतिरेको महागुरुः स्मृतोऽयं विशेषः ॥ १५४ ॥

अथ कुष्ठादिमहारोगान्वितचिररोगिणोरपि स्वर्णदानेन पूतत्वसत्त्वादेव-  
पितृकर्माधिकारित्वमाह महारोगेत्यादिना । ये नरा महारोगान्विता ये च  
चिररोगिणस्ते स्वर्णदानेन पूताः सन्तो देवे पैत्र्ये च कर्मणि अधिकारिणः  
स्युः ॥ १५५ ॥

नन्वपघातमृतेन विद्युदग्निना च दूषितस्य वेदमनः कथं शुद्धिस्तत्राह  
अपघातेत्यादिना । अपघातमृतेनापघातप्राप्तमृत्युना सर्पव्याघ्रोद्धन्धनादिमृतेनेति  
यावत् । विद्युदग्निना चापि दूषितं गृहं व्याहृत्या भूराद्यैः शतसंख्यकैर्होमैर्वि-  
शोधयेत् ॥ १५६ ॥

वापीकूपतडागेषु साश्त्रां शवनिरीक्षणात् ।  
 उद्धृत्य कुणपं तेभ्यस्ततस्तान् परिशोधयेत् ॥ १५७ ॥  
 पूर्णाभिषेकमनुभिर्मन्त्रितैः शुद्धवारिभिः ।  
 पूर्णैस्त्रिसप्तकुम्भैस्तान् प्लावयेदिति शोधनम् ॥ १५८ ॥  
 यदि स्वल्पजलास्ते स्युः शवदुर्गन्धिदूषिताः ।  
 सपङ्कः सलिलं सर्वमुद्धृत्याप्लावयेत्तु तान् ॥ १५९ ॥  
 सन्ति भूरीणि तोयानि गजदघ्नानि तेषु च ।  
 शतकुम्भजलोद्धारैरभिषेकेण शोधयेत् ॥ १६० ॥  
 यद्येवं शोधिता न स्युर्मृतस्पृष्टजलाशयाः ।  
 अपेयसलिलस्त्रैस्तेषां प्रतिष्ठामपि नाचरेत् ॥ १६१ ॥

अथास्थिमज्जन्तुशवदूषितवापीकूपादीनां सामान्यतः शोधनमाह वापी-  
 त्यादिना । वापीकूपतडागेषु साश्त्रामस्थिमतां शवनिरीक्षणात् कुणपदर्शनात्तेभ्यो  
 वाप्यादिभ्यः कुणपं शवमुद्धृत्य ततस्तान् वाप्यादीन् परिशोधयेत् ॥ १५७ ॥

कथं शोधयेदित्याकाङ्क्षायां शोधनमकारमाह पूर्णेत्यादि । पूर्णाभिषेक-  
 मनुभिः पूर्णाभिषेकस्य मन्त्रैर्मन्त्रितैः शुद्धवारिभिः पवित्रजलैः पूर्णैस्त्रिसप्तकुम्भैर-  
 विंशतिघटैस्तान् वाप्यादीन् प्लावयेत् इति शोधनं अयं शोधनप्रकारः ॥ १५८ ॥

अथाल्पजलत्वगजमितबहुजलत्वाभ्यां वाप्यादीनां भेदवत्त्वाच्छोधनविशेष-  
 माह यदीत्यादिना श्लोकद्वयेन । शवदुर्गन्धिदूषितास्ते वाप्यादयो यदि स्वल्पजलाः  
 स्युस्तदा तेभ्यः सपङ्कं सर्वं सलिलं जलमुद्धृत्योक्तप्रकारेण तानाप्लावयेत् ॥ १५९ ॥

सन्तीति । तेषु वाप्यादिषु चेत् यदि गजदघ्नानि हस्तिपरिमाणानि  
 भूरीणि बहूनि तोयानि जलानि सन्ति तदा शतकुम्भजलोद्धारैरेकविंशति-  
 कुम्भजलैरभिषेकेण च तान् शोधयेत् ॥ १६० ॥

अथाशोधितवाप्यादीनामपेयजलत्वं प्रतिष्ठानहृत्त्वञ्चाह यदीत्यादिना ।  
 मृतस्पृष्टजलाशयाः शवस्पृष्टवाप्यादयो यद्येवं शोधिता न स्युस्तदा तेऽपेय-

स्नानमेषु जलैरेषां कुर्वन् कर्म वृथा भवेत् ।

दिनमेकं निराहारः शुध्येत् पञ्चामृताशनात् ॥ १६२ ॥

याचकं धनिनं दृष्ट्वा वीरं युद्धपराङ्मुखम् ।

दूषकं कुलधर्माणां मद्यपाञ्च कुलस्त्रियम् ॥ १६३ ॥

मित्रद्रोहकरं मर्त्यं स्वयं पापरतं बुधम् ।

पश्यन् सूर्यं स्मरन् विष्णुं सचेलः स्नानमाचरेत् ॥ १६४ ॥

खरकुक्कुटकोलांश्च विक्रीणन्तो द्विजातयः ।

नीचवृत्तिं चरन्तोऽपि शुध्येयुस्त्रिदिनव्रतात् ॥ १६५ ॥

सलिला भवन्ति । तेषामशोधितवाप्यादीनां प्रतिष्ठामपि नाऽऽचरेन्न कुर्यात् ॥ १६१ ॥

अथाशोधितवाप्यादिजलैः स्नानादिकं कुर्वतो नरस्य प्रायश्चित्तं क्रियमाणस्य कर्मणा निष्फलत्वञ्चाह स्नानमित्यादिना । एष्वशोधितवाप्यादिषु स्नानं कुर्वन् तेषां च जलैरन्यच्च कर्म कुर्वन् नरो दिनमेकं निराहारः सन् पञ्चामृताशनात् शुध्येत् । क्रियमाणं च कर्म वृथा भवेत् ॥ १६२ ॥

अथ दृष्टधनिकयाचकयुद्धपराङ्मुखवीरादिकस्य पुंसः प्रायश्चित्तमाह याचकमित्यादिश्लोकद्वयेन । याचकं भिक्षुकं धनिनं दृष्ट्वा तथा युद्धपराङ्मुखं रणविमुखं वीरं शूरं कुलधर्माणां दूषकं जनं कुलस्त्रियञ्च मद्यपां मित्रद्रोहकरं मर्त्यं स्वयं पापरतं बुधं पण्डितं च दृष्ट्वा सूर्यं पश्यन् विष्णुं स्मरन्नरः सचेलः सवस्त्रः स्नानमाचरेत् ॥ १६३ ॥ १६४ ॥

ननु गर्दभादीन् विक्रीणतां नीचवृत्तिं च कुर्वतां द्विजानां कथं शुद्धिस्तत्राह खरेत्यादिना । खरकुक्कुटकोलान् गर्दभचरणायुधशूकरान् विक्रीणन्तो नीचवृत्तिश्चापि चरन्तः कुर्वन्तो द्विजातयो ब्राह्मणास्त्रिदिनव्रतात् शुध्येयुः ॥ १६५ ॥



दिनमेकं निराहारो द्वितीयं कणभोजनः ।

अपरन्तु नयेदद्भिस्त्रिदिनव्रतमम्बिके ॥ १६६ ॥

गृहेऽनुद्घाटितद्वारेऽनाहूतः प्रविशन्नरः ।

वारितार्थप्रवक्ताऽपि पञ्चाहमशनं त्यजेत् ॥ १६७ ॥

आगच्छतो गुरून् दृष्ट्वा नोत्तिष्ठेद्यो मदान्वितः ।

तथैव कुलशास्त्राणि शुध्येदेकोपवासतः ॥ १६८ ॥

एतस्मिन् शाम्भवे शास्त्रे व्यक्तार्थपदबृंहिते ।

कूटेनार्थं कल्पयन्तः पतिता यान्त्यधोगतिम् ॥ १६९ ॥

ननु किं त्रिदिनव्रतमत आह दिनमित्यादि । निराहारः सन् दिनमेकं नयेत् यापयेत् । कणभोजनः सन् द्वितीयं दिनं नयेत् । अपरन्तु तृतीयं दिनन्तु अद्भिर्जलेनयेत् । हे अम्बिके त्रिदिनव्रतमिदं स्मृतम् ॥ १६६ ॥

अथ पिहितद्वारागारेऽनाहूतस्यैव प्रविशतो वारितार्थं कथयतश्च प्रायश्चित्तमाह गृह इत्यादिना । अनुद्घाटितद्वारे रुद्धद्वारे गृहे अनाहूत एव प्रविशन्नगे वारितार्थप्रवक्ताऽपि वारितम्यार्थस्य प्रकथयितापि नरः पञ्चाहमशनं त्यजेत् ॥ १६७ ॥

अथागच्छतः पित्रादीन् कुलशास्त्राणि च समीक्ष्याऽनुत्तिष्ठतः पुंसः प्रायश्चित्तमाह आगच्छत इत्यादिना । आगच्छतो गुरून् पित्रादीन् तथैवागच्छन्ति कुलशास्त्राणि च दृष्ट्वा यो मदान्वितो नोत्तिष्ठेत् स एकोपवासतः शुध्येन् । मदान्वित इत्यनेन रोगादिनिमित्तकयाऽशक्त्याऽनुत्तिष्ठतस्तु न दोषभागित्वमिति ध्वनितम् ॥ १६८ ॥

अधुना शम्भुप्रोक्तेऽस्मिन् शास्त्रे शब्दव्याजेनाऽर्थान्तरं कल्पयतां पतितत्वमधोगामित्वञ्चाह एतस्मिन्नित्यादिना । व्यक्तार्थपदबृंहिते विस्पष्टार्थ-

इदं ते कथितं देवि सारात्सारं परात्परम् ।

इहामुत्रार्थदं धर्म्यं पावनं हितकारकम् ॥ १७० ॥

इति श्रीमहानिर्वाणतन्त्रे सर्वतन्त्रोत्तमोत्तमे सर्वधर्मनिर्णयसारे श्रीमदाद्यासदाशिवसंवादे  
स्वपरानिष्टजनकपापप्रायश्चित्तकथनं नाम एकादशोऽष्टासः ।

पदवर्धिते शाम्भवे शम्भुप्रोक्ते एतस्मिन् शास्त्रे कूटेन शब्दव्याजेनार्थं कल्पयन्तो  
नराः पतिताः सन्तोऽधोगतिं यान्ति ।

मायानिश्चलयन्तेषु कैतवानृतराशिषु ।

अयोधने शैलशृङ्गे सीराङ्गे कूटमस्त्रियाम् ॥ इत्यमरः ॥ १६९ ॥

प्रकरणार्थमुपसंहरन्नाह इदमित्यादिना । हे देवि सारात्सारं न्याय्यादपि  
न्याय्यं परात्परमुत्तमादप्युत्तमं इहामुत्रार्थदमिहलोके परलोके च फलदं धर्म्यं  
धर्मादनपेतं पावनं पावित्र्यकारकं हितकारणमिदं ते तुभ्यं कथितम् । “ सारो  
ब्रह्मे स्थिरगंशे च न्याय्यं क्लीबं वरे त्रिष्वित्यमरः ” । “ अर्थोऽभिधेयैवस्तु  
न्याय्योऽपि त्रिष्वित्यमरः ” ॥ १७० ॥

इति श्रीमहानिर्वाणतन्त्रवटीकायाम् एकादशोऽष्टासः ।

## द्वन्द्वशोऽष्टासः

श्रीसदाशिव उवाच ।

भूयस्ते कथयाम्याद्ये व्यवहारान् सनातनान् ।

यान् रक्षन् प्रविदन् राजा स्वच्छन्दं पालयेत् प्रजाः ॥ १ ॥

नियमेन विना राज्ञो मानवा धनलोलुपाः ।

मिथस्ते विवदिष्यन्ति गुरुस्वजनबन्धुभिः ॥ २ ॥

व्यतिघ्नन्ति तदा देवि स्वार्थिनो वित्तहेतवे ।

पापाश्रया भविष्यन्ति हिंसया च जिहीर्षया ॥ ३ ॥

अतस्तेषां हितार्थाय नियमो धर्मसम्मतः ।

नियोज्यते यमाश्रित्य न भ्रश्येयुः शुभान्नराः ॥ ४ ॥

ओ३ नमो ब्रह्मणे ।

इदानीं लोकशुभाकाङ्क्षया परमकारुणिको महादेवः सनातनव्यवहारान् पार्वतीं प्रति पुनः कथयितुमाग्रभते भूय इत्यादिना । हे आद्ये ते तुभ्यं तवाग्रे वा तान् सनातनान् शाश्वतान् व्यवहारान् भूयः पुनरहं कथयामि यान् व्यवहारान् रक्षन् पालयन् प्रविदन् प्रजानन् राजा स्वच्छन्दं स्वैरं प्रजाः पालयेद्रक्षेत् ॥ १ ॥

महीपतेर्नियमस्याऽभावाद् द्रव्याभिलाषिणो मनुजाः पित्रादिभिः सार्धं मिथो विवादादिकं करिष्यन्ति तन्निराकरणाय । लोकहिताकाङ्क्षः सदाशिवो

दण्डयेत् पापिनो राजा यथा पापापनुत्तये ।  
 तथैव विभजेदायान् नृणां सम्बन्धभेदतः ॥ ५ ॥  
 सम्बन्धो द्विविधो ज्ञेयो विवाहाज्जन्मनस्तथा ।  
 तत्रौद्वाहिकसम्बन्धादपरो बलवत्तरः ॥ ६ ॥  
 दाये तूर्ध्वतनाज्जयायान् सम्बन्धोऽधस्तनः शिवे ।  
 अध ऊर्ध्वक्रमादत्र पुमान् मुख्यतरः स्मृतः ॥ ७ ॥

नियमं विदधातीत्येवाह नियमेनेत्यादिना शुभान्नराः इत्यन्तेन श्लोकत्रयेण ।  
 हे देवि यतो राज्ञो नृपस्य नियमेन विना धनलोलुपाः वित्तविषयकलाल-  
 सावन्तस्ते मानवा मनुष्या गुरुस्वजनवन्धुभिः साकं मिथो विवदिष्यन्ति तथा  
 तदा नियमाभावे स्वार्थिनो धनार्थिनस्ते वित्तहेतवे धनार्थं व्यतिघ्नन्ति परस्परं  
 हनिष्यन्ति जिहीर्षया वित्तहरणेच्छया हिंसया च पापाश्रया भविष्यन्ति ।  
 अतस्तेषां मानवानां हितार्थाय धर्मसम्मतः स नियमो मया नियोज्यते प्रवर्त्यते  
 यं नियममाश्रित्य नराः शुभाद्भद्रान्न भ्रश्येयुर्न पतयेयुः । व्यतिघ्नन्तीत्यत्र  
 वर्तमानसामीप्ये वर्तमानवद्वेति भविष्यति लट् ॥ २-४ ॥

ननु यन्नियमाश्रयणान्मनुष्या भद्रान्न भ्रश्येयुः कोऽसौ नियमस्तत्राह  
 दण्डयेदित्यादिना । यथा राजा नराधिपः पापापनुत्तये किल्बिषनाशाय पापिनो  
 जनान् दण्डयेत्तथैव नृणां मनुष्याणां सम्बन्धभेदतो दायान् विभवान् विभजेत्  
 विभक्तान् कुर्यात् । "दायो दाने धने पुंमि वाच्यलिङ्गस्तु दातरि" ॥ ५ ॥

अथोद्वाहजननाभ्यां दायविभागोपयोगिनः सम्बन्धस्य द्वैविध्यं भाषमाणो  
 महादेवस्तत्र वैवाहिकसम्बन्धतो जननसम्बन्धस्य प्राबल्यं प्रतिपादयति सम्बन्ध  
 इत्यादिना । विवाहात्तथा जन्मनः उत्पत्तेः सम्बन्धो द्विविधो द्विप्रकारको ज्ञेयो  
 बोद्धव्यः । तत्र तयोः सम्बन्धयोरौद्वाहिकसम्बन्धादपरो जन्मसम्बन्धो बलवत्तरो  
 ज्ञेयः ॥ ६ ॥

दायहरणे उर्ध्वतनसम्बन्धतोऽधोभवस्यैव सम्बन्धस्य ज्येष्ठत्वमधऊर्ध्व-  
 क्रमतो योषिद्व्यः पुरुषस्यैव प्रधानतरत्वं चाह दाये कित्यादिना । हे शिवे दाये

तत्रापि सन्निकर्षेण सम्बन्धी दायमर्हति ।

अनेन विधिना धीरा विभजेयुः क्रमाद्धनम् ॥ ८ ॥

मृतस्य पुत्रे पौत्रे च कन्यासु पितरि स्थिते ।

भार्यायामपि दायार्हः पुत्र एव न चापरः ॥ ९ ॥

बहवस्तनया यत्र सर्वे तत्र समांशिनः ।

ज्येष्ठे राज्याधिकारित्वं तत्तु वंशानुसारतः ॥ १० ॥

तु धने तूर्ध्वतनादूर्ध्वभवात् सम्बन्धादधस्तनोऽधोभवः सम्बन्धो ज्यायान् श्रेष्ठः स्मृतः । तुशब्देनाऽभिवादानादावधस्तनात् सम्बन्धादूर्ध्वतनस्यैव सम्बन्धस्य ज्यायस्त्वमिति ध्वनितम् । अत्र दायहर्गणेऽधऊर्ध्वक्रमात् स्त्रीतः पुमान् पुरुषो मुख्यतरः प्रधानतरः स्मृतः ॥ ७ ॥

नन्वामन्त्रानामन्त्रयोर्मध्ये कतमस्य दायार्हत्वं स्यात् तत्राह तत्रापीति । तत्रापि मुख्यतरेषु पुंस्वपि सन्निकर्षेण सान्निध्येन सम्बन्धी दायमर्हति धनार्हो भवति । अनेन पूर्वोक्तेन विधिना धीरा मनीषिणो धनं क्रमाद्विभजेयुर्व-  
ण्टयेयुः ॥ ८ ॥

ननु प्राप्तपञ्चत्वस्य पुंसो विद्यमानानां पत्नीकन्यानां ताततनयपौत्राणाञ्च मध्ये कतमस्य तद्धनग्राहकत्वमत आह मृतस्येत्यादिना । मृतस्य मानवस्य पुत्रे पौत्रे पितरि च स्थिते कन्यास्वात्मजामु च स्थितामु भार्यायां पत्न्यामपि स्थितायां सन्निकृष्टत्वात् पुंस्त्वेन मुख्यतरत्वादधोभवत्वेन ज्यायस्त्वाच्च पुत्र एव दायार्हः स्यान्न चापरस्तद्विन्नः पौत्रादिर्दायार्हः । पौत्रस्य पुत्रतो विप्रकृष्टत्वात् भार्यायाः कन्यानां च स्त्रीत्वेनाऽप्रधानत्वात् पितुश्चोर्ध्वभवत्वेनाऽज्यायस्त्वाद्-  
दायार्हत्वं नेत्यर्थः ॥ ९ ॥

ननु बहुपुत्रस्य प्रमीतस्य पृथ्वीपतेः स्थावरस्थावरेतरद्रव्येषु सर्वेषामात्म-  
जानां समांशहारित्वं न्यूनाधिकांशहारित्वं वेत्यत आह बहव इत्यादिना । राज्ञो यत्र स्थावरे जङ्गमे वापि द्रव्ये बहवः तनयाः पुत्रा भागार्हास्तत्र सर्वे

ऋणं यत् पैतृकं तच्च शोधयेत् पैतृकैर्धनैः ।

तस्मिन् स्थिते विभागार्हं न भवेत् पैतृकं वसु ॥ ११ ॥

विभज्य यदि गृहीयुर्विभवं पैतृकं नराः ।

तेभ्यस्तद्धनमाहृत्य पितृणं दापयेन्नृपः ॥ १२ ॥

यथा स्वकृतपापेन निरयं यान्ति मानवाः ।

ऋणेनापि तथा बद्धः स्वयमेव न चापरः ॥ १३ ॥

समांशिनस्तुल्यभागिनः स्युः नतु न्यूनाधिकांशिन इत्यर्थः । ननु महीपतेज्येष्ठ एवाऽऽत्मजे प्रायशो राज्याधिकारित्वं श्रूयते दृश्यते च तत् कथमुच्यते सर्वे तत्र समांशिन इत्यत आह ज्येष्ठ इत्यादि । ज्येष्ठे राज्ञः पुत्रे यद्राज्याधिकारित्वं तत्तु वंशानुसारतो ज्ञेयम् । वंशे यदि ज्येष्ठ एव राजपुत्रो राज्यं लभमानो भवेत्तदा तस्मिन्नेव राज्याधिकारित्वम् । अन्येषां ग्रासाच्छादनभाजनत्वम् । अन्यथा तु पृथ्व्यादिकं सकलं द्रविणं विभज्य सर्वे गृहीयुरिति भावः ॥ १० ॥

पैतृकमृणं दत्त्वाऽवशिष्टं पितृद्रव्यं भ्रातृभिर्विभक्तव्यमित्याह ऋण-  
मित्यादिना । पैतृकं पितृसम्बन्धिं यदृणं तत् पैतृकैः पितृसम्बन्धिभिर्धनैः  
शोधयेत् । तस्मिन्नृणे स्थिते सति पैतृकं वसु धनं विभागार्हं वण्टनयोग्यं  
न भवेत् ॥ ११ ॥

पैतृकमृणमशोधयित्वैव विभज्य गृहीततातद्रव्यैर्मर्त्यैर्नराधिपस्तदृणं दापये-  
दित्याह विभज्येत्यादिना । पैतृकं विभवं धनं विभज्य नरा यदि गृहीयुस्तदा  
तेभ्यो नरेभ्यस्तत् पैतृकं धनमाहृत्य गृहीत्वा नृपो राजा पितृणं तातसम्बन्धि ऋणं  
तैर्दापयेत् ॥ १२ ॥

ऋणानपयने ऋणग्रहीतुरेव सदृष्टान्तं तद्दोषभागित्वमाह यथेत्यादिना ।  
यथा स्वकृतपापेन मानवा नरा निरयं नरकं यान्ति तथा ऋणेनापि स्वयमेव  
बद्धो भवति न चापरस्तदन्यः कश्चन बद्धो भवेत् ॥ १३ ॥

साधारणं धनं यच्च स्थावरं 'स्थावरेतरम् ।

अंशिनः प्राप्तुमर्हन्ति स्वं स्वमंशं विभागतः ॥ १४ ॥

अंशिनां सम्मतावेव विभागः परिसिध्यति ।

तेषामसम्मतौ राजा समदृष्ट्यांशमाचरेत् ॥ १५ ॥

स्थावरस्य चरस्यापि विभागानर्हवस्तुनः ।

मूल्यं वा तदुपस्वत्वमंशिनां विभजेन्नृपः ॥ १६ ॥

विभक्तेऽपि धने यस्तु स्वीयांशं प्रतिपादयेत् ।

पुनर्विभज्य तद्द्रव्यमप्राप्तांशाय दापयेत् ॥ १७ ॥

सामान्ये स्थावरे जङ्गमे च द्रव्ये सर्वेषामेव दायादानां तुल्यांशग्राहकत्व-  
मित्याह साधारणमित्यादिना । स्थावरं स्थवरेतरं जङ्गमं च यत् साधारणं  
सामान्यं धनं तत्र विभागतः सर्वे अंशिनः स्वं स्वमंशं प्राप्तुं लब्धुमर्हन्ति  
योग्या भवन्ति ॥ १४ ॥

सर्वेषामंशिकानां मिथः सम्मतौ सत्यामेव विभागस्य संमिद्धिः स्यादित्याह  
अंशिनामित्याद्यर्थेन । अंशिनां भागग्राहकाणां सम्मतावेव सत्यां विभागः  
परिसिध्यति निष्पद्यते न त्वन्यथा । ननु पैतृकद्रव्यविभागे सर्वेषां दायादानां  
सम्मतेरभावे कथं विभागो भवेत्तत्राह तेषामित्यादिना । तेषामंशिनामसम्मतौ  
सत्यां राजा समदृष्ट्या तुल्यदृष्ट्या अंशं विभागमाचरेत् कुर्यात् ॥ १५ ॥

ननु विभागायोग्यस्य स्थावरादेर्वस्तुनः कथं विभागः स्यादत आह  
स्थावरस्येत्यादिना । स्थावरस्य चरस्य जङ्गमस्यापि विभागानर्हवस्तुनो विभाजना-  
योग्यस्य पदार्थस्य मूल्यमथवा तदुपस्वत्वं तदतिरिक्तं तत्र एवोपजातं द्रव्यं  
नृपो राजा अंशिनां दायादानां विभजेत् तेष्यो दापयितुं विभक्तं कुर्यात् ।  
अंशिनामिति “ सम्प्रदानस्य शेषत्वेन विवक्षितत्वात् पट्टी शेषे ” इति पट्टी ॥ १६ ॥

‘अथांशिभिर्विभज्य गृहीतेष्वपि द्रव्येषु स्वकीयं भागं साक्षिभिर्नृपस्याग्रे  
ज्ञापयते मनवाय राजा पुनस्तानि द्रव्याणि विभज्य तैर्दापयेदित्याह

कृते विभागे द्रव्याणामंशिनां 'सम्मतो' शिवे ।

पुनर्विवादयंस्तत्र शास्यो भवति भृभृतः ॥ १८ ॥

स्थिते प्रेतस्य पौत्रे च भार्यायाञ्च पितर्यपि ।

पौत्र एव धनार्हः स्यादधस्ताज्जन्मगौरवात् ॥ १९ ॥

अपुत्रस्य स्थिते ताते सोदरे च पितामहे ।

जन्मतः सन्निकर्षेण पितैवाऽस्य धनं हरेत् ॥ २० ॥

विद्यमानासु कन्यासु सन्निकृष्टास्वपि प्रिये ।

मृतस्य पौत्रो धनभाक् यतो मुख्यतरः पुमान् ॥ २१ ॥

विभक्तेऽर्षान्यादिना । विभक्तेऽपि वण्टितेऽपि धने यस्तु मनुष्यः स्वीयांशमात्मीयं भागं प्रतिपादयेन्नृपस्याग्रे साक्षिभिर्बोधयेत् तस्मै अप्राप्तांशाय मनुष्याय पुनस्तत्र द्रव्यं विभज्य नृपा दायार्ददापयेत् ॥ १७ ॥

सर्वेषां दायदायानां सम्मतौ सत्यां द्रव्यविभागे जाते पुनस्तत्र विवादं कुर्वन्नगे महीपालेन शासनीयो भवेदित्याह कृत इत्यादिना । हे शिवे अंशिनां सम्मतौ सत्यां द्रव्याणां विभागे कृते सति पुनस्तत्र द्रव्यविभागे विवादयन् विवादं कुर्वन्नगे भृभृतो राज्ञः शास्यः शासनीयो भवति ॥ १८ ॥

ननु प्रमीतस्य मानवस्य विद्यमानानां तातभार्यापौत्राणां मध्ये कस्य तद्धनभागित्वमत आह स्थिते इत्यादिना । प्रेतस्य मृतस्य मनुष्यस्य पौत्रे पितरि चापि स्थिते भार्यायां च स्थितायामधस्ताज्जन्म येषां तेषां गौरवाद्गुरुत्वाद्धेतोः पौत्र एव धनार्हो धनयोग्यः स्यात् ॥ १९ ॥

नन्वपुत्रस्य मृतस्य पुंसो वर्तमानानां जनकपितामहसमानोदर्याणां मध्ये कतमस्य तद्वित्तहागित्वमत आह अपुत्रस्येत्यादिना । अपुत्रस्य मृतस्य जनस्य ताते पितरि सोदरे भ्रातरि पितामहे च स्थिते सति जन्मनः सन्निकर्षेण सान्निध्येन हेतुनाऽस्याऽपुत्रस्य धनं पितैव हरेत् गृह्णीयात् ॥ २० ॥

स्वर्थातुरपुत्रस्यासन्नतरास्वपि कन्यासु स्थितासु पुंसः प्रधानतरत्वात् पौत्रस्यैव धनभागित्वमित्याह विद्यमानास्वित्यादिना । हे प्रिये मृतस्य पुरुषस्य



धनं मृतेन पुत्रेण पौत्रं याति पितामहात् ।

अतोऽत्र गीयते लोकैः पुत्ररूपः स्वयं पिता ॥ २२ ॥

औद्वाहिकेऽपि सम्बन्धे ब्राह्मी भार्या वरीयसी ।

अपुत्रस्य हरेद्रिक्थं पत्युर्देहार्धहारिणी ॥ २३ ॥

पतिपुत्रविहीना तु सम्प्राप्य स्वामिनो धनम् ।

नैव दातुं न विक्रेतुं समर्था स्वधनं विना ॥ २४ ॥

विद्यमानासु सन्निकृष्टास्वासन्नास्वपि कन्यासु यतः पुमान् पुरुषो मुख्यतरः  
प्रधानतरो भवेदतः पौत्र एव धनभाग् भवेत् ॥ २१ ॥

अधुना पितुरेव सहेतुकं पुत्ररूपत्वं व्याहरन् पुत्रहीनस्य मृतस्य पुंसः  
पौत्रस्यैव धनाधिकारित्वमनुवदति धनमित्यादिना । यतो धनं पितामहात्  
सकाशान्मृतेन पुत्रेण पौत्रं याति गच्छति अतोऽत्र संसारे लोकैर्जनैः पिता  
स्वयं पुत्ररूप इति गीयते शब्दचने ॥ २२ ॥

इदानीं ब्राह्मीशैव्योभार्ययोर्मध्ये ब्राह्मचेवातिश्रेष्ठा पुत्ररहितस्य मृतस्य  
पत्युर्वित्तस्य ग्राहिका चेत्याह औद्वाहिकेऽपीत्यादिना । औद्वाहिकेऽपि विवाह-  
निमित्तकेऽपि सम्बन्धे ब्राह्मी वेदोक्तविधिना परिणीता भार्या शैवीभार्याया  
वरीयम्यतिवर्ग भवेत् । पत्युः स्वामिनो यतो देहार्धहारिणी स्यादतो ब्राह्मचेव  
भार्याऽपुत्रस्य पुत्रहीनस्य मृतस्य पत्युः रिक्थं धनं हरेत् । अपुत्रस्येत्युपलक्षणं  
पुत्रपौत्रादिरहितस्य । “ वरीयांस्तृस्वग्योगिन्यमरः ” । “ रिक्थमृक्थं धनं  
वस्वित्यमरः ” ॥ २३ ॥

अथ स्वामिपुत्राभ्यां रहिता स्त्री लब्धभर्तृविभवा सती तद्दानविक्रयो  
कर्तुं न शक्नोतीत्याह पतिपुत्रेत्यादिना । पतिपुत्रविहीना स्त्री स्वामिनो धनं  
सम्प्राप्य लब्ध्वा नैव तद्दातुं न च विक्रेतुं समर्था शक्ता भवेत् परन्तु स्वधनं  
विना । स्वकीयं तु धनं दातुं विक्रेतुं शक्नोतीत्यर्थः ॥ २४ ॥

पितृभिः श्वशुरैर्वापि दत्तं यद्धर्मसम्मतम् ।

स्वकृत्योपार्जितं यच्च स्त्रीधनं तत् प्रकीर्तितम् ॥ २५ ॥

तस्यां मृतायां रिक्थं तत् पुनः स्वामिपदं व्रजेत् ।

तदासन्नतरो रिक्थमध ऊर्ध्वक्रमाद्धरेत् ॥ २६ ॥

मृते पत्यौ स्वधर्मेण पतिबन्धुवशे स्थिता ।

तदभावे पितृबन्धोस्तिष्ठन्ती दायमर्हति ॥ २७ ॥

शङ्कितव्यभिचाराऽपि न पत्युर्दायभागिनी ।

लभते जीवनं मातृं भर्तुर्विभवहारिणः ॥ २८ ॥

ननु किं नाम स्त्रीधनमत आह पितृभिरित्यादिना । बहुवचनस्य बहूपलक्षकत्वात् पितृभिर्जनकादिभिः श्वशुरैः पतिपित्रादिभिर्वा धर्मसम्मतं यद्धनं दत्तं यच्च स्वकृत्या स्वीयया शिल्पादिक्रियोपार्जितं तत् स्त्रीधनं प्रकीर्तितं कथितम् ॥ २५ ॥

ननु सम्प्राप्तस्वामिवित्ताया योषितो मृतौ सत्यां कस्य तद्वित्तहारितेत्यन आह तस्यामित्यादिना । तस्यां सम्प्राप्तस्वामिधनायां स्त्रियां मृतायां सत्यां तद्विक्थं धनं पुनः स्वामिपदं व्रजेद्वच्छेत् । स्वामिपदगतं च तद्विक्थमध-ऊर्ध्वक्रमात्तदासन्नतरः स्वामिनोऽतिसन्निकृष्टो जनो हरेत् । एतत्तु सामान्यत उक्तं विशेषतस्त्वग्रे वक्ष्यते ॥ २६ ॥

भर्तुर्मरणे सति भर्त्रादिबान्धववशे स्वधर्मेण तिष्ठन्त्येव स्त्री स्वामिनो दायमर्हतीत्याह मृते इत्यादिना । पत्यौ स्वामिनि मृते सति पतिबन्धुवशे स्वधर्मेण स्थिता तदभावे पतिबन्धवभावे पितृबन्धोर्वशे तिष्ठन्ती स्त्री दायं पत्युर्धनमर्हति ॥ २७ ॥

शङ्कितव्यभिचारा नारी तु ग्रासाच्छादनमात्रभागिनी न तु स्वामिधन-भागिनीत्याह शङ्कितेत्यादिना । शङ्कितव्यभिचाराऽपि स्त्री पत्युर्दायभागिनी न

बह्व्यश्चेद्वनितास्तस्य स्वर्याधुर्धर्मतत्पराः ।

भजेरन् स्वामिनो वित्तं समांशेन शुचिस्मिते ॥ २९ ॥

पत्युर्धनहरायाश्च मृतौ भर्तृमुतास्थितौ ।

पुनः स्वामिपदं गत्वा धनं दुहितरं व्रजेत् ॥ ३० ॥

एवं स्थितायां कन्यायां रिक्थं पुत्रवधूगतम् ।

तन्मृतौ स्वामिनं प्राप्य श्वशुरात्तत्सुतामियात् ॥ ३१ ॥

भवति किन्तु भर्तुर्विभवहारिणः पुरुषाज्जीवनं मात्रं जीवनमेव लभते प्राप्नोति । अर्पति वदता सदाशिवेन प्रकटितव्यभिचाराया नार्या नितरामेव भर्तृदायभाजनत्वं नेति सूचितम् । जीव्यते येनाऽन्नादिना तर्ज्जीवनम् “ करणाधिकरणयोश्चेति ” करणे ल्युट् । “ मात्रं कात्स्न्येऽवधारणे ” इत्यमरः ॥ २८ ॥

प्रेतस्य धर्मपरायणा बह्व्यो भार्याश्चेत् सर्वाः स्वामिनो द्रव्यं विभज्य गृहीयुरित्याह बह्व्य इत्यादिना । हे शुचिस्मिते शुभ्रेषद्वामे पवित्रेषद्वामे वा । तस्य स्वर्यातुः स्वर्गगामिनः पुंसो धर्मतत्पराः पुण्यपरायणाश्चेद्यदि बह्व्यो वनिताः स्त्रियः स्युस्तदा सर्वास्ताः स्वामिनो वित्तं समांशेन तुल्यभागेन भजेरन् मेवेरन् ॥ २९ ॥

लब्धभर्तृवित्ताया वनिताया मरणे सति तद्वित्तं पुनस्तत्स्वामिनं प्राप्य ततश्च तत्तनयां गच्छेदित्याह पत्युरित्यादिना । पत्युर्धनहरायाः स्वामिनो वित्तहारिण्याः स्त्रियाः मृतौ भर्तुः मुतायाः स्थितौ च सत्यां धनं पुनस्तत्स्वामिपदं गत्वा दुहितरं तन्मुतां व्रजेद्वच्छेत् । भर्तृमुनेतिव्याहरन्महादेवः क्रीतादिमुतां तद्धनं न गच्छेदिति सूचयाञ्चक्रे ॥ ३० ॥

गृहीतपतिद्रव्याया नार्या मृतौ सत्यां तद्द्रव्यं भर्तृगतं ततः श्वशुरगतं च सन् श्वशुरकन्यां यायादित्याह एवमित्यादिना । एवमनेन प्रकारेण कन्यायां स्थितायां सत्यां पुत्रवधूगतं रिक्थं धनं तन्मृते पुत्रवधूमरणे सति स्वामिनं तद्वर्तीरं प्राप्य पुनः श्वशुरं प्राप्य श्वशुराच्च तन्मुतां श्वशुरतनयामियाद्वच्छेत् ।

तथा पितामहे सत्त्वे वित्तं मातृगतं शिवे ।  
 तस्यां मृतायां पुत्रेण भर्त्रा श्वशुरगम्भवेत् ॥ ३२ ॥  
 मृतस्योर्ध्वगतं वित्तं यथा प्राप्नोति तत्पिता ।  
 जनन्यपि तथाऽऽप्नोति पतिहीना भवेद्यदि ॥ ३३ ॥  
 अतः सत्यां जनन्यां तु विमाता न धनं हरेत् ।  
 मृतौ जनन्याम्तं प्राप्य पित्रा गच्छेद्विमातरम् ॥ ३४ ॥  
 अधस्तनानां विरहाद्यथा रिक्त्यं न यात्यधः ।  
 येनैवाऽधस्तनं प्राप्तं तेनैवोर्ध्वं तदा व्रजेत् ॥ ३५ ॥

नन्मृते इत्यत्र "नपुंसके भावे क्त" इति सूत्रेण भावे क्त प्रत्ययः । एतच्च भर्तृ-  
 दुहित्रादिभ्रात्रीयपर्यन्ताभावे बोद्धव्यम् ॥ ३१ ॥

ननु प्राप्तपुत्रवित्ताया मातुर्मरणे सति कस्य तद्वित्तभागितेत्यत आह  
 तथेत्यादिना । हे शिवे तथा तेनैव प्रकारेण पितामहे सत्त्वे वर्तमाने मातृगतं  
 जननीप्राप्तं वित्तं धनं तस्यां मातृगि मृतायां सत्यां पुत्रेणाऽऽत्मजेन भर्त्रा पत्या च  
 श्वशुरगं भवेत् श्वशुरं गच्छेदित्यर्थः । सन्नेव सत्त्वमिति स्वार्थिकस्त्वः । इदं  
 पुत्रस्य मोदगणां तत्पुत्राणाञ्चाऽसत्त्वे बोद्धव्यम् ॥ ३२ ॥

पुत्रादिपितृपर्यन्तरहितस्य प्राप्तपञ्चत्वस्य पुंसो जनकस्य जनन्या अपि  
 तद्वित्तहर्त्रीत्वं तन्मृतौ च तस्य विभातुरपीत्याह मृतस्येत्यादिद्वयेन । मृतस्य  
 जनस्योर्ध्वगतमूर्ध्वं प्राप्तं वित्तं तत्पिता मृतस्य जनको यथाऽऽप्नोति लभते तथैव  
 यदि पतिहीना स्वामिगृहिता भवेत् तदा तज्जनन्यप्याप्नोति ॥ ३३ ॥

अत इति । अतो जनन्यान्तु सत्यां विमाता तस्य धनं न हरेत् किन्तु  
 मातैव हरेत् । जनन्या मृतौ मरणे तु तद्धनं तं पुत्रं प्राप्य पित्रा विमातरं  
 गच्छेत् ॥ ३४ ॥

अधोभवानां रिक्त्यग्राहकाणामभावादधस्तादगच्छतो वित्तस्योर्ध्वगामित्वे-  
 नाऽपत्यहीनाया लब्धभ्रातृवित्तायाः पतिवत्याः स्वमुर्मृतौ सत्यां तद्वित्तस्य वित्तस्य

अतः स्थितौ पितृव्यस्य धनं स्वसृगतञ्च सत् ।

पत्यौ स्थितेऽनपत्याया मृतौ पितृव्यमाश्रयेत् ॥ ३६ ॥

ऊर्ध्वाद्वित्तमधः प्राप्य पुमांसमवलम्बते ।

अतः सत्यां सोदरायां वैमात्रेयो धनं हरेत् ॥ ३७ ॥

स्थितायां सोदरायाञ्च विमातुः पुत्रसन्ततौ ।

वैमात्रेयगतं वित्तं वैमात्रेयान्वयो भजेत् ॥ ३८ ॥

पितृव्याश्रयत्वं स्यादित्येवाह अधस्तनानामित्यादिद्वयेन । अधस्तनानामधोभवानां जनानां विरहादभावाद्यथा यदा ग्विधं धनं अधो न याति गच्छति तदा येनैव जनेन अधस्तनमधोभवं जनं धनं प्राप्तं तेनैव जनेनोर्ध्वं व्रजेद्वच्छेत् ॥ ३५ ॥

अतः इत्यादि । अतोऽधस्तनानां विरहाद्विधस्योर्ध्वगामित्वादेव पितृव्यस्थितावनपत्यायाः पुत्रेण पुत्र्या च गृहितायाः स्वमुर्मृतौ सत्यां पत्यौ भगिनीभर्तरि स्थितेऽपि स्वसृगतं च सत् धनं पितृव्यमाश्रयेत् तस्या भ्रात्रा पित्रादिना च पितृभ्रातरं भजेत् । अनपत्याया इति विशेषणेनाऽपत्यवत्याः स्वमुः मृतौ तद्वत्तस्य धनस्य तदपत्यगामित्वेवेत्यसूमुचत् ॥ ३६ ॥

ऊर्ध्वादधःप्राप्तस्य धनस्य पुरुषावलम्बित्वात् सोदरायां विद्यमानायामपि वैमात्रेयगामित्वैव स्यादित्याह ऊर्ध्वादित्यादिना । यतो वित्तं धनमूर्ध्वादधः प्राप्य पुमांसं पुरुषमवलम्बते आश्रयति अतः सोदरायां भगिन्यां सत्यामपि वैमात्रेयो विमातृजो धनं हरेत् ॥ ३७ ॥

ननु सोदरायां वैमात्रेयसन्ततौ च विद्यमानायां वैमात्रेयमरणे सति तद्वत्तं वित्तं का प्राप्नुयात्तत्राह स्थितायामित्यादिना । सोदरायां भगिन्यां विमातुः पुत्रसन्ततौ च स्थितायां सत्यां वैमात्रेयगतं वित्तं तन्मरणे सति वैमात्रेयान्वयो विमातृजसन्ततिर्भजेत् मेवेत ॥ ३८ ॥



प्रेतलब्धधनैर्नारी विदध्यादात्मपोषणम् ।

पुण्यन्तु तदुपस्वत्वैर्न शक्ता दानविक्रये ॥ ४३ ॥

पितामहस्नुषायाञ्च सत्यां तातविमातरि ।

पितामहगतं रिक्तं तत्पुत्रेण स्नुषां व्रजेत् ॥ ४४ ॥

पितामहे पितृव्ये च तथा भ्रातरि जीवति ।

अधोभवानां मुख्यत्वात् भ्रातैव धनभाग् भवेत् ॥ ४५ ॥

असन्तत्याः सन्ततिरहिताया मृताया नार्याः स्त्रीधनं स्वामिनं तद्वर्तारं भजेत  
मेवेत । अन्यत्तु तद्विन्नन्तु द्रविणं द्रव्यं यस्माज्जनादाप्तं लब्धं तत्पदमाश्र-  
येद्भजेत् ॥ ४२ ॥

प्रेतप्राप्तानि वित्तानि दातुं विक्रेतुं चाऽशक्नुवती नारी मरणपर्यन्तं  
भुञ्जीत तदुपस्वत्वैस्तु धर्ममपि कुर्वीतत्याह प्रेतेत्यादिना । प्रेतलब्धधनैर्मृत-  
प्राप्तैर्वित्तैर्नारी योषिदात्मपोषणमात्मनो भरणं विदध्यात् कुर्यात् । पुण्यं धर्मं तु  
तदुपस्वत्वैस्तदतिरिक्तैस्तत एवोपजातैर्धनैर्विदध्यात् । तेषां दाने विक्रये च शक्ता  
समर्था न भवेत् ॥ ४३ ॥

ननु पुत्रादिपितृव्यपर्यन्तरहितस्य मृतस्य पुंसो द्रविणस्य तत्पितृव्यपत्नी  
गामित्वं तातविमातृगामित्वं वेत्याशङ्कयामाह पितामहेत्यादिना । पिता-  
महस्नुषायां पितामहपुत्रभार्यायां तातविमातरि च सत्यां विद्यमानायां  
पितामहगतं रिक्तं धनं तत्पुत्रेण पितामहस्यात्मजेन स्नुषां पुत्रपत्नीं  
व्रजेत् ॥ ४४ ॥

ननु पुत्रादिमातृपर्यन्तरहितस्य प्रेतस्य पुंसो विद्यमानानां पितामह-  
पितृव्यभ्रातृणां मध्ये कतमस्य तद्धनभागित्वं तत्राह पितामह इत्यादिना  
श्लोकद्वयेन । पितामहे पितृव्ये तथा भ्रातरि च जीवति सति अधोभवानां  
जनानां मुख्यत्वात् प्रधानत्वाद्धेतोर्भ्रातैव धनभाग् भवेत् । मृतात् पुत्रात्  
पितृगतं धनं मृतस्य भ्रातैव भजेदित्यर्थः ॥ ४५ ॥

पितृव्यात् सन्निकर्षेऽत्र तुल्यौ भ्रातृपितामहौ ।  
 धनं पितृपदं गत्वा प्रयातुर्भ्रातरं भजेत् ॥ ४६ ॥  
 स्थितेऽप्यपत्ये दुहितुः प्रेतस्य पितरि स्थिते ।  
 दुहितृपत्यं धनभाग् धनं यस्मादधोमुखम् ॥ ४७ ॥  
 स्वःप्रयातुः स्थिते ताते तथा मातरि कालिके ।  
 पुंसो मुख्यतरत्वेन धनहारी भवेत् पिता ॥ ४८ ॥  
 स्थितः स्वपितृसापिण्डो वर्त्तमानेऽपि मातुले ।  
 प्रेतस्य धनहारी स्यात् पितुः सम्बन्धगौरवात् ॥ ४९ ॥

पितृव्यादिति । अत्र लोके पितृव्यात् सन्निकर्षे सामीप्ये यद्यपि  
 भ्रातृपितामहौ तुल्यौ समानौ भवतः तथाप्यधोभवानां मुख्यत्वात् स्वः-  
 प्रयातुर्जनस्य धनं पितृपदं गत्वा भ्रातरं भजेत् ॥ ४६ ॥

ननु पुत्रादिपुत्रीपर्यन्तर्हानस्य मृतस्य पुंसो विद्यमानयोस्तातदुहितृ-  
 पत्ययोर्मध्ये कतरस्य तद्धनग्राहकत्वमत आह स्थित इत्यादिना । प्रेतस्य मृतस्य  
 जनस्य पितरि स्थिते दुहितृपत्येऽपि स्थिते सति यस्माद्धनमधोमुखं स्यादतो  
 दुहितृपत्यमेव धनभाग् भवेत् ॥ ४७ ॥

प्रेतस्य पुंसो जीवतोर्मातापित्रोर्मध्ये पुरुषस्य प्रधानत्वात् पितुंरव  
 तद्धनहारित्वमित्याह स्वःप्रयातुरित्यादिना । हे कालिके स्वःप्रयातुर्मृतस्य  
 जनस्य ताते पितरि स्थिते सति तथा मातरि स्थितायां सत्यां पुंसो  
 मुख्यतरत्वेन हेतुना पिता धनहारी स्यात् ॥ ४८ ॥

ननु मृतस्य पुंसो विद्यमानयोर्मातुलपितृसापिण्डयोर्मध्ये कतरस्य तद्वित्त-  
 भागित्वमत आह स्थित इत्यादि । मातुले वर्त्तमानेऽपि पितुः सम्बन्धस्य  
 गौरवाद्धेतो स्थितः स्वपितृसापिण्डः प्रेतस्य धनहारी स्यात् । सापिण्ड एव  
 सापिण्डः "प्रज्ञादिभ्यश्चेति" स्वार्थेऽण् ॥ ४९ ॥



अधस्ताद्गमनाभावे धनमूर्ध्वभवं गतम् ।

तत्रापि पुंसां मुख्यत्वादितं पितृकुलं शिवे ।

अतोऽत्र सन्निकृष्टोऽपि मातुलो नाप्नुयाद्जनम् ॥ ५० ॥

अजीवत्पितृकः पौत्रः पितृव्यैः सह पार्वति ।

पितामहस्य द्रविणात् स्वपितुर्दायमर्हति ॥ ५१ ॥

भ्रातृहीना तथा पौत्री पितृव्यैः समभागिनी ।

पितामहधनं सौम्या हरेच्चेन्मृतमातृका ॥ ५२ ॥

सत्यां पौत्र्याः पितामह्यां पौत्र्याः पितृष्वस्यपि ।

वित्ते पितृगते देवि पौत्री तत्राऽधिकारिणी ॥ ५३ ॥

ननु पितुः सपिण्डात् सन्निकृष्टस्य मातुलस्यैव प्रेतधनहर्तृत्वं सम्भवति न तु विप्रकृष्टस्य पितुः सपिण्डस्येतीमामाशङ्कां परिहरन्नाह अधस्तादित्यादिधनमित्यन्तं सार्धम् । हे शिवे अधस्ताद्गमनाभावे सति प्रेतस्य धनमूर्ध्वभवं जनं गतं प्राप्तं भवेत् । तत्राप्यूर्ध्वभवेऽपि पुंसां मुख्यत्वाद्जनं पितृकुलमितं प्राप्तं स्यात् । अतो हेतोरत्र लोके सन्निकृष्टोऽप्यासन्नोऽपि मातुलः प्रेतस्य धनं नाप्नुयान्न लभेत् ॥ ५० ॥

भ्रातृभ्योऽविभक्तस्य पुरुषस्य मृतौ सत्यां तत्पुत्रः पितृव्यैः सार्धं पैतामहकद्रव्यात् पैतृकमंशं प्राप्तुयादित्याह अजीवदित्यादिना । हे पार्वति अजीवत्पितृको मृतजनकः पौत्रः पितृव्यैः पितुर्भ्रातृभिः सह पितामहस्य द्रविणात् द्रव्यात् स्वपितुर्दायं प्राप्तुमर्हति ॥ ५१ ॥

अजीवन्मातृका भ्रातृरहिता पौत्र्यपि पितामहद्रव्यात् प्रमातस्य पितुरंशं प्राप्तुमर्हतीत्याह भ्रातृहीनेत्यादिना । चेद्यदि मृतमातृका भ्रातृहीना सोदरवैमात्रेयरहिता सौम्या व्यभिचाराव्यदोषहीना च भवेत् तदा तथा तेन प्रकारेण पौत्री पुत्रदुहिता पितृव्यैः समभागिनी सती पितामहधनं हरेत् गृह्णीयात् ॥ ५२ ॥

ननु प्राप्तपञ्चत्वस्य पुंसो विद्यमानानां जननीभगिनीपुत्रीणां मध्ये तद्वित्ते का धनाधिकारिणी स्यात् तत्राह सत्यामित्यादिना । हे देवि पौत्र्याः पितामह्यां

अधोगामिषु वित्तेषु पुमान् ज्यायानधस्तनः ।

ऊर्ध्वगामिधने श्रेष्ठः पुमानूर्ध्वोद्भवो भवेत् ॥ ५४ ॥

अतः स्नुषायां पौत्र्याश्च सत्यां दुहितरि प्रिये ।

प्रेतस्य विभवं हर्तुं नैव शक्नोति तत्पिता ॥ ५५ ॥

यदा पितृकुले न स्यान्मृतस्य धनभाजनम् ।

पूर्वोक्तविधिना रिक्तं मातामहकुलं भजेत् ॥ ५६ ॥

मातामहगतं वित्तं मातुलैस्तत्सुतादिभिः ।

अध-ऊर्ध्वक्रमेणैवं पुमांसं स्त्रियमाश्रयेत् ॥ ५७ ॥

तथा पौत्र्याः पितृध्वमर्यपि सत्यां विद्यमानायाम् अधस्ताज्जन्मगौरवात् पौत्री तत्र पितृगते वित्तेऽधिकारिणी स्यात् ॥ ५३ ॥

ननु प्रेतस्य स्नुषाया दुहितृतः पौत्र्याश्च तज्जनकस्य पुंस्त्वेन श्रेष्ठत्वा-  
द्विद्यमानस्य तस्यैव तद्जनहारित्वं सङ्घटते नतु तत्सुतादीनामितीमं सन्देहं  
दूरीकुर्वन्नाह अधोगामिष्वित्यादितत्पितृत्यन्तं श्लोकद्वयम् । अधोगामिषु वित्तेषु  
धनेष्वधस्तनोऽधोभवः पुमान् ज्यायान् श्रेष्ठो भवेत् न तूर्ध्वोद्भवः । ऊर्ध्वगामिधने  
तूर्ध्वोद्भवः पुमान् श्रेष्ठो भवेत् ॥ ५४ ॥

अत इति । हे प्रिये अतोऽधोगामिधने ऊर्ध्वोद्भवस्याऽश्रेष्ठत्वाद्धेतोः  
प्रेतस्य स्नुषायां पुत्रभार्यायां पौत्र्यां दुहितरि च सत्यां वर्तमानायां प्रेतस्य  
विभवं धनं हर्तुं गृहीतुं तत्पिता नैव शक्नोति किन्तु यथाक्रमं ता एव प्रेतधनं  
हर्तुं शक्नुवन्तीत्यर्थः ॥ ५५ ॥

ननु प्रेतपुरुषस्य पितुर्वंशे धनग्राहकासत्त्वे तद्द्रव्यस्य किं कुलगामित्वं  
स्यादत आह यदेत्यादि । यदा मृतस्य जनस्य पितृकुले धनभाजनं धनस्य पात्रं  
न स्यात्तदा पूर्वोक्तविधिना पूर्वकथितविधानेन रिक्तं प्रेतस्य धनं मातामहकुलं  
भजेत् सेवेत ॥ ५६ ॥

मातामहकुलयातस्य द्रव्यस्याध-ऊर्ध्वक्रमेणैव पुरुषाश्रयत्वं तदसत्त्वे नार्या-  
श्रयत्वं च स्यादित्याह मातामहैत्यादिना । मातामहगतं मातामहं प्राप्तिं वित्तं धनं

ब्राह्मचन्वये विद्यमाने पित्रोः सापिण्डने स्थिते ।

मृतस्य शैवीतनयो न पितुर्दायभाग् भवेत् ॥ ५८ ॥

शैवी पत्नी च तत्पुत्रा लभेरन धनभागिनः ।

ग्रासमाच्छादनं भद्रे स्वःप्रयातुर्यथा धनम् ॥ ५९ ॥

शैवोद्गाहं प्रकुर्वन्तीं शैवभर्तृव पालयेत् ।

सौम्याञ्चेन्नाधिकारोऽस्याः पित्रादीनां धने प्रिये ॥ ६० ॥

मातुलैस्तत्पुतादिभिर्मातुलपुत्रादिभिश्च अध ऊर्ध्वक्रमेण एवं पितृकुले इव पुमांसं पुरुषं तदभावे स्त्रियमाश्रयेत् मेवेत ॥ ५७ ॥

अथ प्रेतपुरुषस्य ब्राह्मीभार्याया अन्वये मातापित्रोः सपिण्डे वा स्थिते शैवीपुत्रस्य तद्विभवभागित्वं नेत्याह ब्राह्मचन्वये इत्यादिना । ब्राह्मचन्वये ब्राह्मचा भार्याया धंशे विद्यमानं पित्रोर्मातुः पितुश्च सापिण्डने सपिण्डे वा स्थितं सति शैवीतनयः शैव्या भार्यायाः पुत्रो मृतस्य पितुर्दायभाग् न भवेत् किन्तु विद्यमानयोस्तयोरेव क्रमतः तदायभागित्वमित्यर्थः । एतेन ब्राह्मचन्वयस्य मातापित्रोः सपिण्डस्य चाभावे शैवीतनयस्यैव मृतजनकदायभागित्वमिति ध्वनितम् ॥ ५८ ॥

ननु ब्राह्मचन्वयस्य पित्रोः सपिण्डस्य वा वर्तमानत्वे शैवीपुत्राणां मृतपितृदायभागित्वाभावे कथमुदरभरणादिनिर्वाहस्तत्राह शैवीत्यादिना । हे भद्रे स्वःप्रयातुः स्वर्गतस्य पुंसः शैवी पत्नी तत्पुत्राः शैव्यास्तनयाश्च तस्य धनभागिनः पुरुषात यथाधनं यथाविभवं ग्राममाच्छादनं च लभेरन प्राप्नुयुः ॥ ५९ ॥

ननु शैवमुद्गाहं कुर्वन्ती नारी पित्रादिभिः पालनीया भवेच्छैवेन भर्ता वेत्याशङ्कायामाह शैवोद्गाहमित्यादिना । हे प्रिये यतोऽस्याः शैव्याः स्त्रियाः पित्रादीनां धनेऽधिकारो नास्त्यतः शैवोद्गाहं प्रकुर्वन्तीं तां चेद्यदि सौम्या-मव्यभिचारिणीं जानीयात्तदा शैवभर्तृव पालयेत् रक्षेत् । जानीयादिति त्वध्याहा-रलभ्यम् । प्रकुर्वन्तीमित्यत्र नुमागमश्छान्दसः ॥ ६० ॥

अतः सत्कुलजां कन्यां शैवैरुद्ग्रहयन् पिता ।

क्रोधाद्वा लोभतो वापि स भवेल्लोकगर्हितः ॥ ६१ ॥

शैवीतदन्वयाभावे सोदको ब्रह्मदो नृपः ।

हरेयुः क्रमतो वित्तं मृतस्य शिवशासनात् ॥ ६२ ॥

पिण्डदात् सप्तपुरुषाः सपिण्डाः कथिताः प्रिये ।

सोदका दशमान्ताः स्युस्ततः केवलगोत्रजाः ॥ ६३ ॥

अथ शैवेन विधिना सत्कुलजां कन्यामुद्ग्रहयतो जनकस्य लोकनिन्द्यत्वं दर्शयितुमाह अत इत्यादिना । अतो ब्राह्मचर्ये मातापित्रोः सपिण्डे वा स्थिते भर्तुर्द्रव्ये स्वपित्रादिद्रव्ये चाधिकारस्याऽभावाद्धेतोः क्रोधाद्वा लोभतो वापि शैवैर्विधिभिः सत्कुलजां सद्गंशजातां कन्यामुद्ग्रहयन् यः स पिता 'लोकगर्हितो लोकनिन्दितो भवेत् ॥ ६१ ॥

पुत्रादिशैवीसन्ततिपर्यन्तरहितस्य प्राप्तपञ्चत्वस्य पुरुषस्य स्थावरादिसकलद्रव्येषु सोदकस्य वेदाध्यापकगुरोर्नरपतेश्च क्रमतोऽधिकारित्वमस्तीत्याह शैवीत्यादिना । शैवीतदन्वयाभावे सति सोदको ब्रह्मदो वेदाध्यापकः गुरुः नृपो राजा च मृतस्य वित्तं धनं शिवशासनात् शिवाज्ञातः क्रमतो हरेयुः । यथा शैवीतदन्वयासत्त्वे प्रथमतः सोदको मृतस्य वित्तं हरेत् । तदभावे वेदाध्यापकः तदसत्त्वे तु राजा चेति ॥ ६२ ॥

ननु केषां सपिण्डत्वं केषां सोदकत्वं केवलगोत्रजत्वं च केषामत आह पिण्डदादित्यादिना । हे प्रिये पिण्डदात् पिण्डदातारं पुरुषमारभ्य सप्तपुरुषाः सपिण्डाः कथिताः तत ऊर्ध्वं दशमान्ताः दशमपुरुषान्ताः सोदकाः स्युः ततः परं केवलगोत्रजा भवेयुः । पिण्डदादिति ल्यब्लोपे कर्मण्यधिकरणे चेति "कर्मणि पञ्चमी ॥ ६३ ॥ •

विभक्तं द्रविणं यच्च संसृष्टं स्वेच्छया तु चेत् ।

अविभक्तविधानेन भजेरंस्तद्धनं पुनः ॥ ६४ ॥

अविभक्ते विभक्ते वा यस्य यादृग्विभागिता ।

मृतेऽपि तस्य दायादास्तादृग्विभवभागिनः ॥ ६५ ॥

ये यस्य धनहर्त्तारो भवेयुर्जीवनावधि ।

दद्युः पिण्डं त एवाऽस्य शैवभार्यामुतं विना ॥ ६६ ॥

लोकेऽस्मिन् जन्मसम्बन्धाद् यथाऽशौचं विधीयते ।

धनभागित्वसम्बन्धात् त्रिरात्रं विहितं तथा ॥ ६७ ॥

विभक्तस्य पश्चात् स्वेच्छया संसृष्टस्य द्रव्यस्याऽविभक्तविधानेनैव पुनर्वि-  
भागमाह विभक्तमित्यादिना । चेद्यदि विभक्तं यत् द्रविणं द्रव्यं स्वेच्छया  
संसृष्टं मिश्रीकृतं स्यात्तदा तद्धनं पुनरविभक्तविधानेन दायादा भजेरन् ॥ ६४ ॥

जीवतो यस्य पुरुषस्य विभक्ताविभक्ताग्विलद्रव्येषु येषां यादृग्विभागित्वं  
तस्य मरणेऽपि तत्र तेषां तादृग्विभागित्वं स्यादेवेत्याह अविभक्ते इत्यादिना ।  
यस्य पुरुषस्याऽविभक्ते विभक्ते वा द्रव्ये येषां दायादानां यादृग्विभागिता स्यात्तस्य  
पुंसो मृतेऽपि मरणेऽपि ते दायादास्तादृग्विभवभागिनो भवेयुः ॥ ६५ ॥

प्रमीतस्य यस्य पुंसो द्रविणं ये लभेरंस्तस्मै यावज्जीवनं त एव पिण्डं  
ददेरन्नित्याह ये इत्यादिना । ये पुमांसो यस्य पुंसो धनहर्त्तारो भवेयुस्त एव  
जीवनावधि जीवनपर्यन्तमस्य पुरुषस्य पिण्डं दद्युः । परन्तु शैवभार्यामुतं विना ।  
तस्य तत्पिण्डदानेऽधिकारिणं नास्तीत्यर्थः । शैवभार्यामुतमिति शैव्यास्तदुद्दिष्टा-  
दीनां चोपलक्षणम् ॥ ६६ ॥

यथा जन्मसम्बन्धान् सर्वेषां बान्धवानां मरणजनननिमित्तकाशौचं जायते  
एवं धनभागित्वसम्बन्धाद्धनहाणिणामपि त्रिरात्रमशौचं स्यादित्याह लोके इत्या-  
दिना । जन्मसम्बन्धाद्यथाऽस्मिंल्लोके जनं मरणजनननिमित्तकमशौचं विधीयते

पूर्णेऽशौचेऽथवाऽपूर्णे तत्कालाभ्यन्तरे श्रुते ।

श्रवणाच्छेषदिवसैर्विशुद्धयेयुर्द्विजादयः ॥ ६८ ॥

कालातीते तु विज्ञाते खण्डेऽशौचं न विद्यते ।

पूर्णे त्रिरात्रं विहितं न चेत् संवत्सरात् परम् ॥ ६९ ॥

वर्षातीतेऽपि चेन्मातुः पितुर्वा मरणश्रुतां ।

त्रिरात्रमशुचिः पुत्रस्तथा भर्तुः पतिव्रता ॥ ७० ॥

तथा धनभागित्वसम्बन्धाद्धनहर्तर्यपि त्रिरात्रमशौचं विहितम् । “लोकः स्याद्भुवने जने” इत्यमरः ॥ ६७ ॥

नन्वशौचकालाभ्यन्तर एव पूर्णं खण्डं वाऽशौचं शृण्वतामपरदेशस्थानां ब्राह्मणादीनामशौचश्रवणवासरादवशिष्टैरवाशौचवासरैर्विशुद्धिः स्यात् तद्वासरमारभ्याऽपरैर्वा दशाहादिभिरित्याशङ्कयामाह पूर्णं इत्यादिना । पूर्णेऽशौचेऽथवाऽपूर्णे खण्डेऽशौचे तत्कालाभ्यन्तरेऽशौचकालमध्ये श्रुते सति श्रवणादशौचश्रवणदिवसाच्छेषदिवसैरवशिष्टैरहोरात्रैर्द्विजादयो ब्राह्मणादयो विशुध्येयुः । श्रूयन्तेऽस्मिन्निति श्रवणं तस्मात् । “करणाधिकरणयोश्च” इत्यधिकरणे ल्युट् ॥ ६८ ॥

नन्वशौचकालव्यपगमे सति संवत्सराभ्यन्तर एव ज्ञातिमरणं शृण्वन्तो ब्राह्मणादयः कियद्विरहोरात्रैर्विशुध्येयुरत आह कालातीते इत्यादिना । कालातीते त्वशौचकालातिक्रमणे तु खण्डेऽशौचे विज्ञाते सत्यशौचं न विद्यते । चेद्यदि संवत्सराद्वर्षात् परमूर्ध्वं दिनादिक्रमतीतं न भवेत्तदा अतीतंऽप्यशौचकाले पूर्णेऽशौचे विज्ञाते सति त्रिरात्रमशौचं विहितम् । कालस्यातीतं कालातीतमिति “षष्ठीति” सूत्रेण षष्ठीतत्पुरुषः । अतीतमित्यतिपूर्वादिणो भावेक्तः । “नाशौचं प्रसवस्यास्ति व्यतीतेषु दिनेष्वपि” इति देवलवचनात् मरणविषयकमिदं वचनम् ॥ ६९ ॥

संवत्सरे व्यतीतेऽपि मातापित्रोर्मरणं शृण्वतः पुत्रस्य स्वाशिनो मरणं शृण्वत्याः पतिव्रतायाश्च त्रिरात्रमशौचं स्यादित्याह वर्षातीतेऽपीत्यादिना

अशौचाभ्यन्तरे यस्मिन्नशौचान्तरमापतेत् ।

गुर्वशौचेन मर्त्यानां शुद्धिस्तत्र विधीयते ॥ ७१ ॥

अशौचानां गुरुत्वञ्च कालव्यापित्वगौरवात् ।

व्याप्यव्यापकयोर्मध्ये गरीयो व्यापकं स्मृतम् ॥ ७२ ॥

यद्यशौचान्तदिवसे पतेदपरसूतकम् ।

पूर्वाशौचेन शुद्धिः स्यादघवृद्ध्या दिनद्वयम् ॥ ७३ ॥

वर्षातीनेऽपि संवत्सरातिक्रमणेऽपि चेद्यदि मातुः पितुर्वा मरणश्रुतिः स्यात्तदा तयोर्मरणश्रुतौ सत्यां पुत्रः त्रिरात्रमशुचिः स्यात् तथा भर्तुः स्वामिनो मरणश्रुतौ पतिव्रता स्त्री त्रिरात्रमशुचिः स्यात् ॥ ७० ॥

एकस्मिन्नशौचे सति तच्छेषवासराऽसमाप्तावेव विषमकालव्यापका-  
शौचान्तरनिपाते सत्यधिकदिनव्यापकेनाऽशौचेन मर्त्यानां शुद्धिः स्यादित्याह  
अशौचाभ्यन्तर इत्यादिना । यस्मिन्नशौचे मत्प्रशौचाभ्यन्तरेऽशौचमध्येऽशौचान्तरं  
विषमकालव्यापकम् अपरमशौचम् आपतेदागच्छेत्तस्मिन्नशौचे जाते सति  
गुर्वशौचेनाऽधिकदिनव्यापकेनाऽशौचेनाऽपगतेन मर्त्यानां शुद्धिर्विधीयते ॥ ७१ ॥

अथाशौचानां गुरुत्वं निरूपयति 'अशौचानामित्यादिना । कालव्या-  
पित्वगौरवात् कालव्यापकत्वे गुरुत्वाद्धेतोरशौचानां गुरुत्वं भवेत् । अधिककाल-  
व्यापकत्वादशौचानां गुरुत्वमल्पकालव्यापकत्वाच्च लघुत्वमित्यर्थः । व्याप्य-  
व्यापकयोर्मध्ये व्यापकमशौचं गरीयो गुरुतरं स्मृतम् ॥ ७२ ॥

नन्वशौचान्तदिनेऽपरस्मिन्नशौचे पतिने सति पूर्वाशौचैनैव शुद्धिः  
स्यात् पराशौचेन वेत्याशङ्कयामाह यदीत्यादिना । अशौचान्तदिवसे जनना-  
शौचाभ्यन्तरेऽहोरात्रे यद्यपरसूतकं तदन्यजनननिमित्तकखण्डाशौचं पतेत्तदा  
पूर्वाशौचेनैव व्यतीतेन शुद्धिः स्यात् । यदि त्वशौचान्तदिवसे पूर्णाशौचान्तरो-  
पनिपाते सत्यघवृद्धिर्भवेत् तदाऽघवृद्ध्या पूर्वाशौचान्तदिवसावधिकं दिनद्वयमशौचं  
स्यात् । सूतकमिति तु सूतकस्याऽप्युपलक्षणम् । तत्राप्येवमेवावगन्तव्यम् ॥ ७३ ॥

तावत् पितृकुलाशौचं यावन्नोद्वहनं स्त्रियाः ।

जाते परिणये पित्रोर्मृतौ त्र्यहमुदाहृतम् ॥ ७४ ॥

विवाहानन्तरं नारी पतिगोत्रेण गोत्रिणी ।

तथा गृहीतृगोत्रेण दत्तपुत्रस्य गोत्रिता ॥ ७५ ॥

सुतमादाय सम्मत्या जनन्या जनकस्य च ।

स्वगोत्रनामान्युल्लिख्य संस्क्रियात् स्वजनैः सह ॥ ७६ ॥

ननु स्त्रीणां तातकुल एवाऽशौचे सत्यशौचं भवेद्धर्तृकुल एव वा किमुभयत्रापीत्याशङ्कयामाह तावदित्यादिना । यावदुद्वहनमुद्राहो न भवेत्तावत् कालपर्यन्तं स्त्रियाः पितृकुलाशौचं पितृकुलसम्बन्ध्यशौचं स्यात् । एतेन विवाहात् परतो भर्तृकुलसम्बन्ध्येव स्त्रिया अशौचं भवेदिति सूचितम् । ननु उद्राहादूर्ध्व-मुत्पादकयोर्मातापित्रोरपि मृतौ नार्या अशौचं न स्यादित्यत आह जाते इत्यादिना । परिणये विवाहे जाते सत्यपि पित्रोर्मृतौ मातुः पितुश्च मरणे सति स्त्रियाः त्र्यहं त्रिदिनमशौचमुदाहृतम् ॥ ७४ ॥

ननु वैवाहिकसम्बन्धाज्जननसम्बन्धस्य बलवत्तरत्वम्योक्तत्वाच्चार्याः पितृकुल एवाशौचे सत्यशौचं युक्तं नतु पतिकुलाशौचे सतीत्यत आह विवाहान्तर-मित्यादिना । विवाहानन्तरमुद्राहात् परतो नारी स्त्री पतिगोत्रेण गोत्रिणी स्यात् । विवाहादूर्ध्वं पितृगोत्राद्बहिर्भूतत्वात् तत्राशौचे सति स्त्रिया अशौचं न स्यादिति भावः । ननु दत्तकपुत्रस्य जनकगोत्रेण गोत्रवत्त्वमादातुर्गोत्रेण वेति सन्देहं निराकुर्वन्नाह तथेत्यादिना । तथा तेन प्रकारेण दत्तपुत्रस्य गृहीतृगोत्रेण गोत्रिता गोत्रवत्ता स्यात् ॥ ७५ ॥

इदानीं मातापितोः सम्मत्या पुत्रमादाय गृहीत्रा स्वगोत्रनामान्युच्चार्य तत्संस्कारो विधेय इत्याह सुतमित्यादिना । जनन्या जनयित्र्या जनकस्योत्पाद-कस्य च सम्मत्या सुतं तत्पुत्रमादाय गृहीत्वा स्वगोत्रनामान्युल्लिख्याऽऽत्मनो गोत्रनामधेयान्युच्चार्य गृहीता स्वजनैर्बान्धवैः सह संस्कारं कुर्यात् ॥ ७६ ॥



औरसेऽपि यथा पित्रोर्धने पिण्डेऽधिकारिता ।

आदात्रोर्दत्तके तद्वद्यतोऽस्य पितरौ हि तौ ॥ ७७ ॥

आपञ्चाब्दं शिशुं गृह्णन् सवर्णात् परिपालयेत् ।

पञ्चवर्षाधिको बालो दत्तको न प्रशस्यते ॥ ७८ ॥

भ्रातृपुत्रोऽपि दत्तश्चेद्गृहीतैव भवेत् पिता ।

उत्पादकः पितृव्यः स्यात् सर्वकर्मसु कालिके ॥ ७९ ॥

यो यस्य धनहर्ता स्यात् स तद्धर्माणि पालयेत् ।

संरक्षेन्नियमांस्तस्य तद्वन्धून परितोषयेत् ॥ ८० ॥

आदात्रोर्मातापित्रोर्धने पिण्डे च दत्तकपुत्रस्य सदृष्टान्तमधिकारित्वमाह  
औग्मेऽपीत्यादिना । अपिशब्दः पिण्डेन योजनीयः । पित्रोर्धने पिण्डेऽपि  
यथौग्मे पुत्रेऽधिकारिता वर्तते तद्वदादात्रोरपि धने पिण्डे च दत्तकेऽधिकारिता  
स्यात् । दत्तकस्याऽऽदात्रोः पिण्डादावधिकारित्वे हेतुं दर्शयन्नाह यत इत्यादिना ।  
यतोऽस्य दत्तकस्य तौ आदातारौ हीति निश्चितौ पितरौ स्यातामस्तद्धन-  
पिण्डयोस्तस्याऽधिकारितेत्यर्थः ॥ ७७ ॥

ननु कियद्भायनो बालो दत्तकः प्रशस्तोऽन आह आपञ्चाब्दमित्यादिना ।  
सवर्णात् समानवर्णादापञ्चाब्दं पञ्चाब्दपर्यन्तं शिशुं बालं गृह्णन् ब्राह्मणादिः  
परिपालयेद्भवेत् । पञ्च जब्दा वर्षाणि यस्य स पञ्चाब्दस्तस्मादा इत्यापञ्चाब्दम् ।  
“ आङ्मर्यादाभिविध्योरित्यव्ययीभावः ” । पञ्चवर्षाधिको यो बालोः असौ दत्तको  
न प्रशस्यते ॥ ७८ ॥

दत्तस्य भ्रातृपुत्रस्याप्यादाता तत्पितृव्य एव पिता स्यात् तज्जनकस्तु  
तत्पितृव्यः स्यादित्याह भ्रातृपुत्रोऽपीत्यादिना । हे कालिके चेद्यादि भ्रातृपुत्रोऽपि  
दत्तो भवेत्तदा सर्वेषु कर्मसु गृहीतैव तस्य पिता भवेत् उत्पादको जनकस्तु तस्य  
पितृव्यः स्यात् ॥ ७९ ॥

धनहाणिना पुरुषेण धनस्वांमिनो धर्मा नियमाश्च संरक्षणीयास्तद्वान्ध-  
वाश्च सन्तोषणीया इत्याह य इत्यादिना । धः पुमान् यस्य पुंसो धनहर्ता

कानीना गोलकाः कुण्डा अतिपातकिनश्च ये ।

नाऽशौचं मरणे तेषां नैव दायाधिकारिता ॥ ८१ ॥

लिङ्गच्छेदो दमो येषां यासां नासानिकृन्तनम् ।

महापातकिनाञ्चापि मृतौ नाऽशौचमाचरेत् ॥ ८२ ॥

नृणामुद्देशहीनानां परिवारान् धनान्यपि ।

पालयेद्रक्षयेद्राजा यावद्द्वादशवत्सरम् ॥ ८३ ॥

स्यात् स तस्य धर्माणि पालयेत् तस्य नियमांश्च संक्षेत् तस्य बन्धनपि परितोषयेत् ॥ ८० ॥

कानीनगोलकादीनां दायाधिकारित्वं तेषां मरणेऽशौचं च नेत्याह कानीना इत्यादिना । ये कानीनाः पितुर्वैश्मन्यप्रकाशं कन्ययोत्पादिताः ये च गोलका मृते भर्त्तरि जागज्जाताः ये च कुण्डा जीवत्येव पत्यौ जारजा. ये चोक्तलक्षणा अतिपातकिनस्तेषां मरणेऽशौचं न स्यात् तेषां दायाधिकारिता च नैव स्यात् । "अमृते जारजः कुण्डो मृते भर्त्तरि गोलकः" इत्यमरः ॥ ८१ ॥

नामाकर्तनदण्डकापराधकर्त्रीणां स्त्रीणां लिङ्गच्छेदनदण्डकापराधकारिणां महापातकिनाञ्च पुंसामपि मृतावशौचं नाऽऽचरणीयमित्याह लिङ्गच्छेद इत्यादिना । येषां पुरुषाणां लिङ्गच्छेदः शिक्षकर्तनं दमो दण्डो विहितस्तेषां यासां नासानिकृन्तनं नासिकाकर्तनं दण्डस्तासां स्त्रीणां महापातकिनां ब्रह्मघातकार्दनाञ्चापि मृतौ मरणेऽशौचं नाचरेन्न कुर्यात् ॥ ८२ ॥

अनुद्दिष्टानां मनुष्याणां परिवारान् धनानि च द्वादशवर्षपर्यन्तं राज्ञा रक्षितव्यानीत्याह नृणामित्यादिना । उद्देशहीनानामनुद्दिष्टानां नृणां मनुष्याणां परिवारान् यावद् द्वादशवत्सरं द्वादशवर्षपर्यन्तं राजा पालयेत् । तेषां धनान्यपि स एव रक्षयेत् ॥ ८३ ॥

द्वादशाब्दे गते तेषां दर्भदेहान् विदाहयेत् ।

त्रिरात्रान्ते तत्सुताद्यैः प्रेतत्वं परिमोचयेत् ॥ ८४ ॥

ततस्तत्परिवारेभ्यः पुत्रादिक्रमतो धनम् ।

विभज्य नृपतिर्दद्यादन्यथा पातकी भवेत् ॥ ८५ ॥

न कोऽपि रक्षिता यस्य दीनस्याऽऽपद्रुतस्य च ।

तस्यैव नृपतिः पाता यतो भूपः प्रजाप्रभुः ॥ ८६ ॥

यद्यागच्छेदनुद्दिष्टो विभागान्तेऽपि कालिके ।

तस्यैव दाराः पुत्राश्च धनं तस्यैव नान्यथा ॥ ८७ ॥

द्वादशवर्षादूर्ध्वमनुद्दिष्टानां पुंसां कुशमयानि शरीराणि राज्ञा तत्पुत्रादि-  
भिर्दाहयितव्यानि त्रिरात्रान्ते तेषां प्रेतत्वञ्च मोचयितव्यमित्याह द्वादशाब्द-  
इत्यादिना । द्वादशाब्दे द्वादशवर्षे गते याते सति तेषामुद्देशहीनानां नृणां  
दर्भदेहान् कुशमयशरीराणि राजा तत्सुताद्यैरनुद्दिष्टानां पुत्रादिभिर्विदाहयेत् ।  
त्रिरात्रान्ते तेषां प्रेतत्वञ्च तैरेव परिमोचयेत् ॥ ८४ ॥

ततः परमुद्देशगहितजनस्वामिकं द्रव्यं विभज्य पुत्रादिक्रमतस्तत्परिवारेभ्यो  
नृपेण देयमित्याह तत इत्यादिना । ततस्तद्दाहानन्तरं तदीयं धनं विभज्य  
पुत्रादिक्रमतस्तत्परिवारेभ्यो नृपतिर्दद्यात् । नन्वेवमकुर्वतो नृपतेः को दोषोऽत  
आह अन्यथेति । अन्यथा एतदकुर्वन् नृपतिः पातकी भवेत् ॥ ८५ ॥

विपत्तिं प्राप्तोऽनन्यरक्षको मर्त्यो राज्ञैव पालनीय इत्याह न कोऽपीत्यादिना ।  
आपद्रुतस्य विपत्तिं प्राप्तस्य दीनस्य दग्निद्रस्य यस्य पुंसः कोऽपि रक्षिता न  
विद्यते तस्य नृपतिरेव पाता रक्षकः स्यात् । यतो भूप एव प्रजानां प्रभुः स्वामी  
भवेत् । “ निम्बस्तु दुर्विधो दीनो दग्निद्रो दुर्गतोऽपि सः ” इत्यमरः ॥ ८६ ॥

द्रव्यविभागान्तेऽप्यागतस्यानुद्दिष्टस्यैव पत्न्यादयो भवेयुरित्याह यदी-  
त्यादिना । हे कालिके विभागान्तेऽप्यनुद्दिष्टो जनो यद्यागच्छेत् तदा

न समर्थः पुमान् दातुं पैतृकं स्थावरञ्च यत् ।  
 स्वजनायाऽथवाऽन्यस्मै दायादानुमतिं विना ॥ ८८ ॥  
 यच्च स्वोपार्जितं रिक्थं स्थावरं स्थावरेतरम् ।  
 अस्थावरं पैतृकं च स्वेच्छया दातुमर्हति ॥ ८९ ॥  
 स्थितं पुत्रेऽथवा पत्न्यां कन्यायां तत्सुतेऽपि वा ।  
 जनके च जनन्यां वा भ्रातर्येवं स्वसर्यपि ॥ ९० ॥  
 स्वार्जितं स्थावरधनमस्थावरधनञ्च यत् ।  
 अस्थावरं पैतृकञ्च दातुं सर्वं क्षमो भवेत् ॥ ९१ ॥

तस्यैव दारा भार्या पुत्राश्च तस्यैव धनमपि तस्यैव एतत्सर्वमन्यथा न  
 भवेत् ॥ ८७ ॥

अंशिकानामनुमतौ पितृस्वामिकस्थावरद्रव्यं कस्मैचिदपि दातुं न  
 कोऽपि शक्नुयादित्याह न समर्थ इत्यादिना । स्थावरं चेत्यत्राऽवधारणार्थकश्च-  
 शब्दः पैतृकस्थावराभ्यां द्वाभ्यामपि सम्बध्यते । तदाऽयमर्थः । दायादानुमतिं  
 विना अंशिकानामनुमतेरभावे पैतृकमेव स्थावरमेव यत् द्रव्यं तत्स्वजनायान्यस्मै  
 वा दातुं पुमान् समर्थः शक्तो न भवेत् ।

“अन्वाचयसमाहागतरतरसमुच्चय ।

विनियोगे तुल्ययोगितावधारणहेतुषु ।

पादस्य पूरणेऽप्युक्तं नवस्वर्थेषु चाव्ययम्” ॥ ८८ ॥

पैतृकं स्थावरञ्च यदित्यनेन स्वोपार्जितस्थावराद्यखिलद्रव्यस्य लब्धस्य  
 पैतृकस्य च जङ्गमद्रव्यस्य स्वेच्छन्दं दानं कुर्यादिति सूचितं तदेव पुनर्विस्पष्ट-  
 यितुमाह यत्त्वित्यादिना । यत्तु स्वोपार्जितं स्थावरं स्थावरेतरं जङ्गमं च रिक्थं  
 धनं यच्च लब्धं पैतृकं पितृसम्बन्धि अस्थावरं जङ्गमं धनं तत्तु स्वेच्छया  
 दातुमर्हति ॥ ८९ ॥

अतिसन्निकृष्टतरपुत्राद्यननुमतावपि आत्मोपार्जितस्थावरादिसकलद्रव्यं पैतृ-  
 कञ्चाऽस्थावरधनं दातुं पुमान् समर्थो भवेदित्याह स्थित इत्यादिनाक्षमो

धनमेवं विधानेन दत्तं वा धर्मसात्कृतम् ।

पुंसा तदन्यथा कर्तुं पुत्राद्यैर्नैव शक्यते ॥ ९२ ॥

धर्मार्थं स्थापितं रिक्तं दाता रक्षितुमर्हति ।

न प्रभुः पुनरादातुं धर्मो ह्यस्य यतः प्रभुः ॥ ९३ ॥

मूलं वा तदुपगवत्वं यथासङ्कल्पमम्बिके ।

स्वयं वा तत्प्रतिनिधिर्धर्मार्थं विनियोजयेत् ॥ ९४ ॥

भवेदित्यन्तेन श्लोकद्वयेन । पुत्रे आत्मजेऽपि स्थिते सति पत्न्यां भार्यायामथवा कन्यायां दुहितरि स्थितायां तत्पुत्रे कन्यापुत्रे वा जनके पितरि वा स्थिते जनन्यां मातरि वा स्थितायामेवं भ्रातरि सोदरे स्थिते स्वसुर्यपि भगिन्यामपि स्थितायां स्वार्जितमात्मोपार्जितं यत् स्थावरं धनं यच्चाऽस्थायवरधनं जङ्गम-द्रव्यं यच्च पैतृकर्मप्यस्थावरं धनं तत् सर्वं दातुं पुमान् क्षमः समर्थो भवेत् ॥ ९० ॥ ९१ ॥

शङ्करोक्तेन विधानेन पुरुषेण दत्तं धर्मार्थं च स्थापितं द्रव्यं तत् पुत्रादिभिर्नैवान्यथा कर्तुं शक्यमित्याह धनमित्यादिना । पुंसा पुरुषेणैवं विधानेन शिवोक्तेनैतादृशेन विधिना यत् धनं दत्तं यद्वा धनं धर्मसात्कृतं धर्मार्थिनं कृतं धर्मार्थं स्थापितमिति यावत् । तत् धनं पुत्राद्यैरन्यथाकर्तुं नैव शक्यते ॥ ९२ ॥

धर्मार्थस्थापितद्रव्यस्य धर्मस्वामिकत्वात् दातुः पुनर्ग्राह्यत्वं तद्रक्ष्यत्वञ्चाह धर्मार्थमित्यादिना । धर्मार्थं स्थापितं यद्रिक्तं धनं तद्रक्षितुं दाताऽर्हति । तत् धनं पुनरादातुं गृहीतुं दाता न प्रभुरधिपः । यतोऽस्य धनम्य । हीति निश्चितो । धर्मः प्रभुः स्वामी ॥ ९३ ॥

मूलधनं तदुपगवत्वं वाऽऽत्मनाऽऽत्मप्रतिनिधिना वा यथासङ्कल्पं धर्मार्थं विनियोजयितव्यमित्याह मूलमित्यादिना । हे अम्बिके यथासङ्कल्पं सङ्कल्पमनतिक्रम्य मूलं वा धनं तदुपगवत्वं वा स्वयमात्मैव वा तत्प्रतिनिधिग्रात्मनः प्रतिनिधिर्वा धर्मार्थं विनियोजयेत् । मुख्यम्याभावे तत्सदृशो य उपादीयते स प्रतिनिधिः ॥ ९४ ॥

स्वोपार्जितधनस्यार्धं दद्याद्दद्याऽपि चेत् धनी ।

दद्यात् स्नेहेन तच्चान्यो नान्यथा कर्तुमर्हति ॥ ९५ ॥

यदि स्वोपार्जितस्यार्धमेकस्मै धनहारिणाम् ।

ददात्यन्यैश्च दायादैः प्रतिरोद्धुं न शक्यते ॥ ९६ ॥

एकेन पितृवित्तेन यव वित्तमुपार्जितम् ।

पित्र्ये समांशा दायादा न लाभार्हा विनाऽर्जकम् ॥ ९७ ॥

पैतृकाणि च वित्तानि नष्टेऽप्युद्धारयेत्तु यः ।

दायादानां तद्धनेभ्य उद्धर्त्ता द्वयंशमर्हति ॥ ९८ ॥

ननूपार्जकजनेन प्रेमतां दायहारिणेऽपि दत्तं स्वोपार्जितद्रव्यस्यार्धमन्यः पुमानन्यथा कर्तुमर्हति न वेत्यत आह स्वोपार्जितधनस्येत्यादिना । धनी पुमांश्चेद्यदि स्नेहेन प्रेम्णा स्वोपार्जितधनस्यार्धं दायादायाऽपि धनहारिणेऽपि दद्यात्तदाऽन्यो जनस्तस्नेहेन दत्तं स्वोपार्जितधनार्धमन्यथा कर्तुं नार्हति न योग्यो भवति । इतोऽनन्तरं वक्ष्यमाणस्य वचनस्य बह्वंशिविषयत्वात् द्वयंशिविषयकमिदं वचनम् ॥ ९५ ॥

ननु बहूनां दायादानामेकस्मै दीयमानं स्वोपार्जितधनस्यार्धं अन्ये दायादाः प्रतिरोद्धुं शक्नुवन्ति न वेत्यत आह यदीत्यादिना । यद्यर्जको धनहारिणां दायादानां मध्ये एकस्मै धनहारिणे स्वोपार्जितस्य द्रव्यस्यार्धं ददाति तदाऽन्यैर्दायादैः प्रतिरोद्धुं वारयितुं न शक्यते ॥ ९६ ॥

ननु पैतृकद्रविणेनैवोपार्जिते वित्ते सर्वे दायादा भागार्हा भवेयुर्न वेत्या-शङ्कयामाह एकेनेत्यादिना । यत्र येषु दायादेषु मध्ये येनैकेन दायादेन येन पितृवित्तेन पैतृकेण धनेन वित्तं धनमुपार्जितं ते सर्वे दायादास्तस्मिन् पित्र्ये पैतृके वित्ते समांशाः समभागिनः स्युः । तमर्जकं विना लाभार्हास्तु न स्युः । किन्त्वर्जक एवैको लाभार्ह इत्यर्थः ॥ ९७ ॥

विनष्टानि पैतृकद्रव्याण्युद्धरतो जनस्य तत्र भागद्वयहारित्वमन्येषां तु समभागित्वमित्याह पैतृकाणीत्यादिना । दायादानां मध्ये यस्तु दायादो

पुण्यं वित्तं च विद्या च नाश्रयेदशरीरिणम् ।

शरीरन्तु पितुर्यस्मात् किन्न स्यात् पैतृकं वसु ॥ ९९ ॥

पृथगन्नैः पृथग्वित्तैर्मनुजैर्यदुपार्जितम् ।

सर्वं तत् पितृसंक्रान्तं तदा स्वोपार्जितं कुतः ॥ १०० ॥

अतो महेशि स्वायामैर्येन यद्धनमर्जितम् ।

स्वोपार्जितं तदेव स्यात् स तत्स्वामी न चापरः ॥ १०१ ॥

नष्टेऽपि नाशेऽपि मति पैतृकाणि वित्तान्युद्धरेत् स उद्धर्ता तद्धनेभ्यो द्वयं  
भागद्वयमर्हति अन्ये तु मममंशं लभन्त इत्यर्थः ॥ ९८ ॥

वपुषः पैतृकत्वेन वपुष्मदाश्रितानां विद्यावित्तादीनामपि पैतृकत्वमत्त्वात्  
पृथगन्नद्रव्यैरपि मनुष्यैस्तेष्वोपार्जितानां सर्वेषां धनानां पितृसम्बन्धत्वानपायात्  
स्वोपार्जितत्वं न मिद्वयेदतो निजायामैर्जितानां सकलद्रव्याणां स्वोपार्जि-  
तत्वमर्जकमात्रस्वामिकत्वञ्च ज्ञातव्यमित्येतदेवाह पुण्यमित्यादिना न चापर  
इत्यन्तेन श्लोकत्रयेण । यस्माद्धेतोः पुण्यं धर्मं वित्तं धनं च विद्या शास्त्रादि-  
तत्त्वज्ञानं चाशरीरिणमदेहिनं नाश्रयेन्नाकरुन्वेत किन्तु शरीरिणमेवाऽऽश्रयेत्  
शरीरन्तु पितुः पितृसम्बन्धि भवति अतः किं वसु धनं पैतृकं पितृसम्बन्धि न  
भवेदपि तु सर्वं वसु पैतृकमेव भवेत् ॥ ९९ ॥

पृथगन्नैरिति । अतः पृथगन्नैर्विभिन्नभक्तैः पृथग्वित्तैर्विभक्तधनैरपि  
मनुजैर्मनुष्यैर्यदुपार्जितं तत्सर्वं पितृसंक्रान्तं पितृसम्बद्धं ज्ञातं तदा स्वोपार्जित  
धनं कुतो भवेत् धनस्य स्वोपार्जितत्वं न मिद्वयेदित्यर्थः ॥ १०० ॥

अत इति । हे महेशि अतो हेतोः स्वायामैरात्मपरिश्रमैर्येन पृथग-  
न्नादिनाऽपृथगन्नादिना वा पुंसा यत् धनमर्जितं तदेव धनं स्वोपार्जितं स्यात्  
सोऽर्जक एव तत्स्वामी स्वोपार्जितस्य धनस्य प्रभुर्न चापरोऽर्जकभिन्न  
वामी ॥ १०१ ॥

मातरं पितरं देवि गुरुं चैव पितामहान् ।

मातामहान् करेणापि प्रहरन्नैव दायभाक् ॥ १०२ ॥

निघ्नन्नन्यानापि प्राणैर्न तेषां धनमाप्नुयात् ।

हतानामन्यदायादा भवेयुर्धनभागिनः ॥ १०३ ॥

नपुंसकाः पङ्गवश्च ग्रासाच्छादनमम्बिकं ।

यावज्जीवनमर्हन्ति न ते स्युर्दायभागिनः ॥ १०४ ॥

सस्वामिकं प्राप्तधनं पथि वा यत्र कुत्रचित् ।

नृपन्तस्वामिने प्राप्ता दापयेत् सुविचारयन् ॥ १०५ ॥

मात्रादीन् पाणिनाऽपि प्रहरतो मानवस्य दायभागित्वं नैव स्यादित्याह मातरमित्यादिना । हे देवि मातरं जननीं पितरं जनकं गुरुं मन्त्रोपदेष्टारम् बहुवचनस्य बहुपलक्षकत्वात् पितामहान् पितामहादीन् मातामहांश्चापि मातामहादीनपि करेण पाणिनाऽपि प्रहरन्नरो दायभाक् नैव भवेत् । अपि शब्देन दण्डादिना मात्रादीन् प्रहरतस्तु सुतगमेव दायभागित्वं न भवेदिति सूचितम् ॥ १०२ ॥

मात्रादीनपि धनार्थं मारयतः पुरुषस्य हतस्वामिकद्रव्ये निरंशकत्वमपरदायादानां समांशकत्वं स्यादित्याह निघ्नन्नित्यादिना । अन्यानपि मात्रादिभिन्नानपि जनान् प्राणैर्निघ्नन्मारयन्नरस्तेषां हतानां धनं नाप्नुयान्न लभेत । किन्तु हतानामन्ये हन्तुर्भिन्ना दायदा धनभागिनो भवेयुः ॥ १०३ ॥

अथाऽनंशानां पङ्गुक्लीबानां यावज्जीवनं ग्रासाच्छादनभागित्वं स्यादित्याह नपुंसका इत्यादिना । हे अम्बिके जगज्जननि नपुंसका पङ्गवश्च यावज्जीवनं जीवनपर्यन्तं केवलं ग्रासाच्छादनमर्हन्ति । ते दायभागिनो न स्युः ॥ १०४ ॥

नन्वध्वांदौ लब्धस्य सस्वामिकद्रव्यस्य प्राप्तृजनगामित्वं स्यादात्मस्वामिगामित्वं वेत्यत आह सस्वामिकमित्यादिना । पथि मार्गे यत्र कुत्रचिद्वा



अस्वामिकानां जीवानामस्वामिकधनस्य च ।

प्राप्ता तत्र भवेत् स्वामी दशमांशं नृपेऽर्पयेत् ॥ १०६ ॥

स्थावरं धनमन्यस्मै स्थिते सान्निध्यवर्तिनि ।

योग्ये केतरि विक्रेतुं न शक्तः स्थावराधिपः ॥ १०७ ॥

सान्निध्यवर्तिनां ज्ञातिः सवर्णो वा विशिष्यते ।

तयोरभावे मुहदो विक्रेत्रिच्छा गरीयसी ॥ १०८ ॥

स्थाने सम्वामिकं प्राप्तं धनं सुविचारयन्नृपः तत्स्वामिने प्राप्तधनमपि पतये  
प्राप्ता पुंसा दापयेत् ॥ १०५ ॥

नन्वस्वामिकाः प्राप्ता गवाश्चादयो जीवास्तादृशानि प्राप्तानि धनानि च  
प्राप्तारं पुमांसं गच्छेयुर्वमुधाधिपं वेत्याशङ्कायामाह अस्वामिकानामित्यादिना ।  
अस्वामिकानां स्वामिगहितानां जीवानां गवाश्चादीनामस्वामिकस्य धनस्य च प्राप्ता  
जनस्तत्र तेषु प्राप्तेषु स्वामी भवेत् । तत्र च दशममंशं प्राप्ता नृपेऽर्पयेद्दद्यात् ।  
जीवानामिति धनस्येति च “कर्तृकर्मणोः कृतीति” कर्मणि षष्ठी ॥ १०६ ॥

ननु स्थावरद्रव्यस्वामिना दूरस्थयोग्यसमीपस्थयोः क्रायकयोर्मध्ये कतरस्मै  
स्थावरं धनं विक्रेतुं शक्येत तत्राह स्थावरमित्यादिना । सान्निध्यवर्तिनि  
समीपस्थायिनि योग्ये कयाहं केतरि क्रायके स्थिते सत्यन्यस्मै दूरवर्तिने पुंसे  
स्थावरं धनं विक्रेतुं स्थावराधिपो जनः शक्तो न भवेत् किन्तु सान्निध्यवर्तिने  
एव विक्रेतुं शक्नुयादित्यर्थः । सन्निधिरेव सान्निध्यम् । “चतुर्वर्णादीनां स्वार्थं  
उपसंख्यानमिति” स्वार्थं प्यञ् ॥ १०७ ॥

नन्वनेकेषां सन्निधिवर्तिनां मध्ये कतमस्य स्थावरद्रव्यक्रयणं वैशिष्ट्यमत  
आह सान्निध्येत्यादिना । सान्निध्यवर्तिनां मध्ये ज्ञातिर्गोत्रजो विशिष्यते  
सवर्णः समानवर्णो वा विशिष्यते तयोर्ज्ञातिसवर्णयोरभावे मुहदो मित्राणि  
विशिष्यन्ते । ननु बहूनां गोत्रजानां सवर्णानां मुहदाश्च मध्ये कतमस्मै स्थावरं  
द्रव्यं तत्स्वामी विक्रीणीतयत आह विक्रेत्रिच्छेति । विक्रेतुर्विक्रयकर्तुरिच्छा

निर्णीतमूल्येऽप्यन्येन स्थावरस्य क्रयोद्यमे ।

तन्मूल्यं चेत् समीपस्थो राति क्रेता न चापरः ॥ १०९ ॥

मूल्यं दातुमशक्तश्चेत् सम्मतो विक्रयेऽपि वा ।

सन्निधिस्थस्तदाऽन्यस्मै गृही शक्तोऽतिविक्रये ॥ ११० ॥

क्रीतं चेत् स्थावरं देवि परोक्षे प्रतिवासिनः ।

श्रवणादेव तन्मूल्यं दत्त्वाऽसौ प्राप्तुमर्हति ॥ १११ ॥

गरीयसी गुरुतरा भवेत् । कमत एव तेषां मध्ये यस्मै विक्रेतुमिच्छेत्तस्मै एव विक्रीणीतेति भावः ॥ १०८ ॥

नन्वन्यनिर्णीतमूल्यं स्थावरं वित्तं तन्मूल्यं ददता समीपस्थायिना क्रीयेत निर्णीतमूल्येनाऽन्येन वेत्याशङ्कयामाह निर्णीतित्यादि । स्थावरस्य वित्तस्य क्रयोद्यमे सति अन्येन समीपस्थभिन्नेन पुंसा निर्णीतमूल्येऽपि मूल्ये निर्णीतेऽपि सति तन्मूल्यम् अन्यनिर्णीतमूल्यकस्थावरद्रव्यमूल्यं चेद्यदि समीपस्थो जनो राति ददाति तदाऽपरः समीपस्थभिन्नो जनः क्रेता कायको न भवेत् किन्तु समीपस्थ एव मूल्यं दत्त्वा क्रीणीयादित्यर्थः ॥ १०९ ॥

स्थावरधनस्य मूल्यं दातुमशक्नुवति तद्विक्रये सम्मतिं वापि कुर्वति समीपस्थायिनि जने दूरस्थाय तद्विक्रेतुं तत्त्वामी शक्नोतीत्यत आह मूल्यमित्यादिना । सन्निधिस्थः समीपस्थायी जनश्चेद्यदि स्थावरस्य मूल्यं दातुमशक्तो भवेत् तस्य विक्रयेऽपि वा सम्मतः सम्मतिमान् भवेत् तदा गृही गृहस्थोऽन्यस्मै सन्निधिस्थभिन्नाय विक्रये शक्नोति शक्तो भवति ॥ ११० ॥

ननु समीपस्थायिनः परोक्ष एवान्येन क्रीतं स्थावरं वित्तं क्रेतैव प्राप्तुमर्हति तत् श्रुत्वैव तन्मूल्यं ददत् समीपस्थायी वेत्याशङ्कयामाह क्रीतश्चेदित्यादिना । हे देवि चेद्यदि प्रतिवासिनः सन्निधिस्थायिनो जनस्य परोक्षे स्थावरं द्रव्यमन्येन क्रीतं भवेत् तदा श्रवणादेव तन्मूल्यम् अन्यक्रीतस्थावरद्रव्य-

क्रेता तत्र गृहारामान् विनिर्माति भनक्ति वा ।

मूल्यं दत्त्वापि नाप्नोति स्थावरं सन्निधिस्थितः ॥ ११२ ॥

करहीनाऽप्रतिहता वन्यारण्यातिदुर्गमा ।

अनादिष्टोऽपि तां भूमिं सम्पन्नां कर्तुमर्हति ॥ ११३ ॥

बहुप्रयाससाध्यायास्तस्या भूमिर्महीभृते ।

दत्त्वा दशांशं भुञ्जीयात् भूमिस्वामी यतो नृपः ॥ ११४ ॥

मूल्यं दत्त्वाऽसौ प्रतिवासी प्राप्तुम् अर्हति । श्रवणादेवेत्यनेन कालान्तरे तन्मूल्यं दत्त्वाऽपि स्थावरद्रव्यं प्राप्तुं नार्हतीति सूचितम् ॥ १११ ॥

क्रायकजनविनिर्मितमन्दिरारामं तद्भग्नमन्दिरोपवनं वा क्रीतं स्थावरधनं मूल्यं दत्त्वापि समीपस्थायी नाप्तुमर्हतीत्याह क्रेतेत्यादिना । क्रेता जनस्तत्र क्रीते स्थावरे यदि गृहारामान् गृहाण्युपवनानि च विनिर्माति करोति तत्र विनिर्मितानेव तान् भनक्ति आमर्दयति वा तदा सन्निधिस्थितोऽपि जनो मूल्यं दत्त्वापि स्थावरधनं नाप्नोति न लभते ॥ ११२ ॥

भूमिपालेनाऽनाज्ञापितेनापि पुंसां जलोद्भवा काननोद्भवा च करहीना खिला भूमिः सम्पन्ना कर्तव्येत्याह करहीनेत्यादिना । वन्या जलोद्भवाऽऽरण्या काननोद्भवा चातिदुर्गमाऽतएवाऽप्रतिहता खिलाऽतएव, करहीना राजग्राह्यभागरहिता या भूमिस्तां भूमिमनादिष्टोऽपि भूपेनाऽनाज्ञप्तोऽपि पुरुषः सम्पन्नां शस्याद्यां कर्तुमर्हति । वने जले भवा वन्या । दिगादिभ्यो यदिति यत् । “पयः कीलालममृतं जीवनं भुवनं वनम्” इत्यमरः । अरण्ये भवा आरण्या अरण्याण्ण इति णः ॥ ११३ ॥

अनेकायाससाध्यवन्यारण्यक्षितिजातवस्तुनो दशमांशं भूमिस्वामित्वाद्राज्ञे समर्प्यावशिष्टं सर्वं स्वयं भोक्तव्यमित्याह बह्वित्यादिना । यतो नृपो राजा भूमिस्वामी, अतो बहुप्रयाससाध्याया अनेकपरिश्रमदेव्यसाध्यायास्तस्या वन्याया

वापीरूपतडागानां खननं वृक्षरोपणम् ।  
 परानिष्टकरे देशे न गृहं कर्तुमर्हति ॥ ११५ ॥  
 देवार्थं दत्तकूपादौ तथा स्रोतस्वतीजले ।  
 पानाधिकारिणः सर्वे सेचनेऽन्तिकवासिनः ॥ ११६ ॥  
 यत्तोयसेचनाल्लोका भवेयुर्जलकातराः ।  
 न सिञ्चेयुर्जलं तस्मादपि सन्निधिवर्तिनः ॥ ११७ ॥  
 धनानामविभक्तनामंशिनां सम्मतिं विना ।  
 तथाऽनिर्णीतं चित्तानामसिद्धौ न्यासविक्रयौ ॥ ११८ ॥

आरण्यायाश्च भूमेर्जातस्य वस्तुनो दशांशं दशमांशं महीभूते राजे दत्त्वाऽवशिष्टं स्वयं भुञ्जीत ॥ ११४ ॥

अन्यानाकाङ्क्षितोत्पादके स्थाने वाप्यादीनां खननं वृक्षाणामारोपणं गेहस्य निर्माणं च न विधेयमित्याह वापीत्यादिना । वाप्यादिखननवृक्षरोपण-गृहकरणसत्त्वात् परानिष्टकरेऽन्यानीषितोत्पादके देशे वापीरूपतडागानां खननं तथा वृक्षरोपणं तथा गृहमपि कर्तुं जनो नार्हति ॥ ११५ ॥

देवार्थदत्तकूपादिजले नदीजले च सर्वेषां पानाधिकारिता मेकाधिकारिता तु तन्निकटस्थायिनामेवेत्याह देवार्थमित्यादिना । देवार्थं दत्तकूपादौ तथा स्रोतस्वतीजले नदीवारिणि सर्वे पानाधिकारिणः सेचने त्वन्तिकवासिनो निकट-स्थायिन एवाधिकारिणो भवेयुः । "स्रोतस्वती द्वीपवती सवन्ती निम्नगावगा" इत्यमरः ॥ ११६ ॥

ननु यत् पानीयमेचनतस्तत्समीपस्थायिनो लोका जना व्याकुला भवेयुस्तज्जलं मेचनीयं न वेत्यत आह यत्तोयेत्यादिना । यत्तोयमेचनाद्यस्य कूपादेर्वारिणः मेकाल्लोका जना जलकातराः पानीयव्याकुला भवेयुस्तस्माज्जलं सन्निधिवर्तिनोऽपि न सिञ्चेयुः दूरवर्तिनान्तु का वार्ता ॥ ११७ ॥

दायादासम्मतयोरविभक्तद्रव्यन्यासविक्रययोर्निर्णयश्चिन्त्यः-योश्च सिद्धत्वं न भवेदित्याह धनानामित्यादिना । अंशिनां दायादानां सम्मतिं

स्थाप्यानां बद्धवित्तानां ज्ञानान्नष्टेऽप्ययन्नतः ।

तन्मूल्यं दापयेत्तेन स्वामिने सर्वथा नृपः ॥ ११९ ॥

अभिमत्या स्थापकस्य पश्चादिन्यस्तवस्तुनाम् ।

व्यवहारे कृते तत्र धार्ता सम्पोषयेत् पशून् ॥ १२० ॥

लाभे नियोजयेद्यत्र स्थावरादीनि मानवः ।

नियमेन विना काललाभयोरन्यथा भवेत् ॥ १२१ ॥

विना अविभक्तानां धनानां न्यासविक्रयावसिद्धौ सिद्धौ न भवेताम् ।  
तथाऽनिर्णीतवित्तानां वित्तानि इमानि अस्म्यैवेति वित्तानि इमानि इयन्ति वेति  
निर्णयरहितद्रव्याणां स्थापनविक्रयो सिद्धौ न स्याताम् ॥ ११८ ॥

यस्यालये न्यस्तद्रव्याणां बद्धद्रव्याणाञ्च ज्ञानपूर्वकादयन्नाज्ञाशो भवेत्  
तेन पुंसां तन्मूल्यं तत्स्वामिने नृपतिना दापयितव्यमित्याह स्थाप्याना-  
मित्यादिना । ज्ञानादयन्नतो ज्ञानपूर्वकादयन्नात् स्थाप्यानां न्यासवित्तानां  
बद्धवित्तानाञ्च नष्टेऽपि नाशेऽपि सति यद्वेहे स्थापितानि बद्धानि च वित्तानि  
नष्टानि तेन पुंसां तन्मूल्यं स्थापितवद्धवित्तमूल्यं स्वामिने तद्वित्ताधिपतये नृपो  
राजा सर्वथा सर्वप्रकारेण दापयेत् । ज्ञानान्नष्टेऽप्ययन्नत इति वदता सदाशिवेन  
तद्रक्षायै यत्रसत्त्वेऽपि कथञ्चित्तन्नाशे सति तन्मूल्यं नृपेण न दापयितव्यमिति  
सूचयामास ॥ ११९ ॥

स्थापकसम्मत्या कृतन्यस्तपश्चादिवस्तुव्यवहारेणैव पुंसां स्थापिताः पशवः  
सम्पोषयितव्या इत्याह अभिमत्येत्यादिना । स्थापकस्य द्रव्यन्यासकस्याऽभिमत्या  
सम्मत्या पश्चादिन्यस्तवस्तुनां व्यवहारे कृते सति तत्र तेषु न्यस्तवस्तुषु मध्ये  
पशून् धार्ता धारकः पुरुषः सम्पोषयेत् । संज्ञापूर्वकविधेर्गनित्यत्वात् पश्चादिन्यस्त-  
वस्तुनामित्यत्र नामीति न दीर्घत्वम् । आगमजस्याप्यनित्यत्वात् धार्तैत्यत्रार्ध-  
धातुकस्येङ्गलादेशे गिति नेङ्गागमः ॥ १२० ॥

काललाभयोर्नियममकृत्यैव यस्मिन्लाभे स्थावरादिद्रव्याणि प्रयोज्यन्ते  
तस्य अन्यथात्वं भवेदित्याह लाभे इत्यादिना । काललाभयोर्नियमेन विना यत्र

साधारणानि वस्तूनि लाभार्थं नैव योजयेत् ।

मृते पितरि सर्वेषामंशिनां सम्मतिं विना ॥ १२२ ॥

क्रमव्यत्ययमूल्येन द्रव्याणां विक्रये सति ।

नृपस्तदन्यथा कर्तुं क्षमो भवति पार्वति ॥ १२३ ॥

जननञ्चापि मरणं शरीराणां यथा सकृत् ।

दानं तथैव कन्याया ब्राह्मोद्वाहः सकृत् सकृत् ॥ १२४ ॥

लाभे फले स्थावरादीनि वस्तूनि मानवो नियोजयेत् । स लाभोऽन्यथा भवेत् ।

“ नीवीपरिपणं मूलधनं लोभोऽधिकं फलम् ” इत्यमरः ॥ १२१ ॥

पितुर्मरणादूर्ध्वं सर्वभ्रातॄणां सम्मतेरभावे सामान्यद्रव्याणि लाभार्थं नैव प्रयोक्तव्यानीत्याह साधारणानीत्यादिना । पितरि मृते सति सर्वेषामंशिनां सम्मतिं विना साधारणानि सामान्यानि वस्तूनि लाभार्थं फलार्थं नैव योजयेत् ॥ १२२ ॥

विपरीतक्रमकेण मूल्येन स्थावरादिद्रव्याणां जातं विक्रयणमन्यथा कर्तुं नृपेण शक्यत इत्याह क्रमेत्यादिना । हे पार्वति क्रमस्य व्यत्ययो विपर्ययो यत्र तथाभूतेन मूल्येन द्रव्याणां विक्रये सति स्वल्पमूल्येन भूयिष्ठमूल्यानां भूयिष्ठमूल्येन च स्वल्पमूल्यानां द्रव्याणां विक्रयणे सति तद्विक्रयणमन्यथा कर्तुं नृपो नराधिपः क्षमो भवति ॥ १२३ ॥

ननु वेदोक्तविधिभिरेकेनोद्वाहिता कन्या जीवत्येव तस्मिन्मृते वा पुनस्तैरेव विधिभिरन्येनोद्वाह्या भवेन्न वेत्यत आह जननमित्यादिना । यथा शरीराणां जननमुत्पत्तिर्मरणं मृतिश्चापि सकृदेकवारमेव भवति । तथैव दानं कन्याया ब्राह्मोद्वाहश्च सकृत् सकृदेव भवति । ब्राह्मोद्वाह इति व्याहरता महादेवेनैकेनोद्वाहिताया अपि कन्यायाः शैवविधिभिस्तु पुनरुद्वाहो भवत्येवेति सूचयाम्भूवे ॥ १२४ ॥ \*

नैकपुत्रः सुतं दद्यान्नैकस्त्रीकस्तथा स्त्रियम् ।

नैककन्यः सुतां शैवोद्वाहे पितृहितः पुमान् ॥ १२५ ॥

दैवे पित्र्ये च वाणिज्ये राजद्वारे विशेषतः ।

यद्विदध्यात् प्रतिनिधिस्तन्नियन्तुः कृतिर्भवेत् ॥ १२६ ॥

न दण्डार्हः प्रतिनिधिस्तथा दूतोऽपि सुव्रते ।

नियोक्तृकृतदोषेण विधिरेष सनातनः ॥ १२७ ॥

ऋणे कृषौ च वाणिज्ये तथा सर्वेषु कर्मसु ।

यद्यदङ्गीकृतं लोकैस्तत्कार्यं धर्मसम्मतम् ॥ १२८ ॥

एकपुत्रेणैकस्त्रीकेणैकपुत्रीकेण च पितृहितेन पुंसा पुत्रदानं स्त्रीदानं शैवोद्वाहे कन्यादानञ्च नैव कार्यमित्याह नैकपुत्र इत्यादिना । एकपुत्रः पुमान् सुतं पुत्रं कस्मैचिन्न दद्यात् । तथैकस्त्रीकः स्त्रियं न दद्यात् । एककन्यश्च शैवोद्वाहे सुतां कन्यां न दद्यात् । पुत्रादीनामदाने हेतुं दर्शयन् पुमांसं विशिनष्टि कथम्भूतः पुमान् पितृहितः यतः पितृभ्यो हितोऽतो न दद्यादित्यर्थः ॥ १२५ ॥

प्रतिनिधिना विहितं यद्यद्वैवादि कर्म तत् सर्वमात्मनैव विहितं भवेदित्याह दैव इत्यादिना । दैवे पित्र्ये वाणिज्ये च कर्मणि विशेषतो राजद्वारे च प्रतिनिधिर्यद्विदध्यात्तन्नियन्तुः प्रवर्तयितुः कृतिर्भवेत् । दैवे पित्र्ये वाणिज्ये इति निर्धारणे सप्तमी । क्रियते इति कृतिः । स्त्रियां क्तिन्निति कर्मणि क्तिन् ॥ १२६ ॥

ननु नियन्त्रा कृतेनापगधेन प्रतिनिधिदूतो दण्डनीयो भवेतां न वेत्यत आह नेत्यादिना । हे सुव्रते गोभनव्रतशालिनि नियोक्तृकृतदोषेण नियन्त्र-विहितापगधेन प्रतिनिधिः तथा दूतश्चाग्रेऽपि दण्डार्हो न भवेत् । एष सनातनो नित्यो विधिर्विधानम् ॥ १२७ ॥

ऋणकृष्यादावन्येषु च सकलकर्मसु निग्निलस्याऽङ्गीकृतस्याऽवश्यकरणी-यतामाह ऋण इत्यादिना । ऋणे कृषौ वाणिज्ये षणिकर्मणि च तथाऽन्येषु सर्वेषु

अधीशेनावितं विश्वं नाशं यान्ति निनक्षवः ।

तत्पातृन् पाति विश्वेशस्तस्माल्लोकहितो भवेत् ॥ १२९ ॥

इति श्रीमहानिर्वाणतन्त्रे सर्वतन्त्रोत्तमोत्तमे सर्वधर्मनिर्णयसारे श्रीमद्राधासदाशिवसंवादे •

सनातनव्यवहारकथनं नाम द्वादशोऽङ्कः ।

कर्मसु लोकैर्जनैर्धर्मसम्मतं यद्यदङ्गीकृतं तत् सर्वं कार्यं विधातव्यम् । धर्मसम्मत-  
मित्यनेन पापसम्मतं स्वीकृतं सर्वथा लोकानामकरणीयमिति ध्वनितम् ॥ १२८ ॥

आत्मनो भद्रमभिलष्यद्विर्मानवैर्लोकहितैर्गव भविष्यमित्याह अधीशेने-  
त्यादिना । यतोऽधीशेन जगदीश्वरेणावितं रक्षितं विश्वं संसारं निनक्षवो  
नाशयितुमिच्छवो जनाः स्वयं नाशं यान्ति प्राप्नुवन्ति तत्पातृन् विश्वपालकांस्तु  
विश्वेशः पाति रक्षति तस्माद्वैतोलोकहितो जनो भवेत् । नश्यत्यत्रान्तर्भावितो  
प्यर्थः ॥ १२९ ॥

इति श्रीमहानिर्वाणतन्त्रटीकायां द्वादशोऽङ्काः ।



## त्रयोदशाह्लासः

इति निगदितवन्तं देवदेवं महेशं  
निखिलनिगमसारं स्वर्गमोक्षैकबीजम् ।  
कलिमलकलितानां पावनैकान्तचित्ता  
त्रिभुवनजनमाता पार्वती प्राह भक्त्या ॥ १ ॥

देव्युवाच ।

महद्योनेरादिशक्तेर्महाकाल्या महाद्युतेः ।  
सूक्ष्मार्तिसूक्ष्मभृतायाः कथं रूपनिरूपणम् ॥ २ ॥  
रूपं प्रवृत्तिकार्याणां सा तु साक्षात् परात्मना ।  
एतन्मे संशयं देव विशेषाच्छेत्तुमर्हमि ॥ ३ ॥

ओं नमो ब्रह्मणे ।

इत्याद्यादि । निगदितवन्तम् कथितवन्तम् । कलिमलकलितानां पावनै-  
कान्तचित्ता कलिमलैः संयुक्तानां जनानां पावने दृढमानमा ॥ १ ॥

पार्वती महेशं प्रति किमादृत्यपेक्षायामाह महद्योनेरित्यादिना । महद्योनेः  
महत्तत्त्वोत्पत्तिस्थानभृतायाः ॥ २ ॥

सा महाकाली । एतत् एतम् ॥ ३ ॥ •

श्रीसदाशिव उवाच ।

उपासकानां कार्याय पुरैव कथितं प्रिये ।

गुणक्रियानुसारेण रूपं देव्याः प्रकल्पितम् ॥ ४ ॥

श्वेतपीतादिको वर्णो यथा कृष्णे विलीयते ।

प्रविशन्ति तथा काल्यां सर्वभूतानि शैलजे ॥ ५ ॥

अतस्तस्याः कालशक्तेर्निर्गुणाया निराकृतेः ।

हितायाः प्रामयोगानां वर्णः कृष्णो निरूपितः ॥ ६ ॥

नित्यायाः कालरूपाया अव्ययायाः शिवात्मनः ।

अमृतत्वाल्ललाटेऽस्याः शशिचिह्नं निरूपितम् ॥ ७ ॥

शशिसूर्याग्निभिर्नित्यैरखिलं कालिकं जगत् ।

सम्पश्यति यतस्तस्मात् कल्पितं नयनत्रयम् ॥ ८ ॥

अत्रोत्तरं श्रीसदाशिव उवाच उपासकानामित्यादिभिर्दशभिः । हे प्रिये उपासकानां जनानां कार्याय गुणक्रियानुसारेण देव्या महाकाल्या रूपं प्रकल्पितं न तु वास्तवमिति पुरैव कथितम् ॥ ४ ॥

श्वेतेत्यादि । हे शैलजे पार्वति यथा कृष्णे वर्णे श्वेतपीतादिको वर्णो विलीयते विशेषेण लीनो भवति तथैव काल्यामपि सर्वभूतानि प्रविशन्ति प्रलीयन्ते । अतो हेतोस्तस्याः काल्या वर्णः कृष्णो निरूपितः कथित इत्यन्वयः । प्रामयोगानाम् लब्धज्ञानरूपमोक्षोपायानाम् ॥ ५ ॥ ६ ॥

नित्याया इत्यादिना । नित्याया वृद्धिशून्याया अव्ययाया अपक्षयरहितायाः शिवात्मनः कल्याणस्वरूपायाः कालरूपाया अस्याः काल्या अमृतत्वात् हेतोर्ललाटे शशिचिह्नं निरूपितं कथितम् ॥ ७ ॥

कालिकम् कालसम्भक्म् ॥ ८ ॥

ग्रसनात् सर्वसत्त्वानां कालदन्तेन चर्वणात् ।  
 तद्रक्तसङ्घो देवेश्याः वासोरूपेण भाषितम् ॥ ९ ॥  
 समये समये जीवरक्षणं विपदः शिवे ।  
 प्रेरणं स्वस्वकार्येषु वरश्चाभयमीरितम् ॥ १० ॥  
 रजोजनितविश्वानि विष्टभ्य परितिष्ठ  
 अतो हि कथितं भद्रे रक्तपद्मासनस्थिता ॥ ११ ॥  
 क्रीडन्तं कालिकं कालं पीत्वा मोहमयीं सुराम् ।  
 पश्यन्ती चिन्मयी देवी सर्वसाक्षिस्वरूपिणी ॥ १२ ॥  
 एवं गुणानुसारेण रूपाणि विविधानि च ।  
 कल्पितानि हितार्थाय भक्तानामल्पमेधसाम् ॥ १३ ॥

श्रीदेव्युवाच ।

ध्यानं यत् कथितं काल्या जीवनिस्तारहेतवे ।  
 तस्यानुरूपतो मूर्तिं मृष्मयीं वा शिलामयीम् ॥ १४ ॥

सर्वमत्त्वानाम् अशेषजन्तूनाम् । कालदन्तेन कालरूपेण दन्तेन ।  
 तद्रक्तसङ्घः सर्वमत्त्वरुधिग्ममूहः ॥ ९ ॥

समये इत्यादि । हे शिवे समये समये काले काले विपदः सकाशात्  
 जीवानां रक्षणं स्वस्वकार्येषु प्रेरणं च कालिकाया वरश्चाभयमीरितम् । विपत्तितो  
 जीवानां रक्षणमभयं कथितं स्वस्वकार्येषु प्रेरणं वरः कथित इत्यर्थः ॥ १० ॥

विष्टभ्य अवलम्ब्य ॥ ११ ॥

कालिकम् कालमम्भवं जगत् । चिन्मयी ज्ञानस्वरूपा ॥ १२ ॥ १३ ॥

आद्यायाः कालिकायास्तद्विज्ञानां च देवतानां प्रतिमाया गृहादीनाञ्च  
 प्रतिष्ठाया विधानं फलं गृहादिप्रदानफलञ्च श्रोतुमिच्छन्ती देव्युवाच—

दारुधातुमयीं वापि निर्माय यद्वि साधकः ।  
 विचित्रभवनं कृत्वा वस्त्रालङ्कारभूषिताम् ।  
 स्थापयेत्तत्र देवेशीं किं फलं तस्य जायते ॥ १५ ॥  
 प्रतिष्ठा केन विधिना तस्याः प्रतिकृतेः प्रभो ।  
 कर्तव्या तदशेषेण कृपया मे प्रकाशयताम् ॥ १६ ॥  
 वापीदृष्ट्वा ह्यहं रामदेवप्रतिकृतेस्तथा ।  
 प्रतिष्ठा सूचिता पूर्वं गदिता न विशेषतः ॥ १७ ॥  
 तद्विधानमपि श्रोतुमिच्छामि त्वन्मुखाभ्युजात् ।  
 कथ्यतां परमेशान कृपया यदि रोचते ॥ १८ ॥

श्रीसदाशिव उवाच ।

गुह्यमेतत् परं तत्त्वं यत् पृष्ठं परमेश्वरि ।  
 कथयामि तव स्नेहात् समाहितमनाः शृणु ॥ १९ ॥  
 सकामाश्चैव निष्कामा द्विविधा भुवि मानवाः ।  
 अकामानां पदं मोक्षः कामिनां फलमुच्यते ॥ २० ॥  
 यो यद्देवप्रतिकृतिं प्रतिष्ठापयति प्रिये ।  
 स तल्लोकमवाप्नोति भोगानपि तदुद्भवान् ॥ २१ ॥

ध्यानमित्यादि । हे प्रभो जीवनिस्तारहेतवे काल्या यद्विचित्रं कथितं तस्य  
 ध्यानस्यानुरूपतो मृण्मयीं मृत्तिकाविकारभूतां शिलामयीं दारुधातुमयीं वा  
 मूर्तिं निर्माय विचित्रं भवनं च कृत्वा तत्र भवने वस्त्रालङ्कारभूषितां देवेशीं  
 कालीं साधको यदि स्थापयेत्तदा तस्य साधकस्य किं फलं जायते इत्यन्वयः ।  
 प्रतिकृतेः प्रतिमायाः ॥ १४-१७ ॥

अपिना फलम् ॥ १८ ॥

श्रीदेव्यैवं प्रार्थितः सन् श्रीसदाशिव उवाच गुह्यमेतदित्यादि ॥ १९-२१ ॥

मृष्मये प्रतिबिम्बे तु वसेत् कल्पायुतं दिवि ।

दारुपाषाणधातूनां क्रमादशगुणाधिकम् ॥ २२ ॥

तृणकाष्ठादिरचितं ध्वजवाहनसंयुतम् ।

मन्दिरं देवमुद्दिश्य काममुद्दिश्य वा नरः ।

संस्कुर्यादुत्सृजेद्वापि तस्य पुण्यं निशामय ॥ २३ ॥

तृणादिनिर्मितं गेहं यो दद्यात् परमेश्वरि ।

वर्षकोटिसहस्राणि स वसेद्देववेश्मनि ॥ २४ ॥

इष्टकागृहदाने तु तस्माच्छतगुणं फलम् ।

ततोऽयुतगुणं पुण्यं शिलागेहप्रदानतः ॥ २५ ॥

सेतुसङ्क्रमदात्ताऽऽद्ये यमलोकं न पश्यति ।

सुखं सुरालयं प्राप्य मोदते स्वर्निवासिभिः ॥ २६ ॥

वृक्षारामप्रतिष्ठाता गत्वा त्रिदशमन्दिरम् ।

कल्पपादपवृन्देषु निवसन् दिव्यवेश्मनि ।

भुङ्क्ते मनोरमान भोगान् मनसो यानभीप्सितान् ॥ २७ ॥

प्रीतये सर्वसत्त्वानां ये प्रदद्युर्जलाशयम् ।

विघ्नपापास्ते प्राप्य ब्रह्मलोकमनामयम् ।

निवसेयुः शतं वर्षानम्भसां प्रतिशीकरम् ॥ २८ ॥

प्रतिबिम्बे प्रतिमायाम् । अत्र प्रतिष्ठापितं सति इत्यध्याहार्यम् ॥ २२ ॥

निशामय शृणु ॥ २३—२७ ॥

जलाशयम्, वापीकृपादिकम् । अनामयम्, निरुपद्रवम् । प्रतिशीकरम्, प्रत्यम्बुकणम् ॥ २८ ॥

यो दद्याद्वाहनं देवि देवताप्रीतिकारकम् ।  
 स तेन रक्षितो नित्यं तल्लोके निवसेच्चिरम् ॥ २९ ॥  
 मृष्मये वाहने दत्ते यत् फलं जायते भुवि ।  
 दारुजे तद्वशगुणं शिलाजे तद्वशाधिकम् ॥ ३० ॥  
 रिन्तिका कांस्यताम्राद्विनिर्मिते देववाहने ।  
 दत्ते फलमवाप्नोति क्रमात् शतगुणाधिकम् ॥ ३१ ॥  
 देव्यागारे महासिंहं वृषभं शङ्करालये ।  
 गरुडं कैशवे गेहे प्रदद्यात् साधकोत्तमः ॥ ३२ ॥  
 तीक्ष्णदंष्ट्रः करालास्यः शटाशोभितकन्धरः ।  
 चतुरङ्घ्रिर्वज्रनखो महासिंहः प्रकीर्तितः ॥ ३३ ॥  
 शृङ्गायुधः शुद्धकायः चतुष्पादसितक्षुरः ।  
 बृहत्ककुत् कृष्णपुच्छः श्यामस्कन्धो वृषः स्मृतः ॥ ३४ ॥  
 गरुडः पक्षिजङ्घस्तु नरास्यो दीर्घनासिकः ।  
 पादसङ्कोचसंविष्टः पक्षयुक्तः कृताञ्जलिः ॥ ३५ ॥

तल्लोके तस्य देवस्य लोके ॥ २९ ॥ ३० ॥

रिन्तिका पित्तलम् ॥ ३१ ॥ ३२ ॥

महासिंहस्वरूपमाह तीक्ष्णदंष्ट्र इत्याद्येकेन । करालास्यः दन्तुरवदनः ।  
 शटाशोभितकन्धरः शटया परस्परश्लिष्टरोमविशेषसमूहेन शोभिता कन्धरा यस्य  
 तथाभूतः । चतुरङ्घ्रिः चतुष्पात् ॥ ३३ ॥

वृषभस्वरूपमाह शृङ्गायुध इत्याद्येकेन । असितक्षुरः नीलक्षुरः ॥ ३४ ॥

गरुडस्वरूपमाह गरुड इत्याद्येकेन । नरास्यः मनुष्यमुखः ॥ ३५ ॥

पताकाध्वजदानेन देवप्रीतिः शतं समाः ।  
 ध्वजदण्डस्तु कर्तव्यो द्वात्रिंशद्वस्तसम्मितः ॥ ३६ ॥  
 सुदृढाश्छद्ररहितः सरलः शुभदर्शनः ।  
 वेष्टितो रक्तवस्त्रेण कोटौ चक्रसमन्वितः ॥ ३७ ॥  
 पताका तत्र संयोज्या तत्तद्वाहनचिह्निता ।  
 प्रशस्तगुला सूक्ष्माग्रा दिव्यवस्त्रविनिर्मिता ।  
 शोभमाना ध्वजाग्रे या पताका सा प्रकीर्तिता ॥ ३८ ॥  
 वासोभूषणपर्यङ्क्यानासिंहासनानि च ।  
 पानप्राशनताम्रुलभाजनानि पतद्ग्रहम् ॥ ३९ ॥  
 मणिमुक्ताप्रवालादिरत्नान्यात्मप्रियञ्च यत् ।  
 यो दद्याद्देवमुद्दिश्य श्रद्धाभक्तिसमन्वितः ।  
 स तल्लोकं समासाद्य तत्तत्कोटिगुणं लभेत् ॥ ४० ॥  
 कामिनां फलमित्युक्तं क्षयिष्णुः स्वप्नराज्यवत् ।  
 निष्कामानान्तु निर्वाणं पुनरावृत्तिवर्जितम् ॥ ४१ ॥  
 जलाशयगृहारामसेतुसंक्रमशाखिनाम् ।  
 देवतानां प्रतिष्ठायां वास्तुदैत्यं प्रपृजयेत् ॥ ४२ ॥

पताकेत्यादि । पताकाध्वजदानेन पताकासहितध्वजसमर्पणेन । शतं  
 समाः शतवर्षाणि देवप्रीतिर्भवति । तयोर्मध्ये पूर्वं ध्वजस्वरूपमाह ध्वजदण्ड  
 इत्यादिना मार्धेन । कोटौ अग्रभागे ॥ ३६ ॥ ३७ ॥

तत्र ध्वजदण्डे । पताकास्वरूपमाह तत्तद्वाहनचिह्नितेत्यादिना सपाद-  
 श्लोकेन । ध्वजाग्रे ध्वजदण्डाग्रभागे ॥ ३८ ॥

पतद्ग्रहम् मुक्तात् पततो जलताम्रुलादेर्वाहकं पात्रविशेषम् ॥ ३९ ॥

अनर्चयित्वा यो वास्तुं कुर्यात्, कर्माणि मानवः ।  
 विघ्नं तस्याऽऽचरेद्वास्तुः परिवारगणैः सह ॥ ४३ ॥  
 कपिलास्यः पिङ्गकेशो भीषणो रक्तलोचनः ।  
 कोटराक्षो लम्बकर्णो दीर्घजङ्घो महोदरः ॥ ४४ ॥  
 अश्वतुण्डः काककण्ठो वज्रबाहुर्व्रतान्तकः ।  
 एते परिकरा वास्तोः पूजनीयाः प्रयत्नतः ॥ ४५ ॥  
 मण्डलं शृणु वक्ष्यामि यत्र वास्तुं प्रपूजयेत् ॥ ४६ ॥  
 वेद्यां वा समदेशे वा शस्तान्द्विरुपलेपिते ।  
 वाय्वीशकोणयोर्मध्ये हस्तमात्रप्रमाणतः ॥ ४७ ॥  
 सूत्रपातक्रमेणैव रेखामेकां प्रकल्पयेत् ।  
 ईशानादग्निपर्यन्तमपरां रचयेत्तथा ॥ ४८ ॥  
 आग्नेयान्नैर्ऋतं यावत् नैर्ऋताद्वायवावधि ।  
 दत्त्वा रेखे चतुष्कोणमेकं मण्डलमालिखेत् ॥ ४९ ॥

समासाद्य सम्प्राप्य ॥ ४०-४३ ॥

अथ वास्तुदैत्यस्य परिवारानाह कपिलास्य इत्यादिना सार्धेन । परिकराः  
 परिवाराः ॥ ४४-४६ ॥

वास्तुप्रपूजनार्थं मण्डलमेवाह वेद्यां वेत्यादिभिः । वेद्यां वा शस्तान्द्विः  
 प्रशस्तैर्जलैरुपलेपिते समदेशे वा वाय्वीशकोणयोर्मध्ये सूत्रपातक्रमेणैव हस्तमात्र-  
 प्रमाणत एकां रेखां प्रकल्पयेत् रचयेत् । तथा तेनैव प्रकारेण ईशानादीशान-  
 कोणमारभ्याऽग्निः कोणपर्यन्तम् अपराम् अन्यां रेखां रचयेत् । तथैवाऽऽग्नेयादग्नि-  
 कोणमारभ्य नैर्ऋतं यावत् नैर्ऋतकोणावधि नैर्ऋतात् नैर्ऋतमपि कोणमारभ्य  
 वायवावधि वायुकोणपर्यन्तं क्रमतो द्वे रेखे दत्त्वा एवं निधानेन एकं चतुष्कोणं  
 मण्डलमालिखेत् ॥ ४७-४९ ॥



कोणसूत्रे पातयित्वा चतुर्धा विभजेत्तु तत् ।

यथा तत्र भवेद्देवि मत्स्यपुच्छचतुष्टयम् ॥ ५० ॥

ततो भित्त्वा पुच्छमूलं दक्षिणावधि ।

कौबेराद् याम्यपर्यन्तं दद्याद्रेखाद्वयं सुधीः ॥ ५१ ॥

ततश्चतुर्षु कोणेषु कोणरेखान्वितेष्वपि ।

कर्णाकर्णिप्रयोगेण न्यसेद्रेखाचतुष्टयम् ॥ ५२ ॥

एवं सङ्केतविधिना कोष्ठानां षोडशं लिखन् ।

पञ्चवर्णेन चूर्णेन रचयेद्यन्त्रमुत्तमम् ॥ ५३ ॥

चतुर्षु मध्यकोष्ठेषु पद्मं कुर्यात् मनोहरम् ।

चतुर्दलं पीतरक्तकर्णिकं रक्तकेसरम् ॥ ५४ ॥

कोणसूत्रे इत्यादि । हे देवि तत्र चतुष्कोणे मण्डले यथा मत्स्यपुच्छ-  
चतुष्टयं भवेत्तथा तत् चतुष्कोणं मण्डलं कोणसूत्रे पातयित्वा चतुर्धा विभजेत्  
विभक्तं कुर्यात् ॥ ५० ॥

तत इत्यादिना । ततः सुधीर्जनो वारुणात् पश्चिममाग्भ्य वासवावधि  
पूर्वपर्यन्तं कौबेरादुत्तरमाग्भ्य याम्यपर्यन्तं दक्षिणावधि च पुच्छमूलं भित्त्वा  
रेखाद्वयं दद्यात् ॥ ५१ ॥

तत इत्यादिना । ततः परं कोणरेखान्वितेषु चतुर्वर्षि कोष्ठेषु कर्णा-  
कर्णिप्रयोगेण रेखाचतुष्टयं न्यसेत् । अपिना कोणरेखान्वितेषु चतुर्षु कोष्ठेषु  
पश्चिमात् पूर्वावधि रेखाद्वयमुत्तरस्मादक्षिणावधि च रेखाद्वयं न्यसेत् ॥ ५२ ॥

एवमित्यादि । एवं सङ्केतविधिना इत्थं सङ्केतविधानेन कोष्ठानां  
षोडशमाग्नित्वं । ननु केन द्रव्येण दं मण्डलमालिङ्गवेदित्यपेक्षायामाह पञ्चवर्णे-  
नेत्यादि ॥ ५३ ॥

दलानि शुक्लवर्णानि यद्वा पीतानि कल्पयेत् ।  
यथेष्टं पूरयेत् पद्मसन्धिस्थानानि वर्णकैः ॥ ५५ ॥  
शाम्भवं कोष्ठमारभ्य कोष्ठानां द्वादशं क्रमात् ।  
श्वेतकृष्णपीतरक्तैश्चतुर्वर्णैः प्रपूरयेत् ॥ ५६ ॥  
दक्षिणावर्तयोगेन कोष्ठानां पूरणं प्रिये ।  
वामावर्तेन देवानां पूजनं तेषु साधयेत् ॥ ५७ ॥  
पद्मे समर्चयेद्वास्तुदैत्यं विघ्नोपशान्तये ।  
ईशादिद्वादशे कोष्ठे कपिलास्यादिदानवान् ॥ ५८ ॥  
कुशण्डिकोक्तविधिना कुर्वन्नलसंस्कृतिम् ।  
यथाशक्त्याऽऽहुतिं दत्त्वा वास्तुयज्ञं समापयेत् ॥ ५९ ॥  
इति ते कथिता देवि वास्तुपूजा शुभप्रदा ।  
यां साधयन्नरः क्वापि वास्तुविघ्नैर्न बाध्यते ॥ ६० ॥

देव्युवाच ।

मण्डलं कथितं वास्तोर्विधानमपि पूजने ।  
ध्यानं न गदितं नाथ तदिदानीं प्रकाशय ॥ ६१ ॥

चतुर्वित्यादि । ततश्चतुर्षु मध्यकोष्ठेषु मनोहरं चतुर्दलं चतुष्पत्रकं  
पीतरक्तकर्णिकं पीतरक्तवर्णबीजकोशकं रक्तकेसरं पद्मं कुर्यात् ॥ ५४-५६ ॥

एवं वास्तुमण्डलं कथयित्वेदानीं तत्र सपरिवारस्य वास्तोः पूजाया  
विधानमाह वामावर्तेनेत्यादिना सार्धद्वयेन । तेषु द्वादशसु कोष्ठेषु वामावर्तेन  
देवानां दीव्यतां कपिलास्यादीनां द्वादशानां दानवानां पूजनं साधयेत्  
॥ ५७-६० ॥

एवं वास्तुमण्डलं तत्र सपरिवारस्य वास्तोः पूजाया विधानञ्च श्रुत्वेदानीं  
वास्तोर्ध्यानं श्रोतुमिच्छन्ती श्रीदेव्युवाच मण्डलमित्यादिना ॥ ६१ ॥

श्रीसदाशिव उवाच ।

ध्यानं वच्मि महेशानि श्रूयतां वास्तुरक्षसः ।

यस्यानुशीलनात् सद्यो नश्यन्ति सकलापदः ॥ ६२ ॥

चतुर्भुजं महाकायं जटामण्डितस्तनूम् ।

त्रिलोचनं करालास्यं हारकुण्डलशोभितम् ॥ ६३ ॥

लम्बोदरं दीर्घकर्णं लोमशं पीतवाससम् ।

गदाद्विधूलमुखद्वजं दधतं करैः ॥ ६४ ॥

असिचर्मधरैर्वीरैः कपिलास्यादिभिर्वृतम् ।

शत्रूणामन्तकं साक्षादुद्यदादित्यसन्निभम् ॥ ६५ ॥

ध्यायेद्देवं वास्तुपतिं कूर्मपद्मासनस्थितम् ।

मारीभये रोगभये डाकिन्यादिभये तथा ॥ ६६ ॥

औत्पातिकापत्यदोषं व्यालरक्षोभयेऽपि च ।

ध्यात्वैवं पूजयेद्वास्तुं परिवारसमन्वितम् ॥ ६७ ॥

ति लाज्यपायसैर्हुत्वा सर्वशान्तिमवाप्नुयात् ।

यथा वास्तुः पूजनीयः प्रोक्तकर्मसु सुव्रते ॥ ६८ ॥

ग्रहाश्चापि तथा पूज्या दशदिक्पतिभिर्युताः ।

ब्रह्मा विष्णुश्च रुद्रश्च वाणी लक्ष्मीश्च शङ्करी ॥ ६९ ॥

एवं प्रार्थितः सन् श्रीमदाशिव उवाच ध्यानमित्यादि ॥ ६२ ॥

नास्तोर्ध्यानमेवाह चतुर्भुजमित्यादिना सार्धत्रयेण ॥ ६३ ॥

लोमशम् बहुलोमविशिष्टम् ॥ ६४ ॥

मातरः सगणेशाश्च सम्पूज्या वसवस्तथा ।  
 पितरो यद्यतृताः स्युः कर्मस्वेतेषु कालिके ॥ ७० ॥  
 सर्वं तस्य भवेद्वचर्थं विघ्नञ्चापि पदे पदे ।  
 अतो महेशि यत्नेन प्रोक्तसंस्कारकर्मसु ॥ ७१ ॥  
 पितृणां तृप्तयेऽत्राऽभ्युदयिकं श्राद्धमाचरेत् ।  
 ग्रहयन्त्रं प्रवक्ष्यामि सर्वशान्तिविधायकम् ॥ ७२ ॥  
 यत्र सम्पूजिताः सेन्द्रा ग्रहा यच्छन्ति वाञ्छितम् ।  
 त्रित्रिकोणैर्लिखेद्यन्त्रं तद्वह्निर्वृत्तमालिखेत् ॥ ७३ ॥  
 विदध्याद्वृत्तलमानि दलान्यष्टौ च तद्वहिः ।  
 चतुर्द्वारान्वितं कुर्यात् भूपुरं सुमनोहरम् ॥ ७४ ॥  
 वासवेशानयोर्मध्ये भूपुरस्य बहिःस्थले ।  
 वृत्तं विरचयेदेकं प्रादेशपरिमाणकम् ॥ ७५ ॥  
 रक्षोवारुणयोर्मध्ये चापरं कल्पयेत्तथा ॥ ७६ ॥

उद्यदादित्यमग्निभम् उद्यत्सूर्यसदृशम् ॥ ६५—७२ ॥

सेन्द्राः इन्द्रादिदशदिक्पतिसहिताः । यच्छन्ति ददति ॥ ७३ ॥

ग्रहयन्त्रमेवाह त्रित्रिकोणैरित्यादिभिः । प्रथमतस्त्रिभिस्त्रिकोणैर्विंशष्टं  
 यन्त्रं लिखेत् । ततस्तद्वह्निस्त्रित्रिकोणेभ्यो बह्निर्वृत्तं वर्तुलमेकं मण्डलमालिखेत् ।  
 ततो वृत्तलमान्यष्टौ दलानि पत्राणि विदध्यात् कुर्यात् । तद्वह्निश्चतुर्द्वारान्वितं  
 सुमनोहरं भूपुरं कुर्यात् । ततो वासवेशानयोर्मध्ये भूपुरस्य बहिःस्थले प्रादेश-  
 परिमाणकमेकं वृत्तं वर्तुलं मण्डलं विलिखयेत् । ततो रक्षोवारुणयोः नैऋत्यपश्चिमयो-  
 र्मध्ये भूपुरस्य बहिःस्थले तथैव प्रादेशपरिमाणकमपरं वृत्तं मण्डलं कल्पयेद्रच-  
 येत् ॥ ७४—७६ ॥

नवग्रहाणां वर्णेन नवकोणानि पूरयेत् ।  
 मध्यत्रिकोणद्वौ पार्श्वौ सव्यदक्षिणभेदतः ॥ ७७ ॥  
 श्वेतपीतौ विधातव्यौ पृष्ठभागः सितेतरः ।  
 अष्टदिक्पतिवर्णेन पर्णान्यष्टौ प्रपूरयेत् ॥ ७८ ॥  
 सितरक्तासितैश्चूर्णैः पुरः प्राकारमाचरेत् ।  
 पुरो बहिःस्थे द्वे वृत्ते देवि प्रादेशसम्मिते ॥ ७९ ॥  
 उपर्यधःक्रमेणैव रक्तश्वेते विधाय च ।  
 सन्धिस्थानानि यन्त्रस्य स्वेच्छया रंजयेत् सुधीः ॥ ८० ॥  
 यत्कोष्ठे यो ग्रहः पूज्यो यत्पत्रे यश्च दिक्पतिः ।  
 यद्द्वारेऽवस्थिता ये च तत्क्रमं शृणु साम्प्रतम् ॥ ८१ ॥  
 मध्यकोणे यजेत् सूर्यं पार्श्वयोररुणं शिखाम् ।  
 पश्चात् प्रचण्डयोर्दण्डौ पूजयेदंशुमालिनः ॥ ८२ ॥  
 भानूर्ध्वकोणे पूर्वस्यामर्चयेद्रजनीकरम् ।  
 आग्नेये मङ्गलं याम्ये बुधं नैर्ऋतकोणके ॥ ८३ ॥

नवग्रहाणामित्यादि । ततः सूर्यादीनां नवग्रहाणां वर्णेन विशिष्टैश्चूर्णैः  
 नवकोणानि पूरयेत् । ततः सव्यदक्षिणभेदतो मध्यत्रिकोणस्य द्वौ पार्श्वौ क्रमतः  
 श्वेतपीतौ विधातव्यौ । मध्यत्रिकोणस्य पृष्ठभागः सितेतरः कृष्णवर्णौ विधातव्यः ।  
 ततः इन्द्रादीनामष्टानां दिक्पतीनां वर्णेन विशिष्टैश्चूर्णैर्गष्टौ पर्णानि पत्राणि  
 प्रपूरयेत् ॥ ७७ ॥ ७८ ॥

सितेत्यादि । ततः सितरक्तासितैः श्वेतलोहितकृष्णवर्णैश्चूर्णैः पुरो  
 भूपुरस्य प्राकारमाचरेत् कुर्यात् । द्वे देवि पुरो भूपुरस्य बहिःस्थे प्रादेशसम्मिते  
 द्वे वृत्ते वर्तुले मण्डले उपर्यधःक्रमेणैव रक्तश्वेते विधाय सुधीः साधको मन्त्रस्य  
 सन्धिस्थानाणि स्वेच्छया रंजयेत् ॥ ७९.—८३ ॥

बृहस्पतिं वारुणे च दैत्याचार्यं, प्रपूजयेत् ।  
 शनैश्चरं तु वायव्ये कौबेरेशानयोः क्रमात् ।  
 राहुं केतुं यजेत् चन्द्रं परितस्तारकागणान् ॥ ८४ ॥  
 सूरौ रक्तः शशी शुक्लो मङ्गलोऽरुणविग्रहः ।  
 बुधजीवौ पाण्डुपीतौ श्वेतः शुक्रोऽसितः शनिः ।  
 राहुकेतू विचित्राभौ ग्रहवर्णाः प्रकीर्तिताः ॥ ८५ ॥  
 चतुर्भुजं रविं ध्यायेत् पद्मद्वयवराभयैः ।  
 चिन्तयेच्छशिनं दानमुद्रामृतकराम्बुजम् ॥ ८६ ॥  
 कुजमीषत्कुब्जतनुं हस्ताभ्यां दण्डधारिणम् ।  
 ध्यायेत् सोमात्मजं बालं भाललोलितकुन्तलम् ॥ ८७ ॥  
 यज्ञसूत्रान्वितं ध्यायेत् पुस्तकाक्षकरं गुहम् ।  
 एवं दैत्यगुरुञ्चापि काणं खञ्जं शनैश्चरम् ॥ ८८ ॥

परितः सर्वतः ॥ ८४ ॥

अथ क्रमतः सूर्यादीनां नवग्रहाणां वर्णानाह सूर इत्यादिना सार्धेन ।  
 सूरः सूर्यः ॥ ८५ ॥

अथ सूर्यादीनां नवग्रहाणां क्रमतो ध्यानमाह चतुर्भुजमित्यादिभिः ।  
 पद्मद्वयवराभयैर्विशिष्टं चतुर्भुजं रविं सूर्यं ध्यायेत् । दानमुद्रामृतकराम्बुजं  
 दानमुद्रा चामृतञ्च कराम्बुजयोर्हस्तपद्मयोर्यस्य तथाभूतं शशिनं चन्द्रं विचिन्त-  
 येत् ॥ ८६ ॥

सोमात्मजम् बुधम् । भाललोलितकुन्तलम् भाले लोलितप्रश्चलिताः  
 कुन्तलाः केशा यस्य तथाभूतम् ॥ ८७ ॥ ८८ ॥

राहुकेतू शिरःकायौ विकृतौ क्रूरचेष्टितौ ।

स्वैः स्वैर्ध्यानैर्ग्रहानिष्ट्वा रजेदिन्द्रादिदिक्पतीन् ॥ ८९ ॥

दलेष्वष्टसु पूर्वादिक्रमतः साधकोत्तमः ।

सहस्राक्षं यजेदादौ पीतकौषेयवाससम् ॥ ९० ॥

वज्रपाणिं पीतरुचिं स्थितमैरावतोपरि ।

रक्ताभं छागवाहस्थं शक्तिहस्तं हुताशनम् ॥ ९१ ॥

ध्यायेत् कालं लुलापस्थं दण्डिनं कृष्णविग्रहम् ।

निर्ऋतिं खड्गहस्तञ्च श्यामलं वाजिवाहनम् ॥ ९२ ॥

वरुणं मकरारूढं पाशहस्तं सितप्रभम् ।

ध्यायेत् कृष्णत्विषं वायुं मृगस्थञ्चाङ्कुशायुधम् ॥ ९३ ॥

कुबेरं कनकाकारं रत्नसिंहासनस्थितम् ।

स्तुतं यक्षगणैः सर्वैः पाशाङ्कुशकराम्बुजम् ॥ ९४ ॥

ईशानं वृषभारूढं त्रिशूलवरधारिणम् ।

व्याघ्रचर्माम्बरधरं पूर्णेन्दुसदृशप्रभम् ॥ ९५ ॥

इष्ट्वा पूजयित्वा ॥ ८९ ॥

अथ क्रमत इन्द्रादीनामष्टानां दिक्पतीनां ध्यानं वर्णञ्चाह सहस्राक्ष-  
मित्यादिभिः । पीतकौशेयवाससम् पीतं कौशेयं कृमिकोशोत्थं वासो वस्त्रं यस्य  
तथाभूतम् ॥ ९० ॥ ९१ ॥

कालम् यमम् । लुलापस्थम् महिषस्थम् ॥ ९२ ॥

निर्ऋतिम् राक्षसम् ॥ ९३—९५ ॥

ध्यात्वा चैतान् क्रमादिष्टा ब्रह्मानन्तौ पुरो बहिः ।  
 ऊर्ध्वाधोवृत्तयोरर्च्यौ ततोऽर्च्या द्वारदेवताः ॥ ९६ ॥  
 उग्रो भीमः प्रचण्डेशो पूर्वद्वाःस्थाः प्रकीर्तिताः ।  
 जयन्तः क्षेत्रपालश्च नकुलेशो बृहच्छिराः ।  
 याम्यद्वारे पश्चिमे च वृकाश्चानन्ददुर्जयाः ॥ ९७ ॥  
 त्रिशिराः पुरजिच्चैव भीमनादो महोदरः ।  
 उत्तरद्वारपाश्चैतं सर्वे शस्त्रास्त्रपाणयः ॥ ९८ ॥  
 श्रूयतां ब्रह्मणो ध्यानमनन्तस्यापि सुव्रते ॥ ९९ ॥  
 रक्तोत्पलनिभो ब्रह्मा चतुरास्यश्चतुर्भुजः ।  
 हंसारूढो वराभीतिमालापुस्तकपाणिकः ॥ १०० ॥  
 हिमकुन्देन्दुधवलः सहस्राक्षः सहस्रपात् ।  
 सहस्रपाणिवदनो ध्येयोऽनन्तः सुरासुरैः ॥ १०१ ॥  
 ध्यानं पूजाक्रमश्चापि यन्त्रञ्च कथितं प्रिये ।  
 वास्त्वादिक्रमतो ह्येषां मन्त्रानपि शृणु प्रिये ॥ १०२ ॥

ध्यात्वेत्यादि । एतानिन्द्रादीनष्टौ दिक्पतीनेवं ध्यात्वा क्रमादिष्टा  
 पूजयित्वा च पुरो भूपुराद्बहिरूर्ध्वाधःस्थितयोर्वृत्तयोर्मण्डलयोर्ब्रह्मानन्तौ दिक्पती  
 क्रमतोऽर्च्यौ पूजनीयौ । ततो द्वारदेवता अर्च्याः ॥ ९६ ॥

पूज्या द्वारदेवता एवाह उग्रो भीम इत्यादिना सार्धद्वयेन ॥ ९७ ॥ ९८ ॥

ब्रह्मणो ध्यानमेवाह रक्तोत्पलनिभ इत्यादिना ॥ ९९ ॥ १०० ॥

अथाऽनन्तस्य ध्यानमाह हिमकुन्देन्दुधवल इत्याद्येकेन ॥ १०१ ॥

एषाम् वास्त्वादीनामनन्तान्तानाम् ॥ १०२ ॥



क्षकारो हव्यवाहस्थः षड्दीर्घस्वरसंयुतः ।

भूषितो नादबिन्दुभ्यां वास्तुमन्तः षडक्षरः ॥ १०३ ॥

तारं मायां तीग्मरश्मे डेऽन्तमारोग्यदं वदेत् ।

वह्निजायां ततो दत्त्वा सूर्यमन्त्रं समुद्धरेत् ॥ १०४ ॥

कामो माया च वाणी च ततोऽमृतकरेति च ।

अमृतं प्लावय द्रव्यं स्वाहा सोममनुर्मतः ॥ १०५ ॥

ऐं ह्रीं ह्रीं सर्वपदाद्दुष्टान्नाशय नाशय ।

स्वाहावसानो मन्त्रोऽयं मङ्गलस्य प्रकीर्तितः ॥ १०६ ॥

वाम्बादीनां क्रमतो मन्त्रानेवाह क्षकारः इत्यादिभिः । हव्यवाहस्थः हव्यवाहो ऋफः तत्स्थः क्षकारः षड्दीर्घस्वरसंयुतो नादबिन्दुभ्यां भूषितश्च कर्तव्यः । एवञ्च क्षां क्षीं क्षूं क्षैं क्षों क्षः इति षडक्षरो वास्तुमन्त्र उद्धृत आसीत् ॥ १०३ ॥

तारमित्यादि । पूर्वम् तारं प्रणवं वदेत् । ततो मायां ह्रीं बीजं वदेत् । ततस्तीग्मरश्मे इति वदेत् । ततो डेऽन्तमारोग्यदं वदेत् । ततो वह्निजायां दत्त्वा सूर्यमन्त्रं समुद्धरेत् । योजनया ओं ह्रीं तीग्मरश्मे आरोग्यदाय स्वाहेति सूर्यमन्त्र उद्धृत आसीत् ॥ १०४ ॥

काम इत्यादि । पूर्वं कामः क्लीमिति बीजमुच्येत । ततो माया ह्रीं बीजमुच्येत । ततो वाणी ऐमिति बीजमुच्येत । ततोऽमृतकरेत्युच्येत । ततोऽमृतमुच्येत । ततः प्लावयद्रव्यमुच्येत । ततः स्वाहोच्येत । योजनया क्लीं ह्रीं ऐं अमृतकराऽमृतं प्लावय प्लावय स्वाहेति सोममनुर्मतः ॥ १०५ ॥

ऐमित्यादि । पूर्वम् ऐं ह्रीं ह्रीं वदेत् । ततः सर्वपदतो दुष्टान्नाशय नाशयेति वदेत् । योजनया ऐं ह्रीं ह्रीं सर्वदुष्टान्नाशय नाशयेति मन्त्रो जातः । स्वाहावसानः स्वाहान्तोऽयं मङ्गलस्य मन्त्रः प्रकीर्तितः ॥ १०६ ॥

हीं श्रीं सौम्यपदञ्चोक्त्वा सर्वान् कामांस्ततो वदेत् ।  
 पूरयाऽन्ते वह्निकान्तामेष सोमात्मजे मनुः ॥ १०७ ॥  
 तारेण पुटिता वाणी ततः सुरगुरोपदम् ।  
 अभीष्टं यच्छ यच्छेति स्वाहामन्त्रो बृहस्पतेः ॥ १०८ ॥  
 शां शीं शूं शैं ततः शौं शंः शुक्रमन्त्रः समीरितः ॥  
 हाँ हाँ हीं हीं सर्वशत्रून् विद्रावय पदद्वयम् ।  
 मार्तण्डसूनवे पश्चात् नमो मन्त्रः शनैश्चरे ॥ ११० ॥  
 राँ हौं भ्रौं हीं सोमशत्रो शत्रून् विध्वंसय द्वयम् ।  
 राहवे नम इत्येष राहोर्मनुरुदाहतः ॥ १११ ॥

हीमित्यादि । पूर्वम् हीं श्रीं सौम्यपदं चोक्त्वा ततः सर्वान्  
 कामान् वदेत् । ततः पूरयान्ते वह्निकान्तां वदेत् । योजनया हीं श्रीं सौम्य  
 सर्वान् कामान् पूरय स्वाहेत्येष सोमात्मजे बुधे मनुर्मतः ॥ १०७ ॥

तारेणेत्यादि । तारेण प्रणवेन पुटिता आदावन्ते च संयुक्ता वाणी  
 वक्तव्या । ततः सुरगुरो इति पदं वदेत् । ततोऽभीष्टं यच्छ यच्छेति वदेत् ।  
 ततः स्वाहेति वदेत् । योजनया ओं ऐं ओं सुरगुरो अभीष्टं यच्छ यच्छ  
 स्वाहेति बृहस्पतेर्मन्त्रो मतः ॥ १०८ ॥

शां शीं शूं शैं शौं शंः इति शुक्रमन्त्रः समीरितः कथितः ॥ १०९ ॥

हाँ हामित्यादि । पूर्वम् हाँ हाँ हीं हीं सर्वशत्रूनि वदेत् । ततो  
 विद्रावयपदद्वयं वदेत् । ततो मार्तण्डसूनवे इति वदेत् । पश्चान्नमो वदेत् ।  
 योजनया हाँ हाँ हीं हीं सर्वशत्रून् विद्रावय विद्रावय मार्तण्डसूनवे नमः  
 इति शनैश्चरे मन्त्रो मतः ॥ ११० ॥

रामित्यादि । पूर्वं राँ हौं भ्रौं हीं सोमशत्रो शत्रूनि वदेत् ।  
 ततो विध्वंसयद्वयं वदेत् । ततो राहवे नम इति वदेत् । योजनया राँ हौं

कूं हूं कैं केतवे स्वाहा केतोर्मन्त्रः प्रकीर्तितः ॥ ११२ ॥

लं रं मूं स्त्रूं वं यमिति क्षं हौं ब्रीममिति क्रमात् ।

इन्द्राद्यनन्तदिक्पानां दशमन्त्राः समीरिताः ॥ ११३ ॥

अन्येषां परिवारणां नाममन्त्राः प्रकीर्तिताः ।

अनुक्तमन्त्रे सर्वत्र विधिरेष शिवोदितः ॥ ११४ ॥

नमोऽन्तमन्त्रे देवेशि न नमो योजयेद् बुधः ।

स्वाहान्तेऽपि तथामन्त्रे न दद्याद्वह्निबल्लभाम् ॥ ११५ ॥

ग्रहादिभ्यः प्रदातव्यं पुष्पं वासश्च भूषणम् ।

तेषां वर्णानुरूपेण नान्यथा प्रीतये भवेत् ॥ ११६ ॥

कुशण्डिकोक्तविधिना वह्निं संस्थापयन् सुर्धाः ।

पुष्पैरुच्चावचैर्यद्वा समिद्धिर्होममाचरेत् ॥ ११७ ॥

शान्तिकर्मणि पुष्टौ च वरदो हव्यवाहनः ।

प्रतिष्ठायां लोहिताक्षः शत्रुहा क्रूरकर्मणि ॥ ११८ ॥

अैं ह्रीं सोमशत्रो शत्रून् विध्वंसय विध्वंसय राहवे नम इत्येप राहोर्मनुरुदाहृतः  
कथितः ॥ १११ ॥ ११२ ॥

लमित्यादि । लमिति रमिति मृमिति स्त्रुमिति वमिति यमिति क्षमिति  
हौमिति ब्रीमिति अमित्येते क्रमादिन्द्रादीनामनन्तान्तानां दिक्पानां दशमन्त्राः  
समीरिताः कथिताः ॥ ११३ ॥ ११४ ॥

वह्निबल्लभाम् स्वाहेति पदम् ॥ ११५ ॥

तेषाम् ग्रहादीनाम् ॥ ११६ ॥

समिद्धिः काष्ठैः ॥ ११७ ॥

शान्तौ पुष्टौ महेशानि तथा क्रूरेऽपि कर्मणि ।

ग्रहयागं प्रकुर्वाणो वाच्छितार्थमवाप्नुयात् ॥ ११९ ॥

यथा प्रतिष्ठाकार्येषु देवार्चा पितृतर्पणम् ।

वास्तोर्यागे ग्रहाणाञ्च तद्वदेव विधीयते ॥ १२० ॥

यद्येकस्मिन् दिने द्विस्त्रिः प्रतिष्ठा यागकर्म च ।

तन्त्रेण तत्र देवार्चा पितृश्राद्धाग्निसंस्क्रियाः ॥ १२१ ॥

जलाशयगृहारामसेतुसंक्रमशाखिनः ।

वाहनासनयानानि वासोऽलङ्करणानि च ॥ १२२ ॥

पानाशनीयपात्राणि देयवस्तूनि यान्यपि ।

असंस्कृतानि देवाय न प्रदद्युः फलेप्सवः ॥ १२३ ॥

काम्ये कर्मणि सर्वत्र बुधः सङ्कल्पमाचरेत् ।

विधिवाक्यानुसारेण सम्पूर्णसुकृताप्तये ॥ १२४ ॥

संस्कृताभ्यर्चितं द्रव्यं नामोच्चारणपूर्वकम् ।

सम्प्रदानाभिधाञ्चोक्त्वा दत्त्वा सम्यक् फलं लभेत् ॥ १२५ ॥

जलाशयगृहारामसेतुसंक्रमशाखिनाम् ।

कथ्यन्ते प्रोक्षणे मन्त्राः प्रयोज्या ब्रह्मविद्यया ॥ १२६ ॥

वरदो वरदनामा । लोहिताक्षो लोहिताक्षाम्यः । शत्रुहा शत्रुहसंज्ञकः

॥ ११८-१२० ॥

तन्त्रेण एकधैव ॥ १२१-१२४ ॥

संस्कृताभ्यर्चितम् शोधितं प्रपूजितम् । सम्प्रदानाभिधां सम्प्रदाननाम-

धेयम् ॥ १२५ ॥

ब्रह्मविद्यया गायत्र्या सह ॥ १२६ ॥

जीवनाधार जीवानां जीवनप्रद वारुण ।

प्रोक्षणे तव तृप्यन्तु जलभूचरखेचराः ॥ १२७ ॥

तृणकाष्ठादिसम्भृत वासेय ब्रह्मणः प्रिय ।

त्वां प्रोक्षयामि तोयेन प्रीतये भव सर्वदा ॥ १२८ ॥

इष्टकादिसमुद्भूत वक्तव्यन्तिष्ठकामये ॥ १२९ ॥

फलैः पत्रैश्च शाखाद्यैश्छायाभिश्च प्रियङ्गुराः ।

यच्छन्तु मेऽखिलान् कामान् प्रोक्षितास्तीर्थवारिभिः ॥ १३० ॥

सेतुस्त्वं भवसिन्धूनां पारदः पथिकप्रियः ।

मया संप्रोक्षितः सेतो यथोक्तफलदो भव ॥ १३१ ॥

संक्रम त्वां प्रोक्षयामि लोकानां संक्रमं यथा ।

इदासीह तथा म्वर्गे संक्रमो मे प्रदीयताम् ॥ १३२ ॥

आरामप्रोक्षणे मन्त्रो य एव कथितः प्रिये ।

स एव शाखिसंस्कारे प्रयोक्तव्यो मनीषिभिः ॥ १३३ ॥

तेषां मध्ये प्रथमतो जलाशयप्रोक्षणमन्त्रमाह जीवनाधार जीवानामिति ।  
जीवनाधार जलाधार । वारुण वरुणदेवताक ॥ १२७ ॥

अथ गृहप्रोक्षणमन्त्रमाह तृणकाष्ठादिसम्भृतेति । वामेय वासाय  
हित ॥ १२८ ॥

इष्टकादीत्यादि । इष्टकादिमये गृहे प्रोक्षणीये तृणकाष्ठादिसंभृते इत्यत्र  
इष्टकादिसमुद्भूतेति वक्तव्यम् ॥ १२९ ॥

अथागमप्रोक्षणमन्त्रमाह फलैः पत्रैश्च शाखाद्यैरिति ॥ १३० ॥

अथ सेतुप्रोक्षणमन्त्रमाह सेतुस्त्वं भवसिन्धूनामिति ॥ १३१ ॥

अथ संक्रमप्रोक्षणमन्त्रमाह संक्रम त्वां प्रोक्षयामीति । संक्रम्यते सम्यक्  
पादविक्षेपः क्रियते लोकैर्यत्र स संक्रमः सेतुविशेषः तत्सम्बोधने संक्रमेति ।  
संक्रमम् सम्यग्गमनम् ॥ १३२ ॥ १३३ ॥

प्रणवो वारुणश्चाऽस्त्रं बीजत्रितयमम्बिकं ।  
 सर्वसाधारणद्रव्यप्रोक्षणे विनियोजयेत् ॥ १३४ ॥  
 स्नापनार्हं वाहनं चेत् स्नापयेत् ब्रह्मविद्यया ।  
 अन्यत्रैवाऽर्घ्यतोयेन कुशाग्रेण विशोधयेत् ॥ १३५ ॥  
 प्राणप्रतिष्ठामाचर्य तत्तद्वाहनसंज्ञया ।  
 पूजितोऽलङ्कृतो वाहो देवो भवति दैवते ॥ १३६ ॥  
 जलाशये पूजनीयां वरुणो यादसां पतिः ।  
 गृहे प्रजापतिर्ब्रह्माऽऽरामे मेतौ च संक्रमे ।  
 पूज्यां विष्णुर्जगत्पाता सर्वात्मा सर्वदृग्विभुः ॥ १३७ ॥

दव्युवाच ।

विविधानि विधानानि कथितान्युक्तकर्मसु ।  
 क्रमो न दर्शितो येन मानवः कर्म साधयेत् ॥ १३८ ॥  
 क्रमव्यत्ययकर्माणि ब्रह्मायासकृतान्यपि ।  
 न यच्छन्ति फलं सम्यक् नृणां कर्मानुजीविनाम् ॥ १३९ ॥

प्रणव इत्यादि । हे अम्बिके प्रणव ओङ्कारः वारुणं वं अस्त्रं फडिति  
 बीजत्रितयं सर्वसाधारणद्रव्यप्रोक्षणे विनियोजयेत् ॥ १३४ ॥

ब्रह्मविद्यया गायत्र्या ॥ १३५ ॥

प्राणेत्यादि । पूर्वोक्तनोहनीयलिङ्गकपदशालिना देवीप्राणप्रतिष्ठामन्त्रेण  
 वाहनस्य - प्राणप्रतिष्ठामाचर्य कृत्वा तत्तद्वाहनसंज्ञया पूजितोऽलङ्कृतश्च वाहो  
 वाहनं दैवते देवो भवति ॥ १३६ ॥

सर्वदृक् सकलपदार्थद्रष्टा । विभुः व्यापकः ॥ १३७ ॥

अथोक्तकृत्यतत्तत्कर्मक्रमं जिज्ञासुर्देव्युवाच विविधानीत्यादिना ॥ १३८ ॥

१३९ ॥

श्रीसदाशिव उवाच ।

यदुक्तं परमेशानि मातेव हितकारिणि ।

निःश्रेयसन्तल्लोकानां फलव्यापृतचेतसाम् ॥ १४० ॥

एतेषामुक्तकृत्यानामनुष्ठानं पृथक् पृथक् ।

वास्तुयागक्रमादेवि कथयाम्यवधीयताम् ॥ १४१ ॥

पूर्वेऽह्नि नियताहारः श्वःप्रातः स्नानमाचरेत् ।

कृत्वा पौर्वाहिकं कर्म गुरुं नारायणं यजेत् ॥ १४२ ॥

ततः स्वकाममुद्दिश्य विधिदर्शितवर्त्मना ।

दुतसङ्कल्पको मन्वी गणेशादीन् समर्चयेत् ॥ १४३ ॥

बन्धूकाभं त्रिनेत्रं द्विरदवरमुखं नागयज्ञोपवीतं

शङ्खं चक्रं कृपाणं विमलसरसिजं हस्तपद्मैर्दधानम् ।

उद्यद्वालेन्दुमौलिं दिनकरकिरणोद्दीप्तवस्त्राङ्गशोभं

नात्तालङ्कारयुक्तं भजत गणपतिं रक्तपद्मोपविष्टम् ॥ १४४ ॥

एवं व्यात्वा यथाशक्त्या पूजयित्वा गणेश्वरम् ।

ब्रह्माणञ्च ततो वाणीं विष्णुं लक्ष्मीं समर्चयेत् ॥ १४५ ॥

एवं प्रार्थितः सन् श्रीसदाशिव उवाच यदुक्तमित्यादिना । फलव्या-  
पृतचेतसाम् फलाय व्यापृतं व्यापारविशिष्टं चेतो येषां ते तेषाम् ॥ १४० ॥

अनुष्ठानम् साधनम् ॥ १४१ ॥

वास्तुयागक्रमादुक्तकृत्यानामनुष्ठानस्य क्रममाह पूर्वेऽह्नीत्यादिभिः  
॥ १४२ ॥ १४३ ॥

अथ गणपतिध्यानमाह बन्धूकाभमित्याद्येकेन । बन्धूकाभम् बन्धूक-  
पुष्पसदृशद्युतिम् । उद्यद्वालेन्दुमौलिम् उद्यन् यो बाल इन्दुर्बालश्चन्द्रः स मौलौ

शिवं दुर्गां ग्रहांश्चापि तथा षोडश मातृकाः ।  
 घृतधारास्वपि वसूनिष्ठा कुर्यात् पितृक्रियाम् ॥ १४६ ॥  
 ततः प्रोक्तविधानेन मण्डलं वास्तुरक्षसः ।  
 निर्माय पूजयेत्तत्र वास्तुदैत्यं गणैः सह ॥ १४७ ॥  
 ततस्तु स्थण्डिलं कृत्वा वह्निं संस्कृत्य पूर्ववत् ।  
 धाराहोमान्तमाचर्य वास्तुहोमं समारभेत् ॥ १४८ ॥  
 यथाशक्त्याऽऽहुतीन्तस्मै परिवारगणाय च ।  
 तथा पूजितदेवेभ्यो दत्त्वा कर्म समापयेत् ॥ १४९ ॥  
 वास्तुयागे पृथक्कार्ये एष ते कथितः क्रमः ।  
 अनेनैव ग्रहाणाञ्च यज्ञोऽपि विहितः प्रिये ॥ १५० ॥  
 ग्रहाणामत्र मुख्यत्वान्नाङ्गत्वेन प्रपूजनम् ।  
 सङ्कल्पानन्तरं कार्यं वास्त्वर्चनमिति क्रमः ॥ १५१ ॥  
 गणेशार्चनं सर्वं वास्तुयागविधानवत् ।  
 ग्रहाणां यन्वमन्वां च ध्यानं प्रागेव कीर्तितम् ॥ १५२ ॥  
 प्रसङ्गात् कथितौ भद्रे ग्रहवास्तुक्रतुक्रमौ ।  
 अथ प्रस्तुतकृत्यानामुच्यते कूपसंस्क्रिया ॥ १५३ ॥

किरीटि यस्य तथाभूतम् । दिनकरकिरणोद्दीप्तवस्त्राङ्गशोभम् दिनकरकिरणवदुद्दीप्तेन  
 वस्त्रेणाङ्गे शोभा यस्य तथाभूतम् ॥ १४३ ॥ १४५ ॥

इष्ट्वा पूजयित्वा ॥ १४६ ॥ १४७ ॥

आचर्य विधाय ॥ १४८ ॥

तस्मै वास्तुदैत्याय ॥ १४९ ॥

अनेनैव क्रमेण ॥ १५० ॥

अत्र ग्रहयज्ञे ॥ १५१ — १५३ ॥



संकल्पं विधिवत् कृत्वा वास्तुपूजनमाचरेत् ।  
 मण्डले कलशे वापि शालग्रामे यथामति ॥ १५४ ॥  
 ततः पूज्यो गणपतिर्ब्रह्मा वाणी हरी रमा ।  
 शिवो दुर्गा ग्रहाश्चापि पूज्या दिक्पतयस्तथा ॥ १५५ ॥  
 मातरौ वसवोऽष्टौ च ततः कार्या पितृक्रिया ।  
 प्राधान्यं वरुणस्यात्र स हि पूज्यो विशेषतः ॥ १५६ ॥  
 नानोपहारैर्वरुणमर्चयित्वा स्वशक्तितः ।  
 विधिवत् संस्कृते बह्वौ वारुणं होममाचरेत् ॥ १५७ ॥  
 पूजितेभ्यश्च देवेभ्यो दत्त्वा प्रत्येकमाहुतिम् ।  
 पूर्णाहुत्यन्तकृत्येन होमकर्म समापयेत् ॥ १५८ ॥  
 ततो ध्वजपताकास्रगन्धसिन्दूरचर्चितम् ।  
 उक्तप्रोक्षणमन्त्रेण प्रोक्षयेत् कूपमुत्तमम् ॥ १५९ ॥  
 ततः स्वकाममुद्दिश्य देवमुद्दिश्य वा नरः ।  
 सर्वभूतप्रीणनायोत्सृजेत् कूपजलाशयम् ॥ १६० ॥  
 कृताञ्जलिपुटो भूत्वा प्रार्थयेत् साधकाग्रणीः ।  
 मुप्रायन्तां सर्वभूता नभोभूतोयवाग्निनः ॥ १६१ ॥  
 उत्सृष्टं सर्वभूतेभ्यो मयैतज्जलमुत्तमम् ।  
 तृप्यन्तु सर्वभूतानि स्नानपानावगाहनैः ॥ १६२ ॥  
 मामान्यं सर्वजीवेभ्यो मया दत्तमिदं जलम् ।  
 ये च केचिद्विपद्यन्ते स्वस्वकर्मविपाकतः ॥ १६३ ॥

कूपसंस्कारकर्ममेवाह संकल्पमित्यादिभिः ॥ १५४ ॥ १५५ ॥

अत्र कूपसंस्कारे । सः वरुणः ॥ १५६ ॥ १६० ॥

तत्पापैर्न प्रलिप्येऽहं सफलास्तु मम क्रिया ।

ततस्तु दक्षिणां कृत्वा कृतशान्त्यादिकक्रियः ॥ १६४ ॥

ब्राह्मणान् भोजयेत् कौलान् दीनानपि बुभुक्षितान् ।

जलाशयप्रतिष्ठासु सर्वत्रैष क्रमः शिवे ॥ १६५ ॥

तडागादौ च कर्तव्या नागस्तम्भजलेचराः ॥ १६६ ॥

मीनमण्डूकमकरकूर्माश्च जलजन्तवः ।

कार्या धातुमयाश्चैते कर्तृवित्तानुसारतः ॥ १६७ ॥

मत्स्योऽथ स्वर्णमयोऽथ कुर्यात् मण्डूकावपि हेमजो ।

राजतो मकरोऽथ कूर्ममिथुनं ताम्ररिन्तिकम् ॥ १६८ ॥

एतैर्जलचरैः सार्धं तडागमपि दीर्घिकाम् ।

सागरञ्च समुत्सृज्य प्रार्थयन्नागमर्चयेत् ॥ १६९ ॥

ननु साधकाग्रणीः किं प्रार्थयेदित्याकाङ्क्षायामाह सुप्रीयन्तामित्यादिभिः ॥ १६१-१६५ ॥

तडागादिप्रतिष्ठायां यो विशेषस्तमाह तडागादौ चेत्यादिभिः । तडागादौ संस्कार्ये सति नागस्तम्भौ जलेचराश्च कर्तव्याः ॥ १६६ ॥

ननु किं द्रव्यमयाः के वा जलजन्तवः कर्तव्या इत्यपेक्षायामाह मीनमण्डूकेत्यादिना ॥ १६७ ॥

ननु किं धातुमयाः कति वा मीनादयो जलजन्तवो विधातव्या इत्याकाङ्क्षायामाह मत्स्योऽथ स्वर्णमयावित्यादिना ॥ १६८ ॥

एतैरित्यादि । एतैर्मौनादिभिर्जलचरैः सार्धं तडागं दीर्घिकां सागरञ्चापि समुत्सृज्य नागं प्रार्थयन् मज्ज अर्चयेत् ॥ १६९ ॥

अनन्तो वासुकिः पद्मो महापद्मश्च तक्षकः ।

कुलीरः कर्कटः शङ्खः पाथसां रक्षका इमे ॥ १७० ॥

इत्यष्टौ नागनामानि लिखित्वाऽश्वत्थपल्लवे ।

स्मृत्वा प्रणवगायत्र्यौ घटमध्ये विनिःक्षिपेत् ॥ १७१ ॥

चन्द्रार्कौ साक्षिणौ कृत्वा विलोड्यैकं समुद्धरेत् ।

तत्रोत्तिष्ठति यो नागस्तं कुर्यात्तोयरक्षकम् ॥ १७२ ॥

स्तम्भमेकं समानीय विंशहस्तमितं शुभम् ।

सरलं दारुजं तैलैरुक्षितञ्च हरिद्रया ॥ १७३ ॥

स्नापयेत्तीर्थतोयेन व्याहृत्या प्रणवेन च ।

तत्र ह्रीं श्रीं क्षमाशान्तिसहितं नागमर्चयेत् ॥ १७४ ॥

ननु कस्मिन् स्थाने कं वा नागमभ्यर्चयेत् किं वा प्रार्थयेदित्यपेक्षाया-  
माह अनन्त इत्यादिना । इमेऽनन्तादयोऽष्टौ नागाः पाथसां जलानां रक्षका  
भवन्तीत्यन्वयः ॥ १७० ॥

इत्यष्टावित्यादि । इत्येतान्यनन्तादीन्यष्टौ नागनामान्यश्वत्थपल्लवे  
लिखित्वा प्रणवगायत्र्यौ स्मृत्वा घटमध्ये विनिःक्षिपेत् ॥ १७१ ॥

चन्द्रार्कावित्यादि । ततश्चन्द्रार्कौ साक्षिणौ कृत्वा लिखितनागनामा-  
न्यश्वत्थपल्लवानि विलोड्यैकं लिखितनागनामकमश्वत्थपल्लवं समुद्धरेत् । तत्र यो  
नाग उत्तिष्ठति तं नामं तोयरक्षकं कुर्यात् ॥ १७२ ॥

स्तम्भमित्यादि । विंशहस्तमितं विंशतिहस्तपरिमितं सरलमवक्रं दारुजं  
काष्ठसम्भवं तैलैर्हरिद्रया चोक्षितमभ्यक्तं शुभमेकं स्तम्भं समानीय व्याहृत्या  
प्रणवेन च तीर्थतोयेन स्नापयेत् । तत्र स्नापितं स्तम्भं ह्रीं श्रीं क्षमाशान्तिसहितं  
नागमर्चयेत् ॥ १७३ ॥ १७४ ॥

नाग त्वं विष्णुशय्याऽसि महादेवविभूषणम् ।  
 स्तम्भमधिष्ठाय जलरक्षां कुरुष्व मे ॥ १७५ ॥  
 इति प्रार्थ्य ततो नागस्तम्भं मध्येजलाशयम् ।  
 समारोप्य तडागञ्च कर्ता कुर्यात् प्रदक्षिणम् ॥ १७६ ॥  
 यूपश्चेत् स्थापितः पूर्वं तदा नागं घटेऽर्चयन् ।  
 तज्जलं तत्र निःक्षिप्य शिष्टं कर्म समापयेत् ॥ १७७ ॥  
 एवं गृहप्रतिष्ठायां कृतसंकल्पको बुधः ।  
 वास्त्वादिवसुपूजान्तं पैत्रं कर्म च कूपवत् ॥ १७८ ॥  
 विधायाऽत्र विशेषेण यजेद्देवं प्रजापतिम् ।  
 प्राजापत्यञ्च हवनं कुर्यात् साधकस्तत्तमः ॥ १७९ ॥

नाग त्वमित्यादि । हे नाग त्वं विष्णुशय्याऽसि महादेवविभूषणञ्चाऽसि  
 एनं स्तम्भमधिष्ठाय मे मम जलरक्षां कुरुष्व ॥ १७५ ॥

इतीत्यादि । इति नागं प्रार्थ्य ततो नागस्तम्भं मध्येजलाशयं  
 जलाशयस्य मध्ये समारोप्य कर्ता तडागप्रदक्षिणं कुर्यात् । मध्ये जलाशयमिति  
 “पारे मध्ये षष्ठ्या वा” इत्यनेनाव्ययीभावः ॥ १७६ ॥

यूप इत्यादि । चेद्यदि यूपो नागस्तम्भः पूर्वमेव स्थापितो भवेत्  
 तदा नागं घटेऽर्चयन् कर्ता तज्जलं घटसम्बन्धिजलं तत्र तडागे निःक्षिप्य  
 शिष्टमवशेषं कर्म समापयेत् ॥ १७७ ॥

एवं जलाशयप्रतिष्ठाविधानमुक्त्वाऽथ गृहप्रतिष्ठाविधानमाह एवं गृह-  
 प्रतिष्ठायामित्यादिभिः ॥ १७८ ॥

अत्र गृहसंस्कारे ॥ १७९ ॥

गृहं पूर्वोक्तमन्त्रेण प्रोक्ष्य गन्धादिनाऽर्चयन् ।  
 ईशानाभिमुखो भूत्वा प्रार्थयेद्विहिताञ्जलिः ॥ १८० ॥  
 प्रजापतिपते गेह पुष्पगन्धादिभूषितः ।  
 अस्माकं शुभवासाय सर्वथा सुखदो भव ॥ १८१ ॥  
 ततस्तु दक्षिणां कृत्वा शान्त्याशीर्वादमाचरेत् ।  
 विप्रान् कुलीनान् दीनांश्च भोजयेदात्मशक्तितः ॥ १८२ ॥  
 अन्यार्थन्तु प्रतिष्ठा चेत् तद्वासायात्र योजयेत् ।  
 देवत्राकृतगेहस्य विधानं शृणु शैलजे ॥ १८३ ॥  
 इत्थं संस्कृत्य भवनं शङ्खतूर्यादिनिःस्वनैः ।  
 देवतासन्निधिं गत्वा प्रार्थयेद्विहिताञ्जलिः ॥ १८४ ॥  
 उत्तिष्ठ देवदेवेश भक्तानां वाञ्छितप्रद ।  
 आगत्य जन्मसाफल्यं कुरु मे करुणानिधे ॥ १८५ ॥

गृहमित्यादि । ततः पूर्वोक्तमन्त्रेण, गृहं प्रोक्ष्याऽभिषिच्य गन्धादिना  
 गृहमर्चयन् कर्ता ईशानाभिमुखो भूत्वा विहिताञ्जलिः सन् गृहं प्रार्थयेत् ॥ १८० ॥

गृहं प्रति प्रार्थनामेवाह प्रजापतिपते इत्याद्येकेन । प्रजापतिः पतिर्यस्य  
 स प्रजापतिपतिः तत्सम्बोधने प्रजापतिपते इति ॥ १८१ ॥ १८२ ॥

अन्यार्थन्त्वित्यादि । चेद्यद्यन्यार्थं गृहस्य प्रतिष्ठा विधीयते तदाऽत्र  
 गृहप्रतिष्ठायां कर्तव्ये संकल्पे तद्वासायेति योजयेत् । हे शैलजे पार्वति  
 देवत्राकृतगेहस्य देवतार्थानकृतगृहस्य दानस्य विधानं त्वं शृणु ॥ १८३ ॥

देवत्राकृतगेहदानविधानमेवाह इत्थमित्यादिभिः । इत्थं पूर्वोक्तविधानेन  
 भवनं गृहं संस्कृत्य शङ्खतूर्यादिनिःस्वनैः सह देवतासन्निधिं गत्वा विहिताञ्जलिः  
 सन् देवतां प्रार्थयेत् ॥ १८४ ॥

यत् प्रार्थयेत्तदाह उत्तिष्ठेत्यादिना ॥ १८५ ॥

इत्यभ्यर्थ्य गृहाभ्यर्णे देवमानीय साधकः ।  
 उपस्थाप्य गृहद्वारि पुरतो वाहनं न्यसेत् ॥ १८६ ॥  
 त्रिशूलमथवा चक्रं विन्यस्य भवनोपरि ।  
 रोपयेन्मन्दिरेशाने सपताकं ध्वजं सुधीः ॥ १८७ ॥  
 चन्द्रातपैः किङ्किणीभिः पुष्पस्रक्चूतपल्लवैः ।  
 शोभयित्वा गृहं सम्यक् छादयेद्विव्यवाससा ॥ १८८ ॥  
 उत्तराभिमुखं देवं वक्ष्यमाणविधानतः ।  
 स्नापयेद्विहितैर्द्रव्यैस्तत्क्रमं वच्मि ते शृणु ॥ १८९ ॥  
 ऐ० ह्रीं श्रीमिति मन्त्रान्ते मूलमन्त्रं समुच्चरन् ।  
 दुग्धेन स्नापयामि त्वां मातेव परिपालय ॥ १९० ॥  
 प्रोक्तबीजत्रयस्यान्ते तथा मूलं नियोजयन् ।  
 दध्ना त्वां स्नापयाम्यद्य भवतापहरो भव ॥ १९१ ॥

इतीत्यादि । साधको जन इत्यभ्यर्थ्य गृहाभ्यर्णं गृहसमीपे देवमानीय  
 गृहद्वार्युपस्थाप्य च तस्य पुरतो वाहनं न्यसेत् स्थापयेत् ॥ १८६ ॥

त्रिशूलमित्यादि । मुधीर्जनो भवनोपरि त्रिशूलमथवा चक्रं विन्यस्य  
 संस्थाप्य मन्दिरेशाने गृहेशानकोणे सपताकं पताकासहितं ध्वजं रोपयेत्  
 ॥ १८७ ॥ १८८ ॥

तत्क्रमम् वक्ष्यमाणेन विधानेन विहितैः द्रव्यैर्देवस्नापनस्य क्रमम् ॥ १८९ ॥

तत्क्रममेवाह ऐ० ह्रीं श्रीमित्यादिभिः । ऐ० ह्रीं श्रीमिति मन्त्रान्ते  
 मूलमन्त्रं समुच्चरन् तदन्ते च “दुग्धेन स्नापयामि त्वां मातेव परिपालय” इति  
 समुच्चरन् कर्ता पूर्वं दुग्धेन देवं स्नापयेत् ॥ १९० ॥

प्रोक्त्यादि । ततः परं प्रोक्तबीजत्रयस्यान्ते तथैव मूलं मन्त्रं  
 विनियोजयन् तदन्ते च “दध्ना त्वां स्नापयाम्यद्य भवतापहरो भव” इति  
 समुच्चरन् कर्ता दध्ना देवं स्नापयेत् ॥ १९१ ॥

पुनर्बीजत्रयं मूलं सर्वानन्दकरेति च ।

मधुना स्नापितः प्रीतो मामानन्दमयं कुरु ...

प्राग्वन्मूलं समुच्चार्य सावित्रीं प्रणवं स्मरन् ।

देवप्रियेण हविषा आयुःशुकेण तेजसा ।

स्नानं ते कल्पयामीश मामरोगं सदा कुरु ॥ १९३ ॥

तद्वन्मूलञ्च गायत्रीं व्याहृतिं समुदीरयन् ।

देवेश शर्करातोयैः स्नातो मे यच्छ वाञ्छितम् ॥ १९४ ॥

तथा मूलं समुच्चार्य गायत्रीं वारुणं मनुम् ।

विधात्रा निर्मितैर्दिव्यैः प्रियैः स्निग्धैरलौकिकैः ।

नारिकेलोदकैः स्नानं कल्पयामि नमोऽस्तु ते ॥ १९५ ॥

पुनरित्यादि । पुनः ऐँ ह्रीँ श्रीमिति बीजत्रयं समुच्चरन् तदन्ते मूलं मन्त्रं समुच्चरन् तदन्ते सर्वानन्दकरेति समुच्चरन् तदन्ते च "मधुना स्नापितः प्रीतो मामानन्दमयं कुरु" इति समुच्चरन् कर्ता मधुना देवं स्नापयेत् ॥ १९३ ॥

प्राग्वदित्यादि । प्राग्वदेव मूलं मन्त्रं समुच्चार्य ततः सावित्रीं गायत्रीं प्रणवमोङ्कारं च स्मरन् मन्

"देवप्रियेण हविषा आयुःशुकेण तेजसा ।

स्नानं ते कल्पयामीश मामरोगं सदा कुरु" ॥

इति स्मरन् कर्ता घृतेन देवं स्नापयेत् । आयुःशुकेण आयुःशुक्रवर्धकेन तेजसा तेजोवर्धकेन ॥ १९३ ॥

तद्वदित्यादि । तद्वदेव मूलमन्त्रं गायत्रीं व्याहृतिञ्च समुदीरयन् ततो "देवेश शर्करातोयैः स्नातो मे यच्छ वाञ्छितम्" इति च समुदीरयन् कर्ता शर्करातोयैर्देवं स्नापयेत् ॥ १९४ ॥

तथेत्यादि । तथैव मूलं मन्त्रं गायत्रीं वारुणं मनुं वमिति मन्त्रं च समुच्चार्य ततः

गायत्र्या मूलमन्त्रेण स्नापयेदिक्षुजै रसैः ॥ १९६ ॥  
 कामबीजं तथा तारं सावित्रीं मूलमीरयन् ।  
 कर्पूरागुरुकाश्मीरकस्तूरीचन्दनोदकैः ।  
 सुस्नातो भव सुप्रीतो भुक्तिमुक्ती प्रयच्छ मे ॥ १९७ ॥  
 इत्यष्टकलशैः स्नानं कारयित्वा जगत्पतिम् ।  
 गृहाभ्यन्तरमानीय स्थापयेदासनोपरि ॥ १९८ ॥  
 स्नापनार्हा न चेदर्चा तद्यन्त्रे वापि तन्मनौ ।  
 शालग्रामशिलायां वा स्नापयित्वा प्रपूजयेत् ॥ १९९ ॥

“ विधात्रा निर्मितैर्दिव्यैः प्रियैः स्निग्धैरलौकिकैः ।  
 नारिकेलोदकैः स्नानं कल्पयामि नमोऽस्तु ते ” ॥

इति समुच्चरन् कर्ता नारिकेलजलैर्देवं स्नापयेत् ॥ १९५ ॥  
 ततो गायत्र्या मूलमन्त्रेण च इक्षुजै रसैर्देवं स्नापयेत् ॥ १९६ ॥  
 कामबीजमित्यादि । कामबीजं क्लीमिति बीजं तथा तारमोकारं सावित्रीं  
 गायत्रीं मूलं मन्त्रं चैर्यन्नुच्चरन् ततः

“ कर्पूरागुरुकाश्मीरकस्तूरीचन्दनोदकैः ।  
 सुस्नातो भव सुप्रीतो भुक्तिमुक्ती प्रयच्छ मे ” ॥

इति चोदीरयन् कर्ता कर्पूरादिवासितैर्जलैर्देवं स्नापयेत् । काश्मीरम्  
 कुङ्कुमम् ॥ १९७ ॥

इतीत्यादि । इत्यनेनैव विधानेन क्रमेण चाष्टकलसैरष्टकलसपरिमि-  
 तैर्दुग्धादिभिः स्नानं कारयित्वा गृहाभ्यन्तरमानीय च जगत्पतिं देवमासनोपरि  
 स्थापयेत् ॥ १९८ ॥

स्नापनार्हेत्यादि । चैद्यर्चा देवताप्रतिमा स्नापनार्हा स्नापनयोग्या न  
 भवेत् तदा तद्यन्त्रे देवतायन्त्रे तन्मनौ तद्देवतामन्त्रे वा शालग्रामशिलायां  
 वा स्नापयित्वा देवं प्रपूजयेत् ॥ १९९ ॥



अशक्तौ गूलमज्जेऽस्मापरेच्छुद्धपाथसाम् ।

अष्टभिः कलशैर्यद्वा पञ्चभिः सप्तभिर्यथा ॥ २०० ॥

घटप्रमाणं प्रागेव कथितं चक्रपूजने ।

सर्वत्रागमकृत्येषु स एव विहितो घटः ॥ २०१ ॥

ततो यजेन्महादेवं स्वस्वपूजाविधानतः ।

तत्रोपचारान् वक्ष्यामि शृणु देवि परात्परे ॥ २०२ ॥

आसनं स्वागतं पाद्यमर्घ्यमाचमनीयकम् ।

मधुपर्कस्तथाचम्यं स्नानीयं वस्त्रभूषणे ॥ २०३ ॥

गन्धपुष्पे धूपदीपौ नैवेद्यं वन्दनं तथा ।

देवार्चनासु निर्दिष्टा उपचाराश्च षोडश ॥ २०४ ॥

पाद्यमर्घ्यञ्चाचमनं मधुपर्काचमौ तथा ।

गन्धादिपञ्चकं चैते उपचारा द्वादश स्मृताः ॥ २०५ ॥

गन्धपुष्पे धूपदीपौ नैवेद्यञ्चापि कालिके ।

पञ्चोपचाराः कथिता देवतायाः प्रपूजने ॥ २०६ ॥

अशक्तावित्यादि । दुग्धादिभिः देवतायाः स्नापनंऽशक्तौ सत्यां मूलमन्त्रेण शुद्धपाथसां शुद्धानां जलानामष्टभिः सप्तभिः पञ्चभिर्वा कलशैर्यथावद्देवं स्नापयेत् ॥ २०० ॥ २०१ ॥

महादेवम् महान्तं देवम् । तत्र देवयजने ॥ २०२ ॥

उपचारानेवाह आसनमित्यादिभिः । निर्दिष्टाः कथिताः ॥ २०३ ॥ २०४ ॥

उपचारप्रकारभेदमाह पाद्येत्यादिद्वयेन । स्पर्ष्टम् ॥ २०५ ॥ २०६ ॥

अस्त्रेणाऽर्घ्याम्भसा द्रव्यं प्रोक्ष्य धेनुं प्रदर्शयन् ।  
 सम्पूज्य गन्धपुष्पाभ्यां द्रव्याख्यानं समुल्लिखेत् ॥ २०७ ॥  
 वक्ष्यमाणमनुं स्मृत्वा मूलञ्च देवताभिधाम् ।  
 सचतुर्थीं समुच्चार्य त्यागार्थं वचनं पठेत् ॥ २०८ ॥  
 निवेद-विधिः प्रोक्तो देवे देयेषु वस्तुषु ।  
 अनेन विधिना विद्वान् द्रव्यं दद्याद्विबौकसे ॥ २०९ ॥  
 आद्यार्चनविधौ पूर्वं पाद्यार्घ्यादिनिवेदनम् ।  
 अर्पणं कारणादीनां सर्वमेव प्रदर्शितम् ॥ २१० ॥  
 अनुक्तमन्वा ये तत्र तानेवात्र शृणु प्रिये ।  
 आसनाद्युपचाराणां प्रदानं विनियोजयेत् ॥ २११ ॥  
 सर्वभूतान्तरस्थाय सर्वभूतान्तरात्मने ।  
 कल्पयाम्पुपवेशार्थमासनं ते नमो नमः ॥ २१२ ॥

अथासनादिसमर्पणविधिमाह 'अस्त्रेणेत्यादिद्वयेन । 'अस्त्रेण फडिति-  
 मन्त्रेणाऽर्घ्याम्भसाऽर्घ्यजलेन द्रव्यमासनादिकं प्रोक्ष्याऽभिषिच्य तदुपरि धेनुं  
 मुद्रां प्रदर्शयन् साधक्रे गन्धपुष्पाभ्यां द्रव्यं सम्पूज्य द्रव्याख्यानं द्रव्यनाम  
 समुल्लिखेदुच्चारयेत् । वक्ष्यमाणं मनुं स्मृत्वा मूलं मन्त्रं सचतुर्थीं देवताभिधां च  
 समुच्चार्य त्यागार्थं वचनं पठेत् ॥ २०७ ॥ २०८ ॥

विबौकमे देवाय ॥ २०९-२११ ॥

आद्यार्चनविधावनुक्तान्मन्त्रानेव क्रमेणाह सर्वभूतान्तरस्थायेत्यादि । हे  
 देव सर्वेषां भूतानामन्तरे तिष्ठतीति सर्वभूतान्तरस्थस्तस्मै सर्वभूतान्तरस्थाय ।  
 सर्वेषां भूतानामन्तरात्मने । ते तुभ्यमुपवेशार्थमासनं कल्पयामि समर्पयामि । ते  
 तुभ्यं नमो नमोऽस्तु अनेन मन्त्रेण देवायाऽऽसनं दद्यात् ॥ २१२ ॥

उक्तक्रमेण देवांशे प्रदायाऽऽसनमुत्तमम् ।

कृताञ्जलिपुटो भूत्वा स्वागतं प्रार्थयेत्ततः ॥ २१३ ॥

देवाः स्वाभीष्टसिद्धयर्थं यस्य वाञ्छन्ति दर्शनम् ।

सुस्वागतं स्वागतं मे तस्मै ते परमात्मने ॥ २१४ ॥

अद्य मे सफलं जन्म जीवनं सफलाः क्रियाः ।

स्वागतं यत्त्वया तन्मे तपसां फलमागतम् ॥ २१५ ॥

देवमामन्त्र्य संप्रार्थ्य स्वागतप्रश्नमम्बिके ।

विहितं पाद्यमादाय मन्त्रमेनमुदीरयेत् ॥ २१६ ॥

यत्पादजलसंस्पर्शाच्छुद्धिमाप जगत्त्रयम् ।

तत्पादाब्जप्रोक्षणार्थं पाद्यन्ते कल्पयाम्यहम् ॥ २१७ ॥

उक्तेत्यादि । हे देवेशि उक्तक्रमेण देवायोत्तममासनं प्रदाय ततः कृताञ्जलिपुटो भूत्वा देवाः स्वाभीष्टसिद्धयर्थमित्यादिवचनद्वयमुदीरयन् अमुकदेव त्वया स्वागतं सुस्वागतमिति स्वागतं भक्त्या देवं प्रार्थयेत् ॥ २१३ ॥

देवा इत्यादि । हे परमात्मन् यस्य भवतो दर्शनं देवा अपि स्वाभीष्ट-सिद्धयर्थं वाञ्छन्ति तेन त्वया मे मदर्थं स्वागतं सुस्वागतम् तस्मै परमात्मने ते तुभ्यं नमः ॥ २१४ ॥

अद्येत्यादि । हे देव यद्यतस्त्वया स्वागतं तत तंतो हेतोरद्य मे मम जन्म जीवनञ्च सफलं जातम् । क्रिया अपि सफला जाताः । मे मम तपसामपि फलमागतम् ॥ २१५ ॥

देवमित्यादि । हे अम्बिके देवमामन्त्र्य सम्बोध्य उक्तमन्त्रद्वयमुदीरयन् स्वागतप्रश्नं संप्रार्थ्य विहितं पाद्यमादाय गृहीत्वा एतं मन्त्रमुद्देश्येद्ब्रूते ॥ २१६ ॥

यं मन्त्रमुदीरयेत्तमाह यत्पादजलेति । हे परमेश्वर यत्पादजलसंस्पर्शा-जगत्त्रयं शुद्धिमाप जगाम तत्पादाब्जप्रोक्षणार्थं ते तुभ्यं पाद्यमहं कल्पयामि समर्पयामि इमं, मन्त्रमुदीर्य देवाय पाद्यं दद्यात् ॥ २१७ ॥

परमानन्दसन्दोहो जायते यत्प्रसादतः ।

तस्मै सर्वात्मभूताय आनन्दार्घ्यं समर्पये ॥ २१८ ॥

जातीलवङ्गकक्रौलैर्जलं केवलमेव वा ।

प्रोक्षितमादाय मन्त्रेणाऽनेन चार्पयेत् ॥ २१९ ॥

यदुच्छिष्टमुपस्पृष्टं शुद्धिमेत्यखिलं जगत् ।

तस्मै गुह्यारविन्दाय आचामं कल्पयामि ते ॥ २२० ॥

मधुपर्कं समादाय भक्त्याऽनेन समर्पयेत् ॥ २२१ ॥

तापत्रयविनाशार्थमखण्डानन्दहेतवे ।

मधुपर्कं ददाम्यद्य प्रसीद परमेश्वर ॥ २२२ ॥

अशुचिः शुचितामेति यत्स्पृष्टम्पर्शमात्रतः ।

तस्मिंस्ते वदनाम्भोजे पुनराचमनीयकम् ॥ २२३ ॥

परमानन्दसन्दोह इत्यादि । परमानन्दसन्दोहः परमानन्दसमूहः । अनेन मन्त्रेण देवायार्घ्यं दद्यात् ॥ २१८ ॥

जातील्यादि । प्रोक्षितमर्चितं च जातीलवङ्गकक्रौलैर्वासितं जलं केवलमेव वा जलमादायाऽनेन वक्ष्यमाणेन मन्त्रेण देवाय अर्पयेत् ॥ २१९ ॥

तमेव मन्त्रमाह यदुच्छिष्टमिति । एति प्राप्नोति । अनेन मन्त्रेणाऽऽचमनीयं देवतामुखे दद्यात् ॥ २२० ॥

ततो भक्त्या मधुपर्कं समादायाऽनेन वक्ष्यमाणेन मन्त्रेण देवाय समर्पयेत् ॥ २२१ ॥

तमेव मन्त्रमाह तापत्रयविनाशार्थमिति ॥ २२२ ॥

ततः अशुचिः शुचितामेतीत्यादिना मन्त्रेण पुनर्देवतामुखे आचमनीयं दद्यात् ॥ २२३ ॥

स्नानार्थं जलमादाय प्राग्वत् प्रोक्षितमर्चितम् ।  
 निधाय देवपुरतो मन्त्रमेनमुदीरयेत् ॥ २२४ ॥  
 यत्तेजसा जगद्व्याप्तं यतो जातमिदं जगत् ।  
 तस्मै ते जगदाधार स्नानार्थं तोयमर्पये ॥ २२५ ॥  
 स्नाने वस्त्रे च नैवेद्ये दद्यादाचमनीयकम् ।  
 अन्यद्रव्यप्रदानान्ते दद्यात्तोयं सकृत् सकृत् ॥ २२६ ॥  
 वस्त्रमानीय देवाग्रे शोधितं पूर्ववर्त्मना ।  
 धृत्वा कराभ्यामुत्तोल्य पठेदेनं मनुं सुधीः ॥ २२७ ॥  
 सर्वावरणहीनाय मायाप्रच्छन्नतेजसे ।  
 वाससी परिधानाय कल्पयामि नमोऽस्तु ते ॥ २२८ ॥  
 नानाशृङ्गललाटं स्वर्णरौप्यादिनिर्मितम् ।  
 प्रोक्ष्याऽर्चयित्वा देवाय दद्यादेनं समुच्चरन् ॥ २२९ ॥  
 विश्वाभरणभृताय विश्वशोभैकयोनये ।  
 मायाविग्रहभृषार्थं भूषणानि समर्पये ॥ २३० ॥

स्नानार्थमित्यादि । ततः प्राग्वत् प्रोक्षितमर्चितं च स्नानार्थं जलमादाय  
 देवपुरतो निधाय संस्थाप्य चैनं मन्त्रमुदीरयेत् ॥ २२४ ॥

यं मन्त्रमुदीरयेत्तमाह यत्तेजसा जगद्व्याप्तमिति । अनेन मन्त्रेण देवाय  
 स्नानार्थं जलं दद्यात् ॥ २२५-२२७ ॥

यं मनुं पठेत् तमाह सर्वावरणहीनायेति । अनेन मन्त्रेण देवाय वस्त्रे  
 दद्यात् ॥ २२८ ॥ २२९ ॥

यं मन्त्रं समुच्चरन् देवाय भूषणानि दद्यात् तमेव मन्त्रमाह विश्वाभरण-  
 भृतायेति ॥ २३० ॥

गन्धतन्मात्रया सृष्टा यन गन्धधरा धरा ।  
 तस्मै परात्मने तुभ्यं परमं गन्धमर्पये ॥ २३१ ॥  
 पुष्पं मनोहरं रम्यं सुगन्धं देवनिर्मितम् ।  
 मया निवेदितं भक्त्या पुष्पमेतत् प्रगृह्यताम् ॥ २३२ ॥  
 वनस्पतिरसो दिव्यो गन्धाढ्यः सुमनोहरः ।  
 आग्नेयः सर्वभूतानां धूपो घ्राणाय तेऽर्प्यते ॥ २३३ ॥  
 सुप्रकाशो महादीप्तः सर्वतस्तिमिरापहः ।  
 सबाह्याभ्यन्तरज्योतिर्दीपोऽयं प्रतिगृह्यताम् ॥ २३४ ॥  
 नैवेद्यं स्वादुसंयुक्तं नानाभक्ष्यसमन्वितम् ।  
 निवेदयामि भक्त्येदं जुषाण परमेश्वर ॥ २३५ ॥  
 पानार्थं सलिलं देव कर्पूरादिसुवासितम् ।  
 सर्वतृप्तिकरं मृच्छमर्पयामि नमोऽस्तु ते ॥ २३६ ॥  
 ततः कर्पूरखदिरलवङ्गैलादिभिर्युतम् ।  
 ताम्बूलं पुनराचम्यं दत्त्वा वन्दनमाचरेत् ॥ २३७ ॥

गन्धतन्मात्रयेति । धरा पृथ्वी । अनेन मन्त्रेण देवाय गन्धं दद्यात्  
 ॥ २३१ ॥

पुष्पमित्यादिना मन्त्रेण देवाय पुष्पं दद्यात् ॥ २३२ ॥

वनस्पतिरस इत्यादि । वनस्पतिरसः वृक्षविशेषरसः । अनेन मन्त्रेण  
 देवाय धूपं दद्यात् ॥ २३३ ॥

सुप्रकाश इत्यादिमन्त्रेण देवाय दीपं दद्यात् ॥ २३४ ॥

नैवेद्यमित्यादिना देवाय नैवेद्यं दद्यात् ॥ २३५ ॥

उपचाराधारदाने साधारं द्रव्यमुल्लिखेत् ।

दद्याद्वा पृथगाधारं तत्तन्नाम समुच्चरन् ॥ २३८ ॥

इत्थमर्चितदेवाय दत्त्वा पुष्पाञ्जलित्रयम् ।

साच्छादनं गृहं प्रोक्ष्य पठेदेनं कृताञ्जलिः ॥ २३९ ॥

गेहं त्वं सर्वलोकानां पूज्यः पुण्ययशःप्रदः ।

देवतास्थितिदानेषु सुमेरुसदृशो भव ॥ २४० ॥

त्वं कैलासश्च वैकुण्ठस्त्वं ब्रह्मभवनं गृह ।

यत् त्वया विधृतो देवस्तम्भात् त्वं सुरवन्दितः ॥ २४१ ॥

यस्य कुक्षौ जगत् सर्वं वरीवर्ति चराचरम् ।

मायाविधृतदेहस्य तस्य मूर्तेर्विधारणात् ॥ २४२ ॥

देवमातृसमस्त्वं हि सर्वतीर्थमयस्तथा ।

सर्वकामप्रदो भूत्वा शान्तिं मे कुरु ते नमः ॥ २४३ ॥

इत्यभ्यर्च्य त्रिरभ्यर्च्य गृहं चक्रादिसंयुतम् ।

आत्मनः काममुद्दिश्य दद्याद्देवाय साधकः ॥ २४४ ॥

पानार्थं सलिलमित्यादिना कर्पूरादिमुवासितं पानार्थं जलं देवाय दद्यात् ॥ २३६—२३९ ॥

एनं कं पठेदित्याकाङ्क्षायामाह गेहं त्वमित्यादि ॥ २४० ॥ २४१ ॥

कुक्षौ उदरे ॥ २४२ ॥ २४३ ॥

इत्थीत्यादि । इति गृहमभ्यर्च्य त्रिस्त्रिवारमभ्यर्च्य च साधकश्चक्रादि-संयुतं गृहमात्मनः काममुद्दिश्य देवाय दद्यात् ॥ २४४ ॥

विश्वावासाय विश्वाय गृहं ते विनिवेदितम् ।  
 अङ्गीकुरु महेशान कृपया सन्निधीयताम् ॥ २४५ ॥  
 इत्युक्त्वाऽर्पितगेहाय देवाय दत्तदक्षिणः ।  
 शङ्खतूर्यादिघोषैस्तं स्थापयेद्वेदिकोपरि ॥ २४६ ॥  
 स्पृष्ट्वा देवपदद्वन्द्वं मूलमन्त्रं समुच्चरन् ।  
 स्थाँ स्थीँ स्थिरो भवेत्युक्त्वा वासस्ते कल्पितो मया ।  
 इति देवं स्थिरीकृत्य भवनं प्रार्थयेत् पुनः ॥ २४७ ॥  
 गृहं देवनिवासाय सर्वथा प्रीतिदो भव ।  
 उत्सृष्टे त्वयि मे लोकाः स्थिराः सन्तु निरामयाः ॥ २४८ ॥  
 द्विसप्तार्तीतपुरुषान् द्विसप्तानागतानपि ।  
 मां च मे परिवारांश्च देवधाम्नि निवासय ॥ २४९ ॥  
 यजनात् सर्वयज्ञानां सर्वतीर्थनिषेवणात् ।  
 यत्फलं तत्फलं मेऽद्य जायतां त्वत्प्रसादतः ॥ २५० ॥

विश्वेत्यादि । विश्वावासाय' विश्वमावासो गृहं यस्य स विश्वावासः तस्मै ॥ २४५ ॥

इतीत्यादि । इति प्रार्थनावाक्यं देवं प्रत्युक्त्वा अर्पितं दत्तं गेहं यस्मै सोऽर्पितगेहः तस्मै अर्पितगेहाय देवाय दत्तदक्षिणः सन् साधकः शङ्खतूर्यादि-घोषैस्तं देवं वेदिकोपरि स्थापयेत् ॥ २४६ ॥

स्पृष्टेत्यादि । ततो देवपदद्वन्द्वं स्पृष्ट्वा पूर्वं मूलं मन्त्रं समुच्चरन् ततः स्थाँ स्थीँ स्थिरो भव इत्युक्त्वा वासस्ते कल्पितो मयेति समुच्चेत् । इत्यनेन मूलमन्त्रसंयुतेन, स्थाँ स्थाँ स्थिरो भव वासस्ते कल्पितो मयेति मन्त्रेण देवं स्थिरीकृत्य पुनर्भवनं गृहं प्रार्थयेत् ॥ २४७ ॥

ननु भवनं प्रति किं प्रार्थयेदित्यपेक्षायामाह गृहं देवनिवासायेत्यादिना । उत्सृष्टे दत्ते । निरामयाः उपद्रवशून्याः ॥ २४८-२५० ॥



यावत् वसुधरा तिष्ठेत् यावदेते धराधराः ।  
 यावद्विवानिशानार्थौ तावन्मे वर्ततां कुलम् ॥ २५१ ॥  
 इति प्रार्थ्य गृहं प्राज्ञः पुनर्देवं समर्चयन् ।  
 दर्पणाद्यन्यवस्तूनि ध्वजं चापि निवेदयेत् ॥ २५२ ॥  
 ततस्तु वाहनं दद्यात् यस्मिन् देवे यथोदितम् ।  
 शिवाय वृषभं दत्त्वा प्रार्थयेद्विहिताञ्जलिः ॥ २५३ ॥  
 वृषभ त्वं महाकायस्तीक्ष्णशृङ्गोऽरिघातकः ।  
 पृष्ठे बहसि देवेशं पूज्योऽसि त्रिदशैरपि ॥ २५४ ॥  
 क्षुरेषु सर्वतीर्थानि रोम्नि वेदाः सनातनाः ।  
 निगमागमतन्त्राणि दशनाग्रे वसन्ति ते ॥ २५५ ॥  
 त्वयि दत्ते महाभाग सुप्रीतः पार्वतीपतिः ।  
 वासं ददातु कैलासे त्वं मां पालय सर्वदा ॥ २५६ ॥  
 सिंहं दत्त्वा महादेव्यै गरुडं विष्णवे तथा ।  
 यथा स्तूयान्महेशानि तन्मे निगदतः शृणु ॥ २५७ ॥  
 सुरासुरनियुद्धेषु महाबलपराक्रमः ।  
 देवानां जयदो भीमो दनुजानां विनाशकृत् ॥ २५८ ॥

धराधराः पर्वताः ॥ २५१—२५३ ॥

ननु वृषभं प्रति किं प्रार्थयेदित्याकांक्षायामाह वृषभ त्वमित्यादि ॥ २५४ ॥

दशनाग्रे दन्ताग्रे ॥ २५५ ॥

सुप्रीतः भवतु इति शेषः ॥ २५६ ॥ २५७ ॥

सदा देवीप्रियोऽसि त्वं ब्रह्मविष्णुशिवप्रियः ।

देव्यै समर्पितो भक्त्या जहि शत्रून् नमोऽस्तु ते ॥ २५९ ॥

गरुत्मन् पतगश्रेष्ठ श्रीपतिप्रीतिदायक ।

वज्रचञ्चो तीक्ष्णनख तव पक्षा हिरण्मयाः ।

नमस्तेऽस्तु खगेन्द्राय पक्षिराज नमोऽस्तु ते ॥ २६० ॥

यथा करपुटेन त्वं संस्थितो विष्णुसन्निधौ ।

तथा मामरिदर्पेण विष्णोरग्रे निवासय ॥ २६१ ॥

त्वयि प्रीते जगन्नाथः प्रीतः सिद्धिं प्रयच्छति ॥ २६२ ॥

देवाय दत्तद्रव्याणां दद्याद्देवाय दक्षिणाम् ।

तथा कर्मफलञ्चापि भक्त्या तस्मै समर्पयेत् ।

नृत्यैर्गीतैश्च वादित्रैः सामात्यः सहबान्धवः ॥ २६३ ॥

वेश्मप्रदक्षिणं कृत्वा देवं नत्वाऽऽशयेद्द्विजान् ॥ २६४ ॥

देवागारप्रतिष्ठायां य एष कथितः क्रमः ।

आरामसेतुसंक्रामशाखिनामीरितोऽपि सः ॥ २६५ ॥

विशेषेणाऽत्र कृत्येषु पूज्यो विष्णुः सनातनः ।

पूजाहोमौ तथा सर्वे गृहदानविधानवत् ॥ २६६ ॥

सिंहस्तुतिमेव विदधाति सुरासुरेत्यादिभ्यां द्वाभ्याम् ॥ २५८ ॥ २५९ ॥

अथ गरुडस्तुतिं विदधाति गरुत्मन्नित्यादिभिस्त्रिभिः । गरुत्मन् गरुड ।

पतगश्रेष्ठ पक्षिश्रेष्ठ ॥ २६०—२६२ ॥

तस्मै देवाय ॥ २६३ ॥

अप्रतिष्ठितदेवाय नैव दद्यात् गृहादिकम् ।

अर्च्याऽप्रतिष्ठिते देवे पूजादानं विधीयते ॥ २६७ ॥

अथ तत्र श्रीमदाद्याप्रतिष्ठाक्रम उच्यते ।

येन प्रतिष्ठिता देवी तूर्णं यच्छति वाञ्छितम् ॥ २६८ ॥

तद्दिने साधकः प्रातः स्नातः शुचिरुदङ्मुखः ।

संकल्पं विधिवत् कृत्वा यजेद्वास्वीश्वरं ततः ॥ २६९ ॥

ग्रहदिक्पतिहेरम्बाद्यर्चनं पितृकर्म च ।

विधाय साधकैर्विप्रैः प्रतिमासन्निधिं व्रजेत् ॥ २७० ॥

प्रतिष्ठितगृहे यद्वा कुत्रचित् शोभनस्थले ।

आनीयाऽर्चामर्चयित्वा स्नापयेत् साधकोत्तमः ॥ २७१ ॥

भस्मना प्रथमं स्नानं ततो वल्मीकमृत्स्त्रया ।

वराहदन्तिदन्तोत्थमृत्तिकाभिस्ततः परम् ।

वेश्याद्वरमृदा चापि प्रद्युम्नहृदजातया ॥ २७२ ॥

ततः पञ्चकपायेण पञ्चपुष्पैस्त्रिपत्रकैः ।

कारयित्वा गन्धतैलैः स्नापयेत् प्रतिमां सुग्रीः ॥ २७३ ॥

आशयेत् भोजयेत् ॥ २६४-२६८ ॥

श्रीमदाद्याप्रतिष्ठाक्रममेवाह तद्दिने साधक इत्यादिभिः । तद्दिने श्रीमदाद्याप्रतिष्ठादिने ॥ २६९ ॥

हेरम्बा गणेशः ॥ २७० ॥

प्रतिष्ठितेत्यादि । ततः साधकोत्तमः प्रतिष्ठितगृहे कुत्रचिच्छोभनस्थाने वा अर्चो प्रतिमामानीयाऽर्चयित्वा च स्नापयेत् ॥ २७१ ॥

ननु केन द्रव्येण प्रतिमां स्नापयेदित्यपेक्षायामाह भस्मनेत्यादि ॥ २७२ ॥ २७३ ॥

वाट्यालवदरीजम्बुवकुलाः शाल्मलिस्तथा ।

एते निगदिताः स्नाने कषायाः पञ्च भूरुहाः ॥ २७४ ॥

कश्वीरं तथा जातीचम्पकं सरसीरुहम् ।

पाटलीकुसुमञ्चापि पञ्चपुष्पं प्रकीर्तितम् ॥ २७५ ॥

वर्षरातुलसीबिल्वं पत्रत्रयमुदाहृतम् ॥ २७६ ॥

एतेषु प्रोक्तद्रव्येषु जलयोगो विधीयते ।

पञ्चामृते गन्धतैले तोययोगं विवर्जयेत् ॥ २७७ ॥

सव्याहतिं सप्रणवां गायत्रीं मूलमुच्चरन् ।

एतद्द्रव्यस्य तोयेन स्नापयामि नमो वदेत् ॥ २७८ ॥

ततः प्रागुक्तविधिना दुग्धाद्यैरष्टभिर्घटैः ।

कवोष्णसलिलैश्चापि स्नापयेत् प्रतिमां बुधः ॥ २७९ ॥

सितगोधूमचूर्णेन तिलकत्केन वा शिवाम् ।

शालीतण्डुलचूर्णेन मार्जयित्वा विरुक्षयेत् ॥ २८० ॥

ननु कैः पञ्चकषायैः कैः पञ्चपुष्पैस्त्रिपत्रकैश्च कैः प्रतिमां स्नापयेदित्याकाङ्क्षायामाह वाट्यालेत्यादि ॥ २७४—२७६ ॥

ननु केवलैर्भस्मादिभिः प्रतिमां स्नापयेज्जलसंयुक्तैर्वा इत्यपेक्षायामाह एतेष्वित्यादिना ॥ २७७ ॥

ननु केन मन्त्रेण भस्मादिभिः प्रतिमां स्नापयादत्यपेक्षायामाह सव्याहतिमित्यादिना । पूर्वं सव्याहतिं सप्रणवां गायत्रीमुच्चरन् ततो मूलं मन्त्रमुच्चरन् तत एतद्द्रव्यस्य तोयेन स्नापयामि नम इति वदेत् । अनेनैव मन्त्रेण जलसंयुक्तैः भस्मादिभिः प्रतिमां स्नापयेत् ॥ २७८ ॥

तीर्थाभिसामष्टघटैः स्नापयित्वा सुवाससा ।

सम्मार्जिताङ्गीं प्रतिमां पूजास्थानं समानयेत् ॥ २८१ ॥

अशक्तौ शुद्धतोयानां पञ्चविंशतिसंख्यकैः ।

कलशैः स्नापयेदर्चा भक्त्या साधकसत्तमः ॥ २८२ ॥

स्नाने स्नाने महादेव्याः शक्त्या पूजनमाचरेत् ।

ततो निवेश्य प्रतिमामासने सुपरिष्कृते ।

पाद्यार्घ्याद्यैरर्चयित्वा प्रार्थयेद्विहिताञ्जलिः ॥ २८३ ॥

नमस्ते प्रतिमे तुभ्यं विश्वकर्मविनिर्मिते ।

नमस्ते देवतावासे भक्ताभीष्टप्रदे नमः ॥ २८५ ॥

त्वयि सम्पूजयाम्याद्यां परमेशीं परात्पराम् ।

शिल्पदोषावशिष्टाङ्गं सम्पन्नं कुरु ते नमः ॥ २८६ ॥

ततस्तत्प्रतिमामूर्ध्नि पाणिं विन्यस्य वाग्यतः ।

अष्टोत्तरशतं मूलं जप्त्वा गात्राणि संस्पृशेत् ॥ २८७ ॥

षडङ्गमातृकान्यासं प्रतिमाङ्गे प्रविन्यसन् ।

षड्दीर्घभाजा मूलेन षडङ्गन्यासमाचरेत् ॥ २८८ ॥

कवोष्णमलिलैः ईषदुष्णैर्जलैः ॥ २७९-२८१ ॥

अर्चो प्रतिमाम् ॥ २८२-२८४ ॥

ननु प्रतिमां प्रति किं प्रार्थयेदित्यपेक्षायामाह नमस्ते प्रतिमे तुभ्य-  
मित्यादि ॥ २८५-२८७ ॥

षडङ्गेत्यादि । ततः पूर्वविधिना प्रतिमाङ्गे षडङ्गमातृकान्यासं प्रविन्यसन्  
साधकः षड्दीर्घभाजा मूलेन मन्त्रेणापि प्रतिमाङ्गे षडङ्गन्यासमाचरेत्  
कुर्यात् ॥ २८८ ॥

तारमायारमाद्यैश्च नमोऽन्तैर्बिन्दुसंयुतैः ।  
 अष्टवर्गेर्देवताङ्गे वर्णन्यासं प्रकल्पयेत् ॥ २८९ ॥  
 मुखे स्वरान् कवर्गञ्च कण्ठदेशे न्यसेत् बुधः ।  
 चवर्गमुदरे दक्षबाहौ टाद्यक्षराणि च ॥ २९० ॥  
 तवर्गञ्च वामबाहौ दक्षवामोरुयुग्मयोः ।  
 पवर्गञ्च यवर्गञ्च शवर्गं मस्तके न्यसेत् ॥ २९१ ॥  
 वर्णन्यासं विधायेत्यं तत्त्वन्यासं समाचरेत् ॥ २९२ ॥  
 पादयोः पृथिवीतत्त्वं तोयतत्त्वञ्च लिङ्गके ।  
 तेजस्तत्त्वं नाभिदेशे वायुतत्त्वं हृदम्बुजे ॥ २९३ ॥  
 आग्ने गगनतत्त्वञ्च चक्षुषो रूपतत्त्वकम् ।  
 घ्राणयोर्गन्धतत्त्वञ्च शब्दतत्त्वं श्रुतिद्वये ॥ २९४ ॥  
 जिह्वायां रसतत्त्वञ्च स्पर्शतत्त्वं त्वचि न्यसेत् ।  
 मनस्तत्त्वं भ्रुवोर्मध्ये सहस्रदलपङ्कजे ॥ २९५ ॥  
 शिवतत्त्वं ज्ञानतत्त्वं परतत्त्वं तथोरसि ।  
 जीवप्रकृतितत्त्वे च त्रिदशैः साधकाग्रणीः ।  
 महत्तत्त्वमहङ्कारतत्त्वं सर्वाङ्गके क्रमात् ॥ २९६ ॥

तारेत्यादि । ततः तारमायारमाद्यैरोङ्कारही श्रीमाद्यैर्नमोऽन्तैर्बिन्दुसंयुतै-  
 रनुस्वारसहितैरष्टवर्गेर्देवताङ्गे वर्णन्यासं प्रकल्पयेत् कुर्यात् ॥ १८९ ॥

ननु कस्मिन् कस्मिन् देवताङ्गे कं कं वर्गं न्यसेदित्याकांक्षायामाह  
 मुखे स्वरानित्यादि ॥ २९० ॥ २९१ ॥

ननु कस्मिन् कस्मिन् देवताङ्गे किं किं तत्त्वं न्यसेदित्यपेक्षायामाह  
 पादयोः पृथिवीतत्त्वमित्यादि ॥ २९२—२९६ ॥

तारमायारमाद्येन डे नमोऽन्तेन विन्यसेत् ॥ २९७ ॥

सविन्दुमातृकावर्णपुटितं मूलमुच्चरन् ।

नमोऽन्तं मातृकास्थाने मन्त्रन्यासं प्रयोजयेत् ॥ २९८ ॥

सर्वयज्ञमयं तेजः सर्वभूतमयं वपुः ।

इयं ते कल्पिता मूर्तिरत्र त्वां स्थापयाम्यहम् ॥ २९९ ॥

ततः पूजाविधानेन ध्यानमावाहनादिकम् ।

प्राणप्रतिष्ठां सम्पाद्य पूजयेत् परदेवताम् ॥ ३०० ॥

देवगोहप्रदाने तु ये ये मन्त्राः समीरिताः ।

त एवात्र प्रयोक्तव्या मन्त्रलिङ्गेन पूजनं ॥ ३०१ ॥

विधिवत् संस्कृते ब्रह्मावर्चितेभ्योऽर्पिताहुतिः ।

आवाह्य देवीं सम्पूज्य जातकर्माणि साधयेत् ॥ ३०२ ॥

जातनाम्नी निष्क्रमणमन्नप्राशनमेव च ।

चूडोपनयनं चैते षट्संस्काराः शिवोदिताः ॥ ३०३ ॥

प्रणवं व्याहृतिं चैव गायत्रीं मूलमन्त्रकम् ।

सामन्वणाभिधानं ते जातकर्मादि नाम च ॥ ३०४ ॥

ननु केन मन्त्रेण पृथिवीतत्त्वादिकं पादादौ न्यमेदित्यपेक्षायामाह तांस्त्यादि । तारमायारमाद्येन ओँ ह्रीँ श्रीमादिना डे नमोऽन्तेन पृथिवी-तत्त्वादिना मन्त्रेण पृथिवीतत्त्वादिकं पादादौ विन्यसेत् ॥ २९७ ॥

सविन्द्रित्यादि । ततः सविन्दुमातृकावर्णपुटितं सानुस्वारैर्मातृका-वर्णैरादावन्ते च संयुक्तं नमोऽन्तं मूलं मन्त्रमुच्चरन् सन् मातृकास्थाने मन्त्रन्यासं प्रयोजयेत् विदध्यात् ॥ २९८ ॥

ततः सर्वयज्ञमयं तेज इत्यादिना देवीं प्रार्थयेत् । वपुः तवेति शेषः ॥ २९९-३०३ ॥

सम्पादयाम्यग्निकान्तां समुच्चार्य विधानवित् ।

पञ्चपञ्चाहुतीर्दद्यात् प्रतिसंस्कारकर्मणि ॥ ३०५ ॥

दत्तनाम्नाऽऽहुतिशतं मूलोच्चारणपूर्वकम् ।

देव्यै दत्त्वाऽऽहुतेरंशं प्रतिमामूर्ध्नि निःक्षिपेत् ॥ ३०६ ॥

प्रायश्चित्तादिभिः शेषं कर्म सम्पादयन् सुधीः ।

भोजयेत् साधकान् विप्रान् दीनानाथांश्च तोषयेत् ॥ ३०७ ॥

उक्तकर्मस्वशक्तश्चेत् पाथसां सप्तभिर्घटैः ।

स्नापयित्वाऽर्चयन् शक्त्या श्रावयेन्नाम देवताम् ॥ ३०८ ॥

इति ते श्रीमदाद्यायाः प्रतिष्ठा कथिता प्रिये ।

एवं दुर्गादिविद्यानां महेशादिदिवौकसाम् ॥ ३०९ ॥

चलतः शिवलिङ्गस्य प्रतिष्ठायामयं विधिः ।

प्रयोक्तव्यो विधानज्ञैर्मन्त्रनामोहपूर्वकम् ॥ ३१० ॥

इति श्रीमहानिर्वाणतन्त्रे सर्वतन्त्रान्तमोक्षमे सर्वधर्मनिर्णयमारे श्रीमदाद्यासदाशिवसंवादे  
आद्याकार्त्तप्रतिष्ठानुष्ठाने वास्तुग्रहयागजलाशयादिप्रतिष्ठादेवगृहदानादिसर्वदेवप्रतिष्ठाकथनं  
नाम त्रयोदशोऽंशः ।

ननु केन मन्त्रेण देव्या जातकर्मादि साधयेदित्यपेक्षायामाह प्रणव-  
मित्यादि । पूर्वम् प्रणवमोङ्कारं ततो व्याहृतिं भूरादिं ततो गायत्रीं ततो  
मूलमन्त्रं ततः सामन्त्रणाभिधानम् आमन्त्रणसहितदेवीनाम ततस्ते इति पदं ततो  
जातकर्मादिनाम ततः सम्पादयामीति पदं ततोऽग्निकान्तां स्वाहेति पदं  
समुच्चार्य विधानवित् साधको देव्या जातकर्माणि साधयेदिति पूर्वोक्तान्वयो  
विधेयः ॥ ३०४-३१० ॥

इति श्रीमहानिर्वाणतन्त्रटीकायां त्रयोदशोल्लासः ।



## चतुर्दशोऽष्टासः

श्रीदेव्युवाच ।

आद्यशक्तेरनुष्ठानात् कृपया भूरिसाधनम् ।  
कथितं मे कृपानाथ तृप्ताऽस्मि तव भावतः ॥ १ ॥  
सचलस्येशलिङ्गस्य प्रतिष्ठाविधिरीरितः ।  
अचलस्य प्रतिष्ठायां किं फलं विधिरेव कः ॥ २ ॥  
कथ्यतां जगतां नाथ सविशेषेण साम्प्रतम् ।  
इदं हि परमं तत्त्वं प्रष्टुं वद वृणोमि कम् ॥ ३ ॥  
त्वत्तः को वास्ति सर्वज्ञो दयालुः सर्वविद्भिभुः ।  
आशुतोषो दीननाथो ममाऽऽनन्दविबर्धनः ॥ ४ ॥

ओ३ नमो ब्रह्मणे ।

एवं सकलदेवतानां सचलस्य शिवलिङ्गस्यापि प्रतिष्ठाया विधिं फलञ्च  
श्रुत्वेदानीमचलस्य शिवलिङ्गस्य प्रतिष्ठायाः फलं विधिं च श्रोतुमिच्छन्ती  
श्रीदेव्युवाच आद्यशक्तेरित्यादि । भावतः प्रीतितः ॥ १ ॥ २ ॥

परमकारुणिकमाशुतोषं सर्वज्ञमपरं कञ्चित् पृच्छ मां किं पुनः पुनः  
पृच्छसि तत्राह इदं हि परमं तत्त्वमित्यादि ॥ ३ ॥

सर्ववित् सर्वविचारकः ॥ ४ ॥

श्रीसदाशिव उवाच ।

शिवलिङ्गस्थापनस्य माहात्म्यं किं ब्रवीमि ते ।

यत्स्थापनान्महापापैर्मुक्तो याति परं पदम् ॥ ५ ॥

स्वर्णपूर्णमहीदानाद्वाजिमेधायुतार्जनात् ।

निस्तोये तोयकरणात् दीनार्तपरितोषणात् ॥ ६ ॥

यत् फलं लभते मर्त्यस्तस्मात् कोटिगुणं फलम् ।

शिवलिङ्गप्रतिष्ठायां लभते नात्र संशयः ॥ ७ ॥

लिङ्गरूपी महादेवो यत्र तिष्ठति कालिके ।

तत्र ब्रह्मा च विष्णुश्च सेन्द्रास्तिष्ठन्ति देवताः ॥ ८ ॥

सार्धत्रिकोटितीर्थानि दृष्टादृष्टानि यानि च ।

पुण्यक्षेत्राणि सर्वाणि वर्तन्ते शिवसन्निधौ ॥ ९ ॥

लिङ्गरूपधरं शम्भुं परितो दिग्विदिक्षु च ।

शतहस्तप्रमाणेन शिवक्षेत्रं प्रकीर्तितम् ॥ १० ॥

ईशक्षेत्रं महापुण्यं सर्वतीर्थोत्तमोत्तमम् ।

यत्राऽमरा विराजन्ते सर्वतीर्थानि सर्वदा ॥ ११ ॥

क्षणमात्रं शिवक्षेत्रे यो वसेद्भावतत्परः ।

स सर्वपापनिर्मुक्तो यात्यन्ते शङ्करालयम् ॥ १२ ॥

प्रथमतः शिवलिङ्गप्रतिष्ठायाः फलं श्रीसदाशिव उवाच शिवलिङ्ग-  
स्थापनस्येत्यादिभिः ॥ ५-९ ॥

परितः सर्वतः ॥ १०-१२ ॥

अत्र यत् क्रियते कर्म स्वल्पं वा बहुलं तथा ।  
 प्रभावाद्भूर्जटेस्तत्त्वोत्तिकोटिगुणं भवेत् ॥ १३ ॥  
 यत्र तत्र कृतात् पापान्मुच्यते शिवसन्निधौ ।  
 शैवक्षेत्रे कृतं पापं वज्रलेपसमं प्रिये ॥ १४ ॥  
 पुरश्चर्या जपं दानं श्राद्धं तर्पणमेव च ।  
 यत् करोति शिवक्षेत्रे तदनन्ताय कल्पते ॥ १५ ॥  
 पुरश्चर्याशतं कृत्वा ग्रहे शशिदिनेशयोः ।  
 यत् फलं तदवाप्नोति सकृज्जप्त्वा शिवान्तिके ॥ १६ ॥  
 गयागङ्गाप्रयागेषु कोटिपिण्डप्रदो नरः ।  
 यत् प्राप्नोति तदत्रैव सकृत् पिण्डप्रदानतः ॥ १७ ॥  
 अतिपातकिनो ये च महापातकिनश्च ये ।  
 शैवतीर्थे कृतश्राद्धास्तेऽपि यान्ति परां गतिम् ॥ १८ ॥  
 लिङ्गरूपी जगन्नाथो वेद्यां श्रीदुर्गया सह ।  
 यत्रास्ति तत्र तिष्ठन्ति भुवनानि चतुर्दश ॥ १९ ॥  
 स्थापितेशस्य माहात्म्यं किञ्चिदेतत् प्रकाशितम् ।  
 अनादिभूतः तत्रैवाहिमा वागगोचरः ॥ २० ॥  
 महापीठे तवाऽर्चयामस्पृश्यम्पर्शदूषणम् ।  
 विद्यते विद्यते नैतल्लिङ्गरूपधरे हरे ॥ २१ ॥

अत्र शिवक्षेत्रे । धूर्जटेः शिवस्य ॥ १३—१५ ॥

ग्रहे ग्रहणे ॥ १६ ॥ १७ ॥

यथा च्छर्द्धने देवि कोऽपि दोषो न विद्यते ।

शिवक्षेत्रे महातीर्थे तथा जानीहि कालिके ॥ २२ ॥

बहुनात्र किमुक्तेन तवाग्रे सत्यमुच्यते ।

प्रभावः शिवलिङ्गस्य मया वक्तुं न शक्यते ॥ २३ ॥

अयुक्तवेदिकं लिङ्गं युक्तं वेदिकयाऽपि वा ।

साधकः पूजयेद्भक्त्या स्वाभीष्टफलसिद्धये ॥ २४ ॥

प्रतिष्ठापूर्वसायाह्ने देवतां योऽधिवासयेत् ।

सोऽश्वमेधायुतफलं लभते साधकोत्तमः ॥ २५ ॥

मही गन्धः शिला धान्यं दूर्वा पुष्पं फलं दधि ।

घृतं स्वस्तिकसिन्दूरं शङ्खकज्जलगोचनाः ॥ २६ ॥

सिद्धार्थं काञ्चनं रौप्यं ताम्रं दीपश्च दर्पणम् ।

अधिवामविधौ विंशद्द्रव्याण्येतानि योजयेत् ॥ २७ ॥

प्रत्येकं द्रव्यमादाय मायया ब्रह्मविद्यया ।

अनेनाऽमुष्यपदतः शुभमस्त्वधिवासनम् ॥ २८ ॥

कृतं श्राद्धं येषां ते कृतश्राद्धाः ॥ १८-२४ ॥

अथाचलम्य शिवलिङ्गस्य प्रतिष्ठाया विधिमाह प्रतिष्ठापूर्वसायाह्ने  
इत्यादिभिः ॥ २५ ॥

ननु केन केन वस्तुना देवतामधिवासयेदित्याकाङ्क्षायामाह महीत्यादि  
सिद्धार्थः धवलसर्षपः ॥ २६ ॥ २७ ॥

ननु केन विधिना देवतामधिवासयेदित्याकाङ्क्षायामाह प्रत्येकमिति।  
प्रत्येकमह्यादिद्रव्यमादाय गृहीत्वा मायया हीं बीजेन विशिष्ट्या ब्रह्मविद्यया

इति स्पृशेत् साध्यभालं महाद्यैः सर्ववस्तुभिः ।

ततः प्रशस्तिपात्रेण त्रिधैवमधिवासयेत् ॥ २९ ॥

अनेन विधिना देवमधिवास्य विधानवित् ।

गृहदानविधानेन दुग्धाद्यैः स्नापयेत्ततः ॥ ३० ॥

सम्माज्यं वाससा लिङ्गं स्थापयित्वाऽऽसनोपरि ।

पूजानुष्ठानविधिना गणेशादीन् समर्चयेत् ॥ ३१ ॥

प्रणवेन करन्यासौ प्राणायामं विधाय च ।

ध्यायेत् सदाशिवं शान्तं चन्द्रकोटिसमप्रभम् ॥ ३२ ॥

व्याघ्रचर्मपरीधानं नागयज्ञोपवीतिनम् ।

विभृतिलिप्तसर्वाङ्गं नागालङ्कारभूषितम् ॥ ३३ ॥

धूम्रपीतारुणश्वेतरक्तैः पञ्चभिराननैः ।

युक्तं त्रिनयनं बिभ्रज्जटाजूटधरं विभुम् ॥ ३४ ॥

गङ्गाधरं दशभुजं शशिशोभितमस्तकम् ।

कपालं पावकं पाशं पिनाकं परशुं करैः ॥ ३५ ॥

वामैर्दधानं दक्षैश्च शूलं वज्राङ्कुशं शरम् ।

वरञ्च बिभ्रतं सर्वैर्देवैर्मुनिवरैः स्तुतम् ॥ ३६ ॥

गायत्र्या संयुक्तेन अनेन द्रव्येणा अमुष्य देवतस्य शुभमधिवासनमस्तु इति मन्त्रेण महाद्यैः सर्ववस्तुभिः साध्यस्य देवस्य भालं स्पृशेत् । ततः परं प्रशस्तिपात्रेण त्रिधा त्रिवाग्मेवं विधिना देवमधिवासयेत् ॥ २८-३२ ॥

• विभ्रत् विभ्रतम् । 'सुपां सुलुक्' इत्यमो लुक् ॥ ३३-३५ ॥

विभ्रतं दधतम् ॥ ३६ ॥

परमानन्दसन्दोहोल्लसत्कुटिललोचनम् ।  
हिमकुन्देन्दुसङ्काशं वृषासनविराजितम् ॥ ३७ ॥  
परितः सिद्धगन्धर्वैरप्सरोभिरहर्निशम् ।  
गीयमानमुमाकान्तमेकान्तशरणप्रियम् ॥ ३८ ॥  
इति ध्यात्वा महेशानं मानसैरुपचारकैः ।  
संपूज्याऽऽवाह्य तल्लिङ्गे यजेच्छक्त्या विधानतः ॥ ३९ ॥  
आसनाद्युपचाराणां दाने मन्त्राः पुरोदिताः ।  
मूलमत्र मनुं वक्ष्ये महेशस्य महात्मनः ॥ ४० ॥  
माया तारः शब्दबीजं सन्ध्यर्णान्ताक्षरान्वितम् ।  
अर्धेन्दुबिन्दुभूषाढ्यं शिवबीजं प्रकीर्तितम् ॥ ४१ ॥  
सुगन्धिपुष्पमाल्येन वाससाऽऽच्छाद्य शङ्करम् ।  
निवेश्य दिव्यशय्यायां देवीमेवं विशोधयेत् ॥ ४२ ॥  
वेद्यां प्रपूजयेद्देवीमेवमेव विधानतः ।  
माययाऽत्र करन्यासौ प्राणायामं समाचरेत् ॥ ४३ ॥

परमानन्दसन्दोहोल्लसत्कुटिललोचनम् परमानन्दसन्दोहेनोल्लसन्ति कुटिलानि च लोचनानि यस्य तथाभूतम् । सन्दोहः समूहः ॥ ३७-४० ॥

महेशस्य मूलमन्त्रमेवाह मायत्यादिना । पूर्वं माया हीं बीजमुच्येत ततस्तारः प्रणवो वाच्यः । ततः सन्ध्यर्णान्ताक्षरान्वितं सन्ध्यक्षरान्ताक्षरसंयुक्तम् अर्धेन्दुबिन्दुभूषाढ्यञ्च शब्दबीजं हकाररूपमक्षरं वाच्यम् । सत्त्वगुण-जनया हीं ओं ह्रीं इति शिवबीजं प्रकीर्तितम् ॥ ४१ ॥ ४२ ॥

मायया हीं बीजेन ॥ ४३ ॥

उद्यद्भानुसहस्रकान्तिममलां वह्न्यर्कचन्द्रेक्षणाम्

मुक्तायन्त्रितहेमकुण्डललसत्स्मेराननाम्भोरुहाम् ।

हस्ताब्जैरभयं वरञ्च दधतीं चक्रं तथाब्जं दधत्

पीनोत्तुङ्गपयोधरां भयहरां पीताम्बरां चिन्तये ॥ ४४ ॥

इति ध्यात्वा महादेवीं पूजयेन्निजशक्तितः ।

ततस्तु दश दिक्पालान् वृषभञ्च समर्चयेत् ॥ ४५ ॥

भगवत्या मनुं वक्ष्ये येनाऽऽराध्या जगन्मयी ॥ ४६ ॥

मायां लक्ष्मीं समुच्चार्य थान्तं षष्ठस्वरान्वितम् ।

बिन्दुयुक्तं तदन्ते च योजयेद्वह्निबल्लभाम् ॥ ४७ ॥

अथ महादेव्या ध्यानमेवाहंकेन उद्यद्भान्वित्यादिना । महादेवीमहं चिन्तये । कथम्भूतां महादेवीम् उद्यद्भानुसहस्रकान्तिम् उद्यतां भानूनां सूर्याणां सहस्रस्येव कान्तिर्दीप्तिर्यस्याः तथाभूताम् । पुनः कीदृशीम् अमलां निर्मलाम् । पुनः कीदृशीम् वह्न्यर्कचन्द्रेक्षणाम् वह्न्यर्कचन्द्राः ईक्षणानि लोचनानि यस्यास्तथाभूताम् । पुनः कीदृशीम् मुक्तायन्त्रितहेमकुण्डल-लसत्स्मेराननाम्भोरुहाम् मुक्ताभिर्यन्त्रिताभ्यां मन्वद्भाभ्यां हेमकुण्डलाभ्यां लसद्दीप्यमानं स्मेरमीषद्वसनशीलम् आननाम्भोरुहं मुग्वपद्मं यस्याः तथाभूताम् । पुनः कीदृशीम् हस्ताब्जैः पाणिकमलैः अभयं वरं चक्रं तथा गुगन्धादिकं दधदब्जं कमलं च दधतीम् । पुनः कीदृशीम् पीनोत्तुङ्गपयोधराम् पीनौ महान्तावुत्तुङ्गावुन्नतो पयोधरो स्तनौ यस्यास्तथाभूताम् । पुनः कीदृशीम् भयहराम् भयहन्त्रीम् । पुनः कीदृशीम् पीताम्बगम् पीतमम्बरं वस्त्रं यस्यास्तथाभूताम् ॥ ४४-४६ ॥

भगवत्या मन्त्रमेवाह मायामित्यादिना । मायां ह्रीं बीजं लक्ष्मीं श्रीं बीजं च समुच्चार्य ततः षष्ठस्वरान्वितं बिन्दुयुक्तं च थान्तं वर्णं समुच्चार्य

पूर्ववत् स्थापयन् देवीं सर्वदेवबलिं हरेत् ।

दधियुक्तमाषभक्तं शर्करादिसमन्वितम् ॥ ४८ ॥

ऐशान्यां बलिमादाय वारुणेन विशोधयेत् ।

संपूज्य गन्धपुष्पाभ्यां मन्त्रेणानेन चार्पयेत् ॥ ४९ ॥

सर्वे देवाः सिद्धगणा गन्धर्वोरगराक्षसाः ।

पिशाचा मानरो यक्षा भूताश्च पितरस्तथा ॥ ५० ॥

ऋषयो येऽन्यदेवाश्च बलिं गृह्णन्तु संयताः ।

परिवार्य महादेवं तिष्ठन्तु गिरिजामपि ॥ ५१ ॥

ततो जपेन्महादेव्या मन्त्रमेनं यथेप्सितम् ।

गीतवाद्यादिभिः सद्भिर्विद्व्यान्मङ्गलक्रियाम् ॥ ५२ ॥

अधिवासं विधायेत्यं परेऽह्नि विहितक्रियः ।

संकल्पं विधिवत् कृत्वा पञ्च देवान् प्रपूजयेत् ॥ ५३ ॥

तदन्ते वह्निवल्लभां योजयेत् । सकलपदयोजनया ह्रीं श्रीं दूं स्वाहेति  
मन्त्रो जातः । थान्तमित्यत्र सान्तमिति वाकचित् ॥ ४७ ॥

पूर्ववदित्यादि । ततः पूर्ववत् शिवलिङ्गवत् सुगन्धिपुष्पमाल्येन वाससा  
चाऽऽच्छाद्य दिव्यशय्यायां देवीं स्थापयन् सन् दधियुक्तं शर्करादिसमन्वितं  
च माषभक्तं सर्वदेवबलिं हरेद्दद्यात् ॥ ४८ ॥

ननु केन विधिना सर्वदेवबलिं दद्यादित्याकाङ्क्षायामाह ऐशान्या-  
मित्यादि । वारुणेन वमिति मन्त्रेण ॥ ४९ ॥

सर्वदेवबलिसमर्पणमन्त्रमेवाह सर्वे देवाः सिद्धगणा इत्यादिकम् ॥ ५० ॥  
॥ ५१ ॥

एनं ह्रीं श्रीं दूं स्वाहेतीमम् ॥ ५२ ॥



मातृपूजां वसोधरां वृद्धिश्राद्धं समाचरन् ।  
 महेशद्वारपालांश्च यजेत् भक्त्या समाहितः ॥ ५४ ॥  
 नन्दी महाबलः कीशवदनो गणनायकः ।  
 द्वारपालाः शिवस्यैते सर्वे शस्त्रास्त्रपाणयः ॥ ५५ ॥  
 ततो लिङ्गं समानीय वेदीरूपां च तारिणीम् ।  
 मण्डले सर्वतोभद्रे स्थापयेद्वा शुभासने ॥ ५६ ॥  
 अष्टभिः कलशैः शम्भुं मनुना त्र्यम्बकेन च ।  
 स्नापयित्वाऽर्चयेत् भक्त्या षोडशैरुपचारकैः ॥ ५७ ॥  
 वेदीं च मूलमन्त्रेण तद्वत् संस्थाप्य पूजयन् ।  
 कृताञ्जलिपुटः साधुः प्रार्थयेत् शङ्करं शिवम् ॥ ५८ ॥  
 आगच्छ भगवन् शम्भो सर्वदेवनमस्कृत ।  
 पिनाकपाणे सर्वेश महादेव नमोऽस्तु ते ॥ ५९ ॥  
 आगच्छ मन्दिरे देव भक्तानुग्रहकारक ।  
 भगवत्या संहोऽगच्छ कृपां कुरु नमो नमः ॥ ६० ॥  
 मातर्देवि महामाये सर्वकल्याणकारिणि ।  
 प्रसीद शम्भुना मर्धं नमस्तेऽस्तु हरप्रिये ॥ ६१ ॥

पञ्च देवान् ब्रह्मादीन् ॥ ५३ ॥ ५४ ॥

सम्पूज्यान्महेशद्वारपालानाह नन्दीत्यादिनैकेन ॥ ५५ ॥ ५६ ॥

मनुना ह्रीं ओं ह्रीं इति मन्त्रेण । त्र्यम्बकेन त्र्यम्बकं यजामहे  
 इत्यादिना मन्त्रेण ॥ ५७ ॥

मूलमन्त्रेण ह्रीं श्रीं क्लृं स्वाहेति मन्त्रेण । वेदीमित्यत्र देवीमिति वा  
 कचित् ॥ ५८ ॥

आयाहि वरदं देवि भवनेऽस्मिन् वरप्रदे ।  
 प्रीता भव महेशानि सर्वसम्पत्करी भव ॥ ६२ ॥  
 उत्तिष्ठ देवदेवेशि भवैः स्वैः परिकरैः सह ।  
 सुखं निवसतां गेहे प्रीयेतां भक्तवत्सलौ ॥ ६३ ॥  
 इति प्रार्थ्य शिवं देवीं मङ्गलध्वनिपूर्वकम् ।  
 प्रदक्षिणं त्रिधा वेश्म कारयित्वा प्रवेशयेत् ॥ ६४ ॥  
 पाषाणखनिते गते इष्टकारचितेऽपि वा ।  
 अधस्त्रिभागलिङ्गस्य रोपयेन्मूलमुच्चरन् ॥ ६५ ॥  
 यावच्चन्द्रश्च सूर्यश्च यावत् पृथ्वी च सागराः ।  
 तावदत्र महादेव स्थिरो भव नमोऽस्तु ते ॥ ६६ ॥  
 मन्त्रेणानेन सुदृढं कारयित्वा सदाशिवम् ।  
 उत्तराग्रां तत्र वेदीं मूलेनैव प्रवेशयेत् ॥ ६७ ॥  
 स्थिरा भव जगद्धात्रि सृष्टिस्थित्यन्तकारिणि ।  
 यावद्विवानिशाज्ञार्थो तावदत्र स्थिरा भव ॥ ६८ ॥

ननु शङ्करं शिवाञ्च प्रति किं प्रार्थयेदित्यपेक्षायामाह आगच्छ  
 भगवन् शम्भो इत्यादि ॥ ५९--६४ ॥

पाषाणेत्यादि । ततो मूलं मन्त्रमुच्चरन् साधकः पाषाणे खनिते  
 इष्टकारचितेऽपि वा गते लिङ्गस्याऽधस्त्रिभागमधो रोपयेत् ॥ ६५ ॥ ६६ ॥

मन्त्रेणेत्यादि । अनेन यावच्चन्द्रश्च सूर्यश्चेत्यादिना मन्त्रेण सदाशिवं  
 सुदृढं कारयित्वा मूलेनैव मन्त्रेण तत्र सदाशिवे वेदीं प्रवेशयेत् ॥ ६७ ॥ ६८ ॥

अनेन सुदृढीकृत्य लिङ्गं स्पृष्ट्वा पठेदिमम् ॥ ६९ ॥  
 व्याघ्रा भूताः पिशाचाश्च गन्धर्वाः सिद्धचारणाः ।  
 यक्षा नागाश्च वेतालाः लोकपाला महर्षयः ॥ ७० ॥  
 मातरो गणनाथाश्च विष्णुर्ब्रह्मा बृहस्पतिः ।  
 यस्य सिंहासने युक्ता भूचराः खेचरास्तथा ॥ ७१ ॥  
 आवाहयामि तं देवं त्र्यक्षमीशानमव्ययम् ।  
 आगच्छ भगवन्नत्र ब्रह्मनिर्मितयन्त्रके ॥ ७२ ॥  
 ध्रुवाय भव सर्वेषां शुभाय च सुखाय च ।  
 ततो देवप्रतिष्ठोक्तविधिना स्नापयन् शिवम् ॥ ७३ ॥  
 प्राग्वद्भ्यात्वा मानसोपचारैः सम्पूजयेत् प्रिये ।  
 विशेषमर्घ्यं संस्थाप्य समर्च्य गणदेवताः ।  
 पुनर्ध्यात्वा महेशानं पुष्पं लिङ्गोपरि न्यसेत् ॥ ७४ ॥  
 पाशाङ्कुशपुटा शक्तिर्यादिसान्ताः सविन्दुकाः ।  
 हौं हंस इति मन्त्रेण तत्र प्राणान् निवेशयेत् ।  
 चन्दनागुरुकाशमीरैर्विलिप्य गिरिजापतिम् ॥ ७५ ॥  
 यजेत् प्रागुक्तविधिना षोडशैरुपचारकैः ।  
 जातनामादिसंस्कारान् कृत्वा पूर्वविधानवत् ॥ ७६ ॥

सुदृढीकृत्य वेदीमिति शेषः ॥ ६९ ॥

इमं कं पठेदित्याकाङ्क्षायामाह व्याघ्रभूता इत्यादीत्यादि ॥ ७०—७४ ॥

पाशेत्यादि । पाशाङ्कुशपुटा पाशाङ्कुशाभ्याम् आँ क्रौं बीजाभ्यां पुट  
 आद्यन्तयोः संयोगो यस्यास्तथाभूता शक्तिः ह्रीं बीजं पूर्वमुच्येत । ततः

समाप्य सर्वं विधिवत् वेद्यां देवीं महेश्वरीम् ।  
 अभ्यर्च्य तत्र देवस्य मूर्तीरष्टौ प्रपूजयेत् ॥ ७७ ॥  
 शर्वः क्षितिः समुद्रिष्टा भवो जलमुदाहता ।  
 रुद्रोऽग्निरुग्रो वायुः स्याद् भीम आकाशशब्दितः ॥ ७८ ॥  
 पशोः पतिर्यजमानो महादेवः सुधाकरः ।  
 ईशानः सूर्य इत्येते मूर्तयोऽष्टौ प्रकीर्तिताः ॥ ७९ ॥  
 प्रणवादिनमोऽन्तेन प्रत्येकाह्वानपूर्वकम् ।  
 पूर्वादीशानपर्यन्तमष्ट मूर्तीः क्रमाद्यजेत् ॥ ८० ॥  
 इन्द्रादिदिनपतीनिष्ट्वा ब्राह्मचाद्याश्चाष्टमातृकाः ।  
 वृषं वितानं गेहादि दद्यादीशाय साधकः ॥ ८१ ॥  
 ततः कृताञ्जलिर्भक्त्या प्रार्थयेत् पार्वतीपतिम् ॥ ८२ ॥

सविन्दुकाः सानुस्वारा यादिसान्ता वर्णा वक्तव्याः । ततो हौँ हंसः इत्युच्येत ।  
 योजनया आँ ह्रीँ क्रौँ यं रं लं वं शं षं सं हौँ हंसः इति मन्त्रो जातः ।  
 इत्यनेन मन्त्रेण प्रागुक्तविधानेन तत्र लिङ्गे प्राणान्निवेशयेत् ॥ ७५ ॥ ७६ ॥  
 तत्र वेद्यामेव ॥ ७७ ॥

महादेवस्य प्रपूज्या अष्टौ मूर्तीराह शर्वः क्षितिरित्यादिभ्यां द्वाभ्याम्  
 ॥ ७८ ॥ ७९ ॥

ननु केन विधिना महादेवस्याष्टौ मूर्तीः प्रपूजयेदित्यपेक्षायामाह  
 प्रणवादीत्यादि । प्रणवादिनमोऽन्तेन नाममन्त्रेण । पूर्वात् पूर्वमारभ्य । यथा  
 शर्व क्षितिमूर्ते इहागच्छ इह तिष्ठ इह सन्निवेहि मम पूजां गृहाणेत्याह्वय ओँ  
 शर्वाय क्षितिमूर्तये नम इति मन्त्रेण वेद्यां पूर्वदेशे गन्धपुष्पादिभिः शर्व क्षितिमूर्तिं  
 यजेत् । एवमेवाऽऽग्नेयादिषु क्रमतोऽङ्ग्या अपि सप्त मूर्तीर्यजेत् ॥ ८० ॥

इष्ट्वा पूजयित्वा ॥ ८१ ॥ ८२ ॥

गृहेऽस्मिन् करुणासिन्धो स्थापितोऽसि मया प्रभो ।  
 प्रसीद भगवन् शम्भो सर्वकारणकारण ॥ ८३ ॥  
 यावत् ससागरा पृथ्वी यावत् शशिदिवाकरौ ।  
 तावदस्मिन् गृहे तिष्ठ नमस्ते परमेश्वर ॥ ८४ ॥  
 गृहेऽस्मिन् यस्य कस्यापि जीवस्य मरणं भवेत् ।  
 न तत्पापैः प्रलिप्येऽहं प्रसादात्तव धूर्जटे ॥ ८५ ॥  
 ततः प्रदक्षिणीकृत्य नमस्कृत्य गृहं व्रजेत् ।  
 प्रभातं पुनरागत्य स्नापयेच्चन्द्रशेखरम् ॥ ८६ ॥  
 शुद्धैः पञ्चामृतैः स्नानं प्रथमं प्रतिपादयेत् ।  
 ततः सुगन्धितोयानां कलशैः शतसंख्यकैः ॥ ८७ ॥  
 संपूज्य तं यथाशक्त्या प्रार्थयेत् भक्तिभावतः ॥ ८८ ॥  
 विधिहीनं क्रियाहीनं भक्तिहीनं यदर्चितम् ।  
 सम्पूर्णमस्तु तत् सर्वं त्वत्प्रसादादुमापते ॥ ८९ ॥  
 यावच्चन्द्रश्च सूर्यश्च यावत् पृथ्वी च सागराः ।  
 तावन्मे कीर्तिरतुला लोकं तिष्ठतु सर्वदा ॥ ९० ॥  
 नमस्त्यक्षाय रुद्राय पिनाकवरधारिणे ।  
 विष्णुब्रह्मेन्द्रसूर्याद्यैरर्चिताय नमो नमः ॥ ९१ ॥

ननु पार्वतीपतिं किं प्रार्थयेदित्याकाङ्क्षायामाह गृहेऽस्मिन् करुणा-  
 सिन्धो इत्यादि ॥ ८३-८६ ॥

ननु केन द्रव्येण शिवं स्नापयेदित्यपेक्षायामाह शुद्धैरित्यादि ॥ ८७ ॥  
 तम् शिवम् ॥ ८८ ॥

ततस्तु दक्षिणां दत्त्वा भोजयेत् कौलिकान् द्विजान् ।  
 भक्ष्यैः पेयैश्च वासोभिर्दरिद्रान्<sup>१</sup> परितोषयेत् ॥ ९२ ॥  
 प्रत्न्यहं पूजयेद्देवं यथाविभवमात्मनः ।  
 स्थावरं शिवलिङ्गं तु न कदापि विचालयेत् ॥ ९३ ॥  
 अचलस्येशलिङ्गस्य प्रतिष्ठा कथितेति ते ।  
 सङ्क्षेपात् परमेशानि सर्वाङ्गमसमुद्धृता ॥ ९४ ॥

श्रीदेव्युवाच ।

यद्यकस्माद्देवतानां पूजाबाधो भवेद्विभो ।  
 विधेयं तत्र किं भक्तैस्तन्मे कथय तत्त्वतः ॥ ९५ ॥  
 अपूजनीया कैर्दोषैर्भवेयुर्देवमूर्तयः ।  
 त्याज्या वा केन दोषेण तदुपायश्च भण्यताम् ॥ ९६ ॥

श्रीसदाशिव उवाच ।

एकाहमर्चनाबाधे द्विगुणं देवमर्चयेत् ।  
 दिनद्वये तद्द्विगुणं तद्द्वैगुण्यं दिनत्रये ॥ ९७ ॥  
 ततः षण्मासपर्यन्तं यदि पूजा न सम्भवेत् ।  
 तदाऽष्टकलशैर्देवं स्नापयित्वा यजेत् सुधीः ॥ ९८ ॥  
 षण्मासात् परतो देवं प्राक्संस्कारविधानतः ।  
 पुनः सुसंस्कृतं कृत्वा पूजयेत् साधकाग्रणीः ॥ ९९ ॥

ननु शिवं किं प्रार्थयेदित्याकाङ्क्षायामाह विधिहीनमित्यादि ॥ ८९--९४ ॥

श्रीदेव्युवाच यदीत्यादि । तत्र पूजाबाधे सति ॥ ९५ ॥ ९६ ॥

एवं प्रार्थितः सन् श्रीसदाशिव उवाच एकाहमर्चनाबाधे इत्यादि

खण्डितं स्फुटितं व्यङ्गं संस्पृष्टं कुष्ठरोगिणा ।  
 पतितं दुष्टभूम्यादौ न देवं पूजयेद्बुधः ॥ १०० ॥  
 हीनाङ्गं स्फुटितं भग्नं देवं तोये विसर्जयेत् ।  
 स्पर्शादिदोषदुष्टं तु संस्कृत्य पुनरर्चयेत् ॥ १०१ ॥  
 महापीठेऽनादिलिङ्गे सर्वदोषविवर्जिते ।  
 सर्वदा पूजयेत्तत्र स्वं स्वमिष्टं सुखाप्तये ॥ १०२ ॥  
 यद्यत्पृष्टं महामाये नृणां कर्मानुजीविनाम् ।  
 निःश्रेयसाय तत् सर्वं सविशेषं प्रकीर्तितम् ॥ १०३ ॥  
 विना कर्म न तिष्ठन्ति क्षणार्धमपि देहिनः ।  
 अनिच्छन्तोऽपि विवशाः कृष्यन्ते कर्मवायुना ॥ १०४ ॥  
 कर्मणां सुखमश्नन्ति दुःखमश्नन्ति कर्मणा ।  
 जायन्ते च प्रलीयन्ते वर्तन्ते कर्मणो वशात् ॥ १०५ ॥  
 अतो बहुविधं कर्म कथितं साधनान्वितम् ।  
 प्रवृत्तयेऽल्पबोधानां दुश्चेष्टितनिवृत्तये ॥ १०६ ॥  
 यतो हि कर्म द्विविधं शुभञ्चाऽशुभमेव च ।  
 अशुभात् कर्मणो यान्ति प्राणिनस्तीव्रयातनाम् ॥ १०७ ॥  
 कर्मणोऽपि शुभादेवि फलेष्वासक्तचेतसः ।  
 प्रयान्त्यायान्त्यमुग्रेह कर्मशृङ्खलयन्विताः ॥ १०८ ॥

व्यङ्गम् विगताङ्गम् ॥ १००—१०७ ॥

एवं. नानाविधानि सुखप्राप्तकानि प्रचुरसाधनसंयुक्तानि कर्माणि  
 व्याहृत्येदानीं ब्रह्मज्ञानेनैव लोका मुक्तिमधिगच्छेयुर्नतु कर्मभिरिति व्याहर्तुमुप-

यावन्न क्षीयते कर्म शुभं वाऽशुभमेव वा ।  
 तावन्न जायते मोक्षो नृणां कल्पशतैरपि ॥ १०९ ॥  
 यथा लौहमयैः पाशैः पाशैः स्वर्णमयैरपि ।  
 तथा बद्धो भवेज्जीवः कर्मभिश्चाऽशुभैः शुभैः ॥ ११० ॥  
 कुर्वाणः सततं कर्म कृत्वा कष्टशतान्यपि ।  
 तावन्न लभते मोक्षं यावत् ज्ञानं न विन्दति ॥ १११ ॥  
 ज्ञानं तत्त्वविचारेण निष्कामेणापि कर्मणा ।  
 जायते क्षीणतमसां विदुषां निर्मलात्मनाम् ॥ ११२ ॥  
 ब्रह्मादितृणपर्यन्तं मायया कल्पितं जगत् ।  
 सत्यमेकं परं ब्रह्म विदित्वैवं सुखी भवेत् ११३ ॥  
 विहाय नामरूपाणि नित्ये ब्रह्मणि निश्चले ।  
 परिनिश्चिततत्त्वो यः स मुक्तः कर्मबन्धनात् ॥ ११४ ॥

क्रमते कर्मणोऽपि शुभादित्यादि । हे देवि शुभादपि कर्मणो हेतोः फलेष्वा-  
 सक्तचेतसो जनाः कर्मशृङ्खलयन्त्रिताः कर्मरूपेण निगडेन बद्धाः सन्तो  
 लोकादस्मादमुत्र परलोके प्रयान्ति तस्माच्च लोकात् पुनरिहाऽऽयान्ति  
 मुक्तिभाजिनस्तु न भवन्तीत्यर्थः ॥ १०८--११० ॥

न विन्दति न लभते ॥ १११ ॥

ननु मोक्षैकसाधनं ज्ञानं कथमुत्पद्यते तत्राह ज्ञानमित्यादि ।  
 तत्त्वविचारेण ब्रह्मणो विचारेण क्षीणतमसाम् क्षीणाज्ञानरूपान्धकाराणाम् ।  
 निर्मलात्मनां विमलान्तःकरणानाम् ॥ ११२ ॥ ११३ ॥



न मुक्तिर्जूपनाद्धोमादुद्वाह्यैरपि ।  
 ब्रह्मैवाऽहमिति ज्ञात्वा मुक्तो भवति देहभृत् ॥ ११५ ॥  
 आत्मा साक्षी विभुः पूर्णः सत्योऽद्वैतः परात्परः ।  
 देहस्थोऽपि न देहस्थो ज्ञात्वैवं मुक्तिभाग् भवेत् ॥ ११६ ॥  
 बालक्रीडनवत् सर्वं रूपनामादिकल्पनम् ।  
 विहाय ब्रह्मनिष्ठो यः स मुक्तो नाऽत्र संशयः ॥ ११७ ॥  
 मनसा कल्पिता मूर्तिर्नृणां चेन्मोक्षसाधनी ।  
 स्वप्नलब्धेन राज्येन राजानो मानवास्तदा ॥ ११८ ॥  
 मृच्छिलाधातुर्दावादिमूर्त्तावीश्वरबुद्धयः ।  
 क्लिश्यन्तस्तपसा ज्ञानं विना मोक्षं न यान्ति ते ॥ ११९ ॥  
 आहर्षस्त्यक्लिष्टा यथेष्टाहारतुन्दिलाः ।  
 ब्रह्मज्ञानविहीनाश्चेन्निष्कृतिं ते व्रजन्ति किम् ॥ १२० ॥  
 वायुपर्णकणातोयव्रतिनो मोक्षभागिनः ।  
 सन्ति चेत् पन्नगा मुक्ताः पशुपक्षिजलेचराः ॥ १२१ ॥

विहायेत्यादि । नित्यं अविनाशिनि निश्चले पूर्वरूपापरित्यागिनि  
 परिनिश्चितं सम्यक् निर्णीतं तत्त्वं याथार्थ्यं येन स परिनिश्चिततत्त्वः  
 ॥ ११४ ॥ ११५ ॥

आत्मेत्यादि । साक्षी गुभाशुभद्रा । विभुः व्यापकः । पूर्णः  
 अखण्डरूपः । अद्वैतः स्वजातीयविजातीयस्वगतभेदशून्यः ॥ ११६—११८ ॥

तपसा कृच्छ्रचान्द्रायणादिना ॥ ११९ ॥

निष्कृतिम् निस्तारम् । व्रजन्ति प्राप्नुवन्ति ॥ १२० ॥ १२१ ॥

उत्तमो ब्रह्मसंज्ञावो ध्यानभावस्तु मध्यमः ।

स्तुतिर्जपोऽधमो भावो बहिः पूजाऽधमाधमा ॥ १२२ ॥

योगो जीवात्मनोरैक्यं पूजनं सेवकेशयोः ।

सर्वं ब्रह्मेति विदुषो न योगो न च पूजनम् ॥ १२३ ॥

ब्रह्मज्ञानं परं ज्ञानं यस्य चित्ते विराजते ।

किं तस्य जपयज्ञाद्यैस्तपोभिर्नियमव्रतैः ॥ १२४ ॥

सत्यं विज्ञानमानन्दमेकं ब्रह्मेति पश्यतः ।

स्वभावात् ब्रह्मभूतस्य किं पूजा ध्यानधारणा ॥ १२५ ॥

न पापं नैव सुकृतं न स्वर्गो न पुनर्भवः ।

नापि ध्येयो न वा ध्याता सर्वं ब्रह्मेति जानतः ॥ १२६ ॥

अयमात्मा सदा मुक्तो निर्लिप्तः सर्ववस्तुषु ।

किं तस्य बन्धनं कस्मान्मुक्तिमिच्छन्ति दुर्धियः ॥ १२७ ॥

उत्तम इत्यादि । ब्रह्मैव सत् तद्विन्नं सर्वमसदित्युत्तमो भावः । उत्तमं भजनं भवतीत्येवमन्वयः । ध्यानभावः ध्यानरूपं भजनम् ॥ १२२ ॥

योग इत्यादि । सर्वं ब्रह्मैव भवतीति विदुषो जानतो जनस्य जीवात्मनोरैक्यमेव योगो भवति । सेवकेशयोः सेवकेश्वरयोरैक्यमेव पूजनं भवति । तद्विन्नो योगो नास्ति । तद्विन्नं पूजनमपि नास्ति तस्य ॥ १२३ ॥ १२४ ॥

सत्यमित्यादि । विज्ञानं विज्ञानस्वरूपम् । एकम् अद्वैतम् । धारणा चित्तवृत्तिनिरोधः ॥ १२५ ॥

न पुनर्भवः न पुनरुत्पत्तिः ॥ १२६ ॥

निर्लिप्तः अनासक्तः ॥ १२७ ॥

स्वमायारचितं विश्वमवितर्क्य सुरैरपि ।

स्वयं विराजते तत्र ह्यप्रविष्टः प्रविष्टवत् ॥ १२८ ॥

बहिरन्तर्यथाऽऽकाशं सर्वेषामेव वस्तुनाम् ।

तथैव भाति सद्रूपो ह्यात्मा साक्षी स्वरूपतः ॥ १२९ ॥

न बाल्यं वृद्धत्वं नात्मनो यौवनं जनुः ।

सदैकरूपश्चिन्मात्रो विकारपरिवर्जितः ॥ १३० ॥

जन्मयौवनवार्धक्यं देहस्यैव न चाऽऽत्मनः ।

पश्यन्तोऽपि न पश्यन्ति मायाप्रावृतबुद्ध्यः ॥ १३१ ॥

यथा शरावतोयस्थं रविं पश्यत्यनेकधा ।

तथैव मायया देहे बहुधाऽऽत्मान्गीक्षते ॥ १३२ ॥

यथा रलिलचाञ्चल्यं मन्यन्ते तद्गते विधौ ।

तथैव बुद्धेश्चाञ्चल्यं पश्यन्त्यात्मन्यकोविदाः ॥ १३३ ॥

घटस्थं यादृशं व्योम घटे भग्नेऽपि तादृशम् ।

नष्टे देहे तथैवात्मा समरूपो विराजते ॥ १३४ ॥

नन्वात्मनो देहरूपं बन्धनमस्त्येव कथमुच्यते अयमात्मा सदा मुक्त  
इत्यादि तत्राह स्वमायेत्यादि । अवितर्क्यम् अनूहनीयम् ॥ १२८ ॥ १२९ ॥

जनुः जन्म । आत्मनो बालत्वादेरभावे हेतुनाह सदैकरूप इत्याद्य-  
धेन ॥ १३० ॥

तर्हि कस्य जन्मादिकं भवति तत्राह जन्मेत्यादि ॥ १३१ ॥

ननु तत्तद्देहस्थित आत्मा नानारूपः प्रतीयते कथमुच्यते सदैकरूप  
इति तत्राह यथेत्यादि ॥ १३२ ॥

आत्मज्ञानमिदं देवि परं मोक्षैकसाधनम् ।

जानन्निहैव मुक्तः स्यात् सत्यं सत्यं न संशयः ॥ १३५ ॥

न. कर्मणा विमुक्तः स्यान्न सन्तत्या धनेन वा ।

आत्मनाऽऽत्मानमाज्ञाय मुक्तो भवति मानवः ॥ १३६ ॥

प्रियो ह्यात्मैव सर्वेषां नात्मनोऽस्त्यपरं प्रियम् ।

लोकेऽस्मिन्नात्मसम्बन्धात् भवन्त्यन्ये प्रियाः शिवे ॥ १३७ ॥

ज्ञानं ज्ञेयं तथा ज्ञाता त्रितयं भाति मायया ।

विचार्यमाणे त्रितये आत्मैवैकोऽवशिष्यते ॥ १३८ ॥

ज्ञानमात्मैव चिद्रूपो ज्ञेयमात्मैव चिन्मयः ।

विज्ञाता स्वयमेवात्मा यो जानाति स आत्मवित् ॥ १३९ ॥

एतत्ते कथितं ज्ञानं साक्षान्निर्वाणकारणम् ।

चतुर्विधावधूतानामेतदेव परं धनम् ॥ १४० ॥

श्रीदेव्युवाच ।

द्विविधावाश्रमो प्रोक्तो गार्हस्थो भैक्षुकस्तथा ।

किमिदं श्रूयते चित्रमवधूताश्चतुर्विधाः ॥ १४१ ॥

श्रुत्वा वेदितुमिच्छामि तत्त्वतः कथय प्रभो ।

चतुर्विधावधूतानां लक्षणं सविशेषतः ॥ १४२ ॥

तद्गते विधौ सलिलगते चन्द्रे । अक्रोविदाः अविद्वांसः ॥ १३३-१४० ॥

चतुर्विधानामवधूतानां लक्षणं विज्ञातुमिच्छन्ती श्रीदेव्युवाच द्विविधावि-  
त्यादि ॥ १४१ ॥ १४२ ॥

श्रीसदाशिव उवाच ।

ब्रह्ममन्त्रोपासका ये ब्राह्मणक्षत्रियादयः ।

गृहाश्रमे वसन्तोऽपि ज्ञेयास्ते यतयः प्रिये ॥ १४३ ॥

पूर्णाभिषेकविधिना संस्कृता ये च मानवाः ।

शैवावधूतास्ते ज्ञेयाः पूजनीयाः कुलार्चिते ॥ १४४ ॥

ब्राह्मावधूताः शैवाश्च म्वाश्रमाचारवर्तिनः ।

विदध्युः सर्वकर्माणि मदुदीरितवर्त्मना ॥ १४५ ॥

विना ब्रह्मार्पितं चैते तथा चक्रार्पितं विना ।

निषिद्धमन्नं तोयञ्च न गृह्णीयुः कदाचन ॥ १४६ ॥

ब्राह्मावधूतकौल्यानां कौल्यानामभिषेकिणाम् ।

प्रागेव कथितो धर्म आचारश्च वरानने ॥ १४७ ॥

स्नानं सन्ध्याऽशनं पानं दानं च दाररक्षणम् ।

सर्वमागमसार्गेण शैवब्राह्मावधूतयोः ॥ १४८ ॥

उक्तावधूतो द्विविधः पूर्णापूर्णविभेदतः ।

पूर्णः परमहंसाख्यः परिव्राडपरः प्रिये ॥ १४९ ॥

कृतावधूतसंस्कारो यदि म्यात् ज्ञानदुर्बलः ।

तदा लोकालये तिष्ठन्नात्मानं न तु शोधयेत् ॥ १५० ॥

श्रीदेव्यैवं प्रार्थितः सन् श्रीसदाशिव उवाच ब्रह्ममन्त्रोपासका य  
इत्यादि ॥ १४३ ॥ १४४ ॥

विदध्युः कुर्युः ॥ १४५-१४८ ॥

अपरः अपूर्णः ॥ १४९-१५३ ॥

रक्षन् स्वजातिचिह्नञ्च कुर्वन् कर्माणि कौलवत् ।  
 सदा ब्रह्मपरो भूत्वा साधयेत् ज्ञानमुत्तमम् ॥ १५१ ॥  
 ओ३ तत्सन्मन्त्रमुच्चार्य सोऽहमस्मीति चिन्तयन् ।  
 कुर्यादात्मोचितं कर्म सदा वैराग्यमाश्रितः ॥ १५२ ॥  
 कुर्वन् कर्माण्यनासक्तो नलिनीदलनीरवत् ।  
 यतेताऽऽत्मानमुद्धर्तुं तत्त्वज्ञानविवेकतः ॥ १५३ ॥  
 ओ३ तत्सदिति मन्त्रेण यो यत् कर्म समाचरेत् ।  
 गृहस्थो वाऽप्युदासीनस्तस्याऽभीष्टाय तद् भवेत् ॥ १५४ ॥  
 जपो होमः प्रतिष्ठा च संस्काराद्यखिलाः क्रियाः ।  
 ओ३ तत्सन्मन्त्रनिष्पन्नाः सम्पूर्णाः स्युर्न संशयः ॥ १५५ ॥  
 किमन्यैर्बहुभिर्मन्त्रैः किमन्यैर्भूरिसाधनैः ।  
 ब्राह्मचेणानेन मन्त्रेण सर्वकर्माणि साधयेत् ॥ १५६ ॥  
 सुखसाध्यमबाहुल्यं सम्पूर्णफलदायकम् ।  
 नास्त्येतस्मान्महामन्त्रादुपीयान्तरमम्बिके ॥ १५७ ॥  
 पुरः प्रदेशे देहे वा लिखित्वा धारयेदिमम् ।  
 गेहस्तस्य महातीर्थं देहः पुण्यमयो भवेत् ॥ १५८ ॥  
 निगमागमतन्वाणां सारात्सारतरो मनुः ।  
 ओ३ तत्सदिति देवेशि तवाग्रे सत्यमीरितम् ॥ १५९ ॥

अथ ओ३ तत्सदिति मन्त्रस्य माहात्म्यमाह ओ३ तत्सदिति मन्त्रेण-  
 त्यादिभिः । समाचरेत् कुर्यात् ॥ १५४-१५७ ॥

इमम् ओ३ तत्सदिति मन्त्रम् ॥ १५८-१६० ॥

ब्रह्मविष्णुमहेशानां भित्त्वा तालुशिरःशिखाः ।  
 प्रादुर्भूतोऽयमों तत्सत् सर्वमन्तोत्तमोत्तमः ॥ १६० ॥  
 चतुर्विधानामन्नानामन्येषामपि वस्तुनाम् ।  
 मन्त्रान्यैः शोधनेनाऽलं स्याच्चेदेतेन शोधितम् ॥ १६१ ॥  
 पश्यन् सर्वत्र सद्रूपं जपंस्तत्सन्महामनुम् ।  
 स्वेच्छाचारः शुद्धचित्तः स एव भुवि कौलराट् ॥ १६२ ॥  
 जपादस्य भवेत् सिद्धो मुक्तः स्यादर्थचिन्तनात् ।  
 साक्षाद् ब्रह्मसमो देही सार्थमेनं जपन मनुम् ॥ १६३ ॥  
 त्रिपदोऽयं महामन्त्रः सर्वकारणकारणम् ।  
 साधनादस्य मन्त्रस्य भवेन्मृत्युञ्जयः स्वयम् ॥ १६४ ॥  
 युग्मं युग्मपदं वापि प्रत्येकपदमेव वा ।  
 जप्त्वैतस्य महेशानि साधकः सिद्धिभाग् भवेत् ॥ १६५ ॥  
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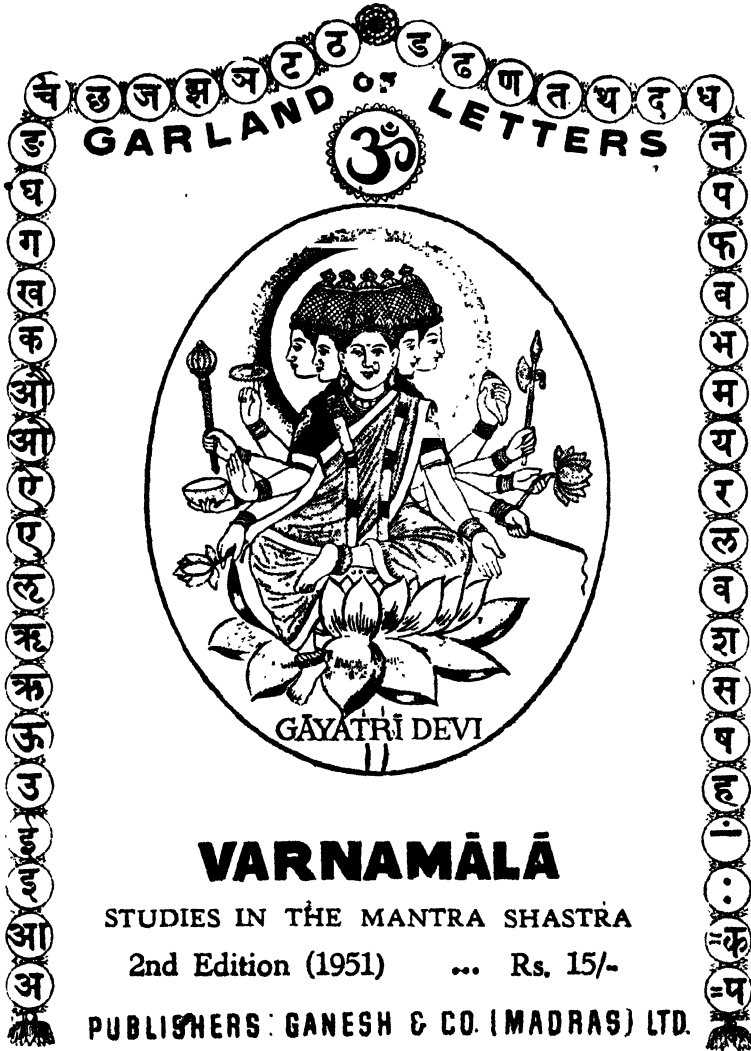
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इति श्रीमहानिर्वाणतन्त्रटीकायां चतुर्दशोऽष्टासः ।

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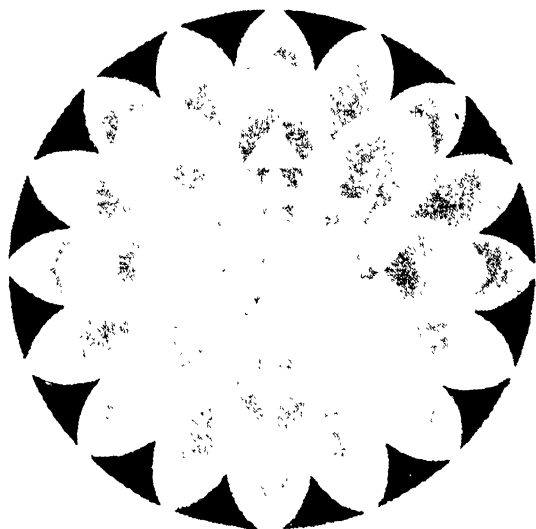
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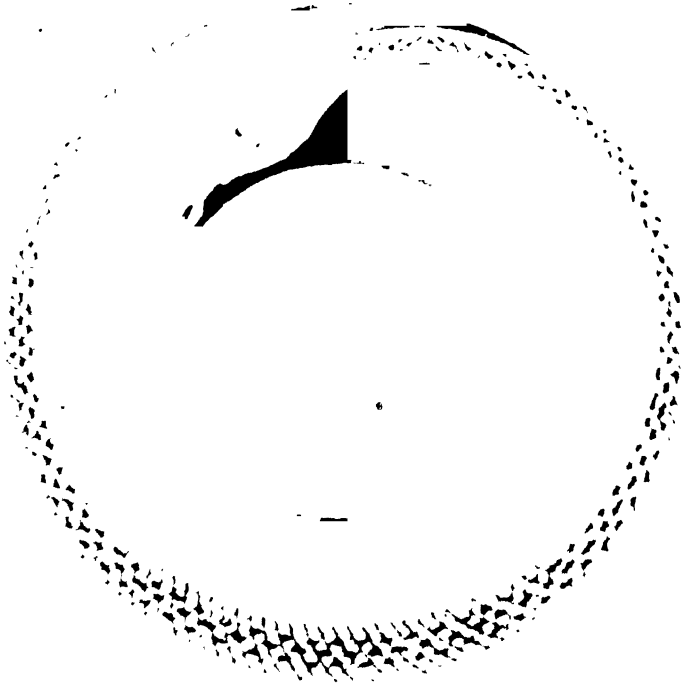
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